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Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
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Dear Colleen,
We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and *The Mennonite*.

You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

Volume 62 — January 7, 1947 — Number 1

Drawing through courtesy of Mary Lou Rich

Water into Wine

The way in which Jesus proved himself master of a difficult situation at the wedding in Cana is suggestive of how He can be master of conditions in the home today. Things were going wrong in that home in Cana. It looked very much as though the high expectations of those present could not be met. It looked as though there would be disappointment instead of enjoyment. Only ordinary water was available when wine was wanted. Invited to do something about the situation, Christ did not bring in wine. No, he took what was already present in the home, that is, ordinary water and transformed it into "something." He changed the ordinary to something with taste, the taste of rich, "good" wine. He transfigured the ordinary into the extraordinary.

That same thing Christ can do today with home conditions that seem to offer only disappointment instead of the much desired joy. He can take the water of ordinary home life and transform it into something with a delightful taste, enjoyed by all concerned.

He can take ordinary home life in which each member looks out mainly for himself and change it into one in which husband and wife are more concerned with each other's sense of security than with his or her own, thus making the soul of each overflow with a reassurance that can only come from making others happy.

He can take home life in which disappointments and resentments are expressed in criticism and change it into one which these are taken up quietly with God to the end that there is redemption for all.

He can take home life in which one member ignores the potentialities of the other and change it into one in which each recognizes the resources of the other and seeks to bring them to their highest development.

He can take home life soaked in self-pity and transform it into one in which the members realize that only an attitude of genuine goodwill can ever bring about the happy relationship that all desire.

He can take a home in which each member does as seems good in his own sight and change it into one in which no one thinks of solving a problem that concerns all without drawing into the solution of it the insights and interests of all concerned.

He can take home life in which the prayers are mostly self-centered and so change those who pray until they plead:

"Help me, O Lord, from day to day
To live in such a self-investing way
That even when I kneel to pray
My prayer shall be for others."

He can take a home in which there is illness that comes from a wrong spirit and change it into one in which there is health because there is inner health.

He can take a home in which the members feel compelled to look upon water as though it were wine

(Continued on page 8)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

HOME LIFE among Mennonites can undoubtedly be strengthened even though divorce among Mennonites has been and is comparatively rare. The Mennonite heritage has made for strong family life. Since Mennonites are mostly rural, the Mennonite family has been the farm family joining together in a common purpose and work. Usually in the past Mennonite couples have had the same background. Often they have lived in the same community before and after marriage. Theirs has been a strong heritage against divorce, making for a permanency of the marriage tie. Outstanding attendance at Sunday School and Church and C. E. has been a supporting factor of happy marriages. Life out on the farm, away from the tension of the city, has undoubtedly favored an intense emotional attachment in the marriage relationship. Mennonite family life of the past was sheltered. It is less so today. Furthermore, it has been pointed out that although there is practically no divorce among Mennonites there are homes where frustration is so severe that there is no essential unity. The minister who gets close to the hearts of his people may find in his pastoral calling that family life problems are more prominent than any other kind. This would seem to suggest that the pastors of Mennonite churches should have the "know-how" of family life and should make it available through counselling and other means to those who are disappointed and blocked in family living. Here is an area where a minister can make a very real contribution to abundant living. As he heeds this opportunity so near at hand, his ministry will achieve a new mark of vitality. As he ministers expertly in this area, he will be called blessed by many.

THE JOTTINGS are a very vital part of this paper, for rather frequently one hears a reader say, "I turn to the jottings first." The motto for our church correspondents this past year was, "At least one news report every month from every church in the General Conference." Of the 126 churches which reported news thirteen reported twelve or more times during the year. These thirteen were: First Church, Nappanee, Indiana; Grace Church, Dallas, Oregon; Gospel Mennonite, Mountain Lake, Minnesota; First Church, Beatrice, Nebraska; First Church, Aberdeen, Idaho; Deep Run Church, Deep Run, Pa.; Bethel College Church; Bethel Church, Fortuna, Missouri; Fairfield Church, Fairfield, Pa.; First Church, Pretty Prairie, Kansas; and First Church of Christian Mennonite, Moundridge, Kansas; Menno Church, Lind, Washington; and Johannestal Church, Hillsboro, Kansas. Of the 163 churches on our list 126 reported a total of 750 jottings. Thus the jottings section carried about sixty-two church news reports a month or about thirteen a week. Months with the largest number of jottings ranged as follows: February 77, April 71, June 69, Nov. 64. The lowest were March and July. We hope that in 1947 over half of the General Conference churches will send in one news report at least every month. As churches appoint news reporters or correspondents and give these the proper encouragement we ought to be able to develop a jottings section that will be of even greater interest than heretofore.

THAT PACIFISM is realism of the right kind is substantiated by such factors as the failure of the Morgenthau plan. This failure is discussed in the following editorial taken from "Between the Lines":

"When the Morgenthau Plan for reducing Germany to a pastoral nation by dismantling and removing all German industrial wealth and equipment was first inaugurated, many of the spiritual leaders of America protested. These Christian voices were severely criticized and condemned. The hot and breathy hate specialists, who were then so vociferous in our national affairs, called them numbskulls, told them they didn't know anything about the situation and to stick to their Sunday school lessons.

"Now the whole Morgenthau plan has been abandoned as a despicable misconception of justice and as impractical and unworkable as well. This shows that our Christian leaders do not need to stick to their Sunday school lessons as much as some of our political leaders need to start going to Sunday school."

Love is a difficult way, but it is less costly than the way of hate. In the short run it seems so foolish to many as to be a stumbling block, but in the long run love seems more sensible than hate.

THE MENNONITE

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Ten Ways To Keep a Wife

(1) **Respect: Let the life of your loved one be ever and always sacred to you.** Her sacredness kept vividly before you will prompt the exercise of respect, appreciation, and co-operation—the vitamins of married life. One wife who sat in the interview room seemed just a girl. She had been married only a year and a half. There was a real reason for her dejection. The husband, who only a few months earlier seemed bursting with pride in her vowing undying love, now spent his night in the bright spots, and made no bones about the fact that there were other women. There was so much of personal humiliation about the whole affair. She no longer had his respect and that hurt her pride. He had lost the sense of the sacredness of marriage and of his wife.

(2) **Keep sensitive to her spiritual moods and needs.** Feel with her the experiences of disappointment or of exceptional burden which come her way. Do not fail her by adding either a harsh word or a listless spirit to the condition of depleted nerves after a bad day. If a word of criticism is necessary in order to clear the way for understanding, choose an appropriate time for the expression of it. Know her temperament and her moods and help her to be her best self. Provide the cushioning of considerateness so essential in times of nervous and emotional exhaustion, forgetting for the moment, at least your prerogatives.

(3) **Share your financial resources generously and completely.** Don't "dole out" your money as if your wife were a welfare recipient or treat her as inferior because she is not earning money as you are. Her work equals yours in importance in the life of the home. Her work there cannot be measured in gold or silver.

(4) **Furthermore, share in her work, in the consideration of it.** You would like her to be interested in your work. Be actually interested in her new way of baking a cake, the problem of the curtains or the scarcity of bacon. In fact, do a bit of the housework occasionally. It will give you a new sense of sympathy of your wife's role in the matter of marriage teamwork.

(5) **Visualize the loveliness of your wife, those inner graces and strengths that made her so attractive to you.** It will affect your attitude toward her. It will help you to avoid that mistake of seeing her faults against that tricky and unfair background of perfectionism. See her faults as realistically as you care to, but be sure, at the same time, to be aware of her graces and her loveliness. The latter makes an excellent medium through which to screen censoriousness.

(6) **Integrate the spiritual with the physical in your relation together.** Let the physical be tempered with romance and hallowed with what your wife means to you spiritually. Most sexual incompatibility is a matter of masculine selfishness and inconsideration.

(7) **Let your wife feel free.** Give her the joy of knowing that she is not being jailed in the home. Let her have the exhilaration of realizing that all she does in the home is a matter of her choosing to have it so. There ought not to be any sense of having been imprisoned by children, housework, the preparing of meals. The husband should not make the wife think of these labors of love as interminable responsibilities to which she is chained.

8. **Express with enthusiasm your appreciation of little things as well as the conspicuous labors of her hands.** Notice the extra things that are not done because of necessity but done for your happiness and comfort—ties freshly pressed, information secured regarding your coming trip, the rearrangement of the furniture (to please you).

(9) **Do not let the sun set on your disagreements.** "No one ought to stay in the doghouse overnight except the dog," someone has said. Don't give ill feeling a chance to settle down and be at home in your attitude. Get rid of that "charge account" habit of putting off "squaring away" the little wrongs that have crept in.

(10) **Do not be a rubber stamp.** No vital, normal attractive woman wants a daily "yes. yes" for an answer. She does not want to be able to anticipate what you are going to say before you get to it. Your personal independent development of mind and spirit will enrich your relation.

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Ten Ways To Keep a Husband

(1) **Expect your marriage to succeed.** Keep that expectation with its quickening power close to your husband's life and love. Experience it yourself in terms of demands upon you—demands of grace, patience, devotion, and constancy.

(2) **Never forget that the more spiritual your relationship (I did not say religious),** the stronger it will be. Prayer together daily is the greatest factor in growing a strong fabric of marital solidarity.

(3) **Do not live with your in-laws if it can be avoided, particularly if you are just beginning your marriage life.** Few fathers and mothers-in-law can

be impartial and wholesomely keep out the affairs of their sons or daughters.

(4) **Know when a quarrel is over.** Make sure that some good comes out of it. A quarrel can be like a thunder shower clearing the air. Make certain that, as a consequence, the problem is clarified, a condition redefined, understanding improved.

(5) **Get interested in your husband's interest.** I know a woman whose husband is an inveterate fisherman. She hates fishing but her husband does not know it.

(6) **Do not "pick at him about his faults.** "Nibbling" at him about these weaknesses of his only irritates and does not lead to correction. Work out some way of creatively helping him to overcome his faults. If conditions arrive at a spot where he needs a definite reprimand give it to him in one blast, but stop "picking." It never wins.

(7) **Let your husband feel that he is responsible for his success.** Without your aid and counsel he never would have made the grade but do not tell him that.

(8) **Be animated about things that please him.** They may seem boyish to you. If you love him so much, share his elation when his dreams come true. Some wives get animated only when they get mad or when they are getting a new fur coat.

(9) **Be thoughtful about little things.** His mail is at the table for him when he comes in. A little box of his favorite peppermints at his place at dinner gives him a rich feeling about you. If he has had an exceptionally hard day don't ask him to go out for the evening or to stop on the way for that package.

(10) **Keep him close to God in your heart.** Affirm in your soul all he means. Interfuse your love for him with your love for your heavenly Father who made all of this happiness possible.

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Ten Commandments for Modern Parents

1. Give your children the support of love and confidence, with appreciation of the individuality of each. This will provide for them a firm foundation of faith in you, in themselves and in life.

2. **Plan for good times with your children and try always to realize how things seem to a child.** This will create a pleasant home atmosphere and a pattern for happy family life.

3. **Give your children a share in the tasks, plans and creative activities of the home.** Through taking responsibilities in accordance with their strength they will grow in character and increase in resourcefulness.

4. **Look for good which you can praise more than for faults which you must condemn.** Children generously encouraged try to improve still more, but those too much condemned lose heart and expect little good of themselves.

5. **Value curiosity in your children and stimulate in them the love of all things true and beautiful.** By rewarding their inquiries and developing their appreciations you inspire them to a larger growth.

6. **Teach your children to convert obstacles into opportunities.** Strength develops by firm purpose and by creative conquest of difficulty.

7. **Develop in yourself such qualities as you want your children to have.** Honesty, considerateness, courage—such virtues come mainly by example and contagion. You want vital growth not mere conformity.

8. **Make your home a center of friendship and good neighborliness.** Its ties of comradeship will prepare members for good citizenship in the community, the nation and the world.

9. **Share with your children in the fellowship of the church.** This will give them the sustaining strength of a community of faith and love which extends across the ages and embraces all peoples.

10. **Lead your children into faith in God through discipleship to Jesus Christ that they may be workers with God in overcoming evil and promoting the good.** This will be aided by thought-sharing, religious interpretation and worship in the home, and by living in the great purposes of the kingdom of God.—The Commission on Marriage and the Home.

Propose Tractor Operators Unit for Poland

A unit of tractor operators for Poland is being considered by the Mennonite Central Committee Relief Section. The needs of war sufferers are many and varied, and it is our desire to meet as many of these needs as is materially and spiritually possible.

The needs as outlined to our MCC representatives by UNRRA and Polish officials are for twenty-five experienced tractor operators to teach the inexperienced Polish tractor drivers the operation, servicing, and maintenance of the tractors and implements supplied by UNRRA.

Additional instruction on the servicing of the several different makes (McCormick-Deering, John Deere, Case, and Ford-Ferguson) would be given the unit before being distributed among the 250 tractor stations. The Polish government agrees to give each unit an interpreter, a transportation unit, and maintenance.

Polish and UNRRA officials believe that the job of instruction can be done during the spring plowing and early summer work. Applicants would need to consider that most of the six-month term would be spent separate from other unit members, but the opportunity to witness and serve would obviously be unlimited in such an arrangement. Truly, much remains to be done "In the name of Christ."

Elisabeth D. Goertz Writes from Honan, China

(The following letter is the first report that we have had from Missionary Elisabeth Goertz for a long time. Miss Goertz was in China when the war broke out and was then interned by the Japanese. She is now assisting in the China work of the M. C. C. The following letter addressed to Rev. Howard Nyce, Secretary of the Foreign Mission Board, was written from 1 Hospital Street, So. Suburb, K'ai Feng, Honan, China, November 19, 1946.)

I am happy to receive the message from the Board "to come home for a rest." As I said in my letter, I have had the fulfillment of my heart's desire in that I have shared in the reconstruction work after the war. I have had a taste of what the work is like and I am ready to come to meet the Board and the churches at home.

I said in my letter that I shall wait to see what will be decided (1) by the Board and (2) by the circumstances. I have received the decision of the Board. And the circumstances at present are as follows:

Our field is opening up—already I have been to Tung Ming and Ch'ang Yuan. In these two places the church members are coming back in for service and the work is very encouraging.

In Tung Ming they have morning and evening prayers daily and a goodly number of people attend. Many of the women came to see me and told me of their troubles along medical lines, and they are looking forward to the time when our mission hospital will open again. The church was planning to have Thanksgiving services several Sundays ago. I should have liked to attend these services, but I was there only for a short time with Rev. Clayton Beyler of the MCC for the purpose of investigation preparatory to doing relief work. Rev. Wang Wan Chu (one of the six ordained men in our Mission) is in charge of both Tung Ming and Ch'ang Yuan stations, and he is a real shepherd of the flock with a deep concern for the spiritual welfare and growth of the church members and also has much opportunity to meet with people outside of the church. The local Government (Nationalist) keeps in close touch with the church. Arrangement has been made to have the church bell rung every hour day and night to announce the time for the city and nearby country-side. Two men of our church divide the time between them. They receive maintenance from the local government.

While in Tung Ming we also met our P'u Yang (K'ai Chow) city magistrate, Mr. Ts'ui Hsien Chang. We asked him how soon he was planning to enter P'u Yang and he said in about a month's time. We hear now that he is nearing the city, only about twenty miles away and by New Year the whole district up to Taming is to be taken over. We heard just the other day that it is very important to have someone take over mission places as soon as the Communists leave in order to protect the property, buildings and furnishings. Here in China everything disappears from vacant yards or buildings.

In Ch'ang Yuan the Mission premises are being occupied by Nationalist soldiers. They are special troops coming from West China (Cziech'uan) to take over. They have a good man at the head, and the soldiers are under good control and well-mannered. The church building (chapel was used for sleeping quarters for the soldiers) and when told that the place was needed for church services, they vacated and cleaned up the place. Three of our MCC unit members slept in the former guest and clinic rooms for a few nights and noticed the soldiers were well behaved. The Ch'ang Yuan church has suffered because they could not use the church up to now. But now the soldiers have vacated some rooms permanently. Rev. Wang Wan Chu was planning to start catechism classes in the near future.

The church members in the nearby villages used to come into the city for Sunday services. But now they are all required to get passes (good citizen certificates) which cost considerable money, so they meet in small groups in their homes. In the villages farther from the city the groups of Christians are larger and they have regular meeting places, being led by local Christian leaders. Everywhere they asked, "When is Rev. August Ewert coming back or any one else? Just so we have someone who helps us through these outside difficulties and who encourages us in our growth."

In Ch'ang Yuan district the MCC (Mennonite Central Committee) gave out loans to farmers for seed wheat and loans to women for cotton weaving and cloth-making. One medical worker gave treatment for malaria and scabies (itch) a skin disease.

Everywhere the missionaries will be very welcome. My contact with the Christians was a time of blessing, as we rehearsed how the Lord had protected and helped them and us through these very difficult years. I also found a great opening among the student class, and also the men in government positions came freely to talk and we talked about following Christ as the only way to real freedom.

Another great call comes to the church and missionary workers through the fact that the government troops are tearing down many temples in order to use the bricks for building towers and walls for their positions of defense. This leaves many people with no place to worship and there is a big void in their lives. Our church people said again and again what a most important time this is to get the people to come to church. It is a great challenge for the Chinese Christians and for us as mission workers. The call is as clear as ever and there "remaineth much land to be possessed."

Now as to plans for my coming home,—I feel I am so near to our main station (K'ai Chow)—only about a hundred miles and the time is almost here when we may go up there, therefore I am waiting another few weeks in the hope of seeing our main station and our workers there and also the compound and buildings in order to be able to report more in detail when I come home. Already our office of the MCC in Shanghai is inquiring about my passage and as soon as the way is safe we plan to go to our mission field and then I shall be ready to leave China for a little while. I say "a little while," I hope I may be allowed to return after a very short furlough of about six months—return in the fall of next year (1947) in order to help with the opening of our school of nursing in our mission hospital. Recently I attended a Nurses' of China Conference in Nanking and there we were told that mission hospitals are needed and lots of them and as soon as possible our schools should start class-work. Nurses are too few everywhere in this big land of China.

I must bring this letter to a close. I wish to send to the Board and all our churches my loving and prayerful wishes for a blessed Christmas season and a New Year filled from the fullness which we have in Christ Jesus, our Lord. Please publish these greetings in the church papers. I am very well and happy in the Lord's service and I shall be counting it a privilege to meet as many of our fellow workers in our churches as possible when I return after these years. The joy of the Lord has been my strength during this time, I praise His name and give Him the glory. Sincerely, Elisabeth D. Goertz

DR. CHRISTIAN NEFF PASSES AWAY

In the death of Dr. Christian Neff, Weierhof, (Germany) December 31, 1946, one of the richest and most influential lives among contemporary Mennonites came to a close. Funeral services for Christian Neff will be held on January 7. (Passed on a wire by the M.C.C. and reported by H. A Fast.)—C. Krahn.

MENNONITES THE WORLD OVER

By Cornelius Krahn

A Letter From a Dutch Mennonite Minister

Dear Brethren:

I would like to make a small contribution toward strengthening the ties between the Mennonites of the old and new world by telling you something about the Mennonites in Holland.

But where shall I start? There are so many things to write. I will begin like we do in daily conversation by talking about the weather. An early cold wave has reached us causing us to scurry to the cedar chests for our warmer clothing. In many churches the stoves were not ready for use. Besides that coal is still a very scarce item. Nevertheless the stoves are once more red with heat and the excuse that one cannot go to church because of the cold does not hold. During the war we worshipped in cold churches as well attended services because we felt a special need for God in our tribulation and an urge to confess Christ as our Lord. This was the case of both rural and urban areas. But with the end of the war a change came about. Suddenly there were so many things clamoring for attention and so much had to be done that had been neglected, so that the desire to thank God was modified. We are like children who, having had to sit still in school for long periods of time, are now free to scamper about and refuse to heed the call of their parents until they have exhausted their surplus energy and can settle down to normal activity.

We have arrived at this stage. We are again attemping to do the natural things. Of course we still have many difficulities. Not only the circumstances but also we as individuals have changed. We encounter many difficulities of a material and, above all, a religious nature. There is a need for leadership, light, and warmth. And thus the churches are being filled again. People realize that the warmth necessary for life comes from Christ. People come to church because of a desire for a steadfast conviction, faith, and peace which they find in surrendering their lives in service to God. Naturally there is a difference between urban and rural communities, but not as much as there formerly was. Under the influence of their former indifference some members come to church only once a year, but in general, their is a great religious longing.

As the Mennonite Brotherhood we recognize our task to let the fire of the gospel spread within and without. We have not always been so kneely aware of this mission, but now there is a breath of warmth going through our congregations which binds us together in word and deed. About this the next time.

Fraternally yours,
J. E. Tuininga

Doopsgezinde Kerk
Paleisstraat
The Hage
Holland

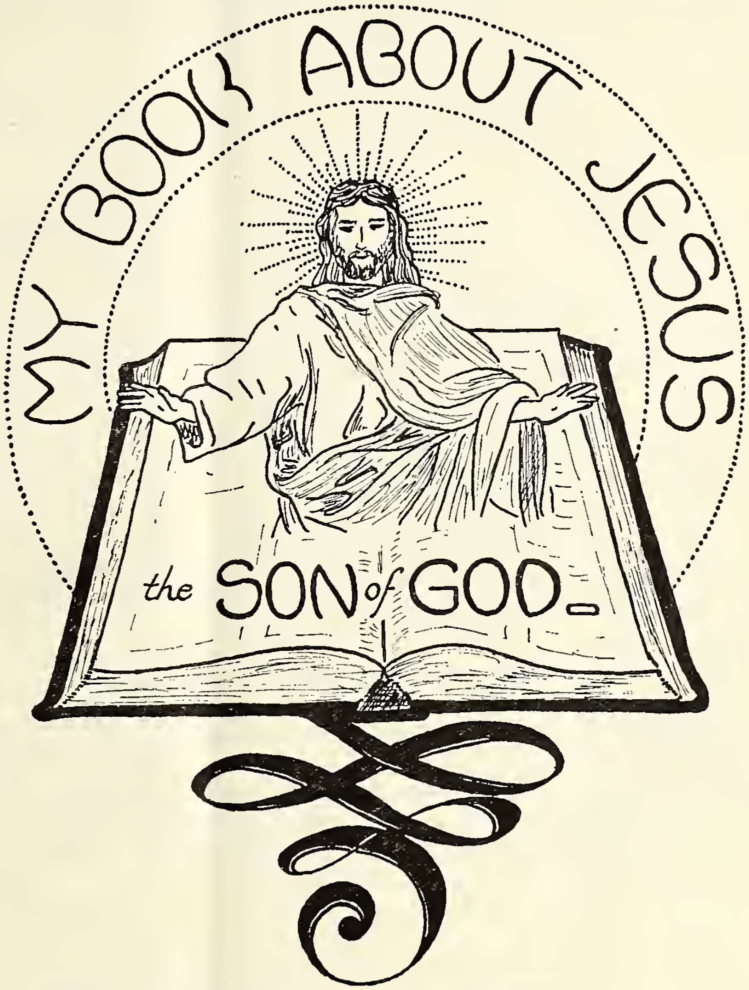
THE NEW JUNIOR QUARTERLY ....

Have You Seen it?

The Board of Education and the Board of Publication, jointly, are sending to EVERY church in our Conference—whether they ordered it or not—a sample shipment of the new JUNIOR QUARTERLY and the JUNIOR TEACHERS HANDBOOK, written by the same author, Mrs. Ed. Miller, to accompany the pupil's quarterly.

The two go hand in hand!

If you are sometimes puzzled about whether your religious education program, on the junior level, is 'measuring up" as it should, then we suggest that you sit down—superintendent and teachers—to examine this new, two-way combination QUARTERLY and HANDBOOK. This is what we believe you will find:



1. An approach to Bible Study and Bible Teaching which makes the subject interesting—both pupil and teacher ENJOY DOING IT.

2. A study program which is SPECIFIC. Both the teacher and the pupil know what is what—the assignment is clear and definite. For the teacher there is a clear AIM, for the pupil a definite assignment.

3. The HEART, the HAND, and the HEAD all work together. The age-old, precious Scripture passages are not memorized to be forgetten when no longer called for on Sunday morning—they live in visualized context, in creative drawings and illustrations, and they "stick" in the memory of the child (and the teacher!") like the lingering strains of heart-warming music.

By special economies in printing we have been enabled to SAVE ON THE COST, even though this is the most profusely illustrated piece of printing which the Board of Publication has ever attempted. The TEACHERS MANUAL will hereafter be included in the cost of the pupil quarterly, and, therefore, no church need hesitate to use the TEACHERS MANUAL freely.

And so! for a New Year's RESOLUTION: "Resolved, that our Sunday School switch to the New JUNIOR QUARTERLY for 1947," is IN LINE. Who'll make the motion?

—THE PUBLICATION OFFICE

Aberdeen Church Holds Missionary Conference

by Mrs. M. D. Linscheid

The First Mennonite Church at Aberdeen, Idaho, held a missionary conference November 24 to December 1. It was indeed a week rich with many blessings; interest and zeal in our mission work was aroused as the work and needs of missions were presented and hearts were drawn closer to God as inspiring messages were brought, challenging us to dedicate our lives to the Master's service wherever He may call.

The conference theme was "That Others Might Know" and our conference verse John 4:42 (b) ". . . for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world." The conference hymn which was very appropriate and proved a great blessing was "The Work is Thine, O Christ our Lord, the cause for which we stand."

The Missionaries Mrs. W. C. Voth, representing China and also the Women's Missionary Societies of the General Conference as Secretary; Mrs. J. R. Duerksen, home on furlough from India; and Rev. H. G. Nyce, Secretary of the Foreign Mission Board, were the speakers. Throughtout the Conference they gave a well rounded picture of the mission work carried on in the various fields by the General Conference churches. God has blessed abundantly but the call is ever "Go, give, pray."

Meetings were held every afternoon at which time Mrs. Voth and Mrs. Duerksen spoke to the women of the church about the women's work in China and India. What a difference Christ in the hearts of these Chinese and Indian women has made in their lives and in their standards of living. Now they are true and faithful workers and witnesses for Christ. The afternoon meetings ended with a Bible study conducted by Rev. H. G. Nyce. He took us through parts of the Book of Acts with "Paul, the Missionary" on his three missionary journeys, ever challenging us to learn from this great man and be on fire for the Lord as he was.

In the evning slides of our different mission fields in Arizona, India, China, and South America were shown accompanied by explanations, thus acquainting us with the work as a whole. Mrs. Duerksen in Indian costume, very interestingly presented the work in India—stations, workers, schools, how the work is carried on, the need etc. Mrs. Voth in Chinese costume gave us a general picture of China—the work that has been done in the past and what lies ahead. The children were not left out; each evening they had a service of their own in the basement of the church when one of the missionaries would speak to them. Rev. Nyce gave the closing message each evening, always an inspiring and challenging message, giving the call especially to the young people to yield their lives completely to God, obedient to wherever He my lead.

Offerings for Foreign Missions were taken on the first Sunday and on the closing Sunday of the Conference which amounted to $1,406.13.

Most of us will never have the privilege of visiting our mission fields and actually seeing with our own eyes the work carried on. But during this missionary conference we were given a glimpse and an insight into the mission work such as we had never had before. It will long live on in the hearts and minds of the people in the Aberdeen church.

WATER INTO WINE

(Continued from page 1)

and change it into one in which there is courage to face conditions honestly to the end that the water can be changed to wine.

He can take a home that is mostly a legal institution and change it into one that is primarily a dynamic, spiritual relationship.

He can take a home that is built upon making money and change it into one in which the members find the greatest satisfaction in life to be "loving."

He can take a home in which the potentialities of marriage have never been tapped and used for fusing man and woman into unity and change it into one in which both sense deeply what Jesus meant when he said that they shall become as on flesh.

He can take a home which by its example of discord and strife is undermining the homes that its sons and daughters will establish and change it into one where the strong love of the parents for each other is the best guarantee that the children too will have happy homes.

He can take a home so full of contention and disruption that those who go out from it tend to spread that spirit elsewhere into one so full of love and peace that those who go out from it radiate goodwill and help to bring peace among men.

Christ still changes water into wine. How he does it is often difficult to comprehend. It was not intended that the above thoughts clarify that point. Before there can be a modern miracle it is essential that there be faith that water can be changed into wine.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
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What Is the Unpardonable Sin?

What is the unpardonable sin? That question is as old as man, and as modern as the current newspaper. So soon as man becomes conscious of sin, he becomes aware of the desirablity of forgiveness, and happy is the sinner who has discovered that there is forgiveness to be gained from the loving kindness of God. But it is difficult for men to believe that his rebellion and disobedience can be forgiven. In spite of all the evidence, man insists upon believing that some sin, at least, is beyond the possibility of God's forgiving grace.

Old Testament Conceptions. The Old Testament had a very severe judgment upon sin, and placed many sins beyond the possibility of forgiveness. In the book of Leviticus (chapter 4-7) we have described the two sacrifices which were particularly meant to provide the means of forgiveness for sin, —the sin and the trespass offerings. Again and again it is prescribed therein that such sacrifices are provided only for those who have sinned **"Unwittingly,"** i.e. ignorantly, without knowledge of the rule they had broken. But for the one who sinned **"with a high hand."** i.e. knowingly and presumptuously, there was no forgiveness, Such an one was to be **"cut off from his people," i.e. put to death.** (Numbers 15: 30).

If this sacrifical manual of the ancient priests had been held too strictly, there would have been little pardon offered for sinners in the sense that we usually think of sinners as those who disobey known laws of God. The fact is that the Psalms and the prophets again and again reveal that a more generous attitude toward the sinner was attained by many Old Testament saints.

New Testament Conceptions. When we come to the record of the teaching of Jesus, as given in the Gospels, we at once discover a much kindlier attitude toward the sinner. Recall Jesus' friendliness with publicans and sinners! He was much more concerned with redeeming the sinner than in shutting him out from forgiveness. Yet it is in the very words of Jesus that we find the seemingly hard and painful teaching about the unpardonable sin. His statement is recorded by each of the first three Gospels, in somewhat varying form.

"Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." Matthew 12:31, 32.

This statement must ultimately become our standard of judgment if we accept the mind of Jesus as final. It might help in the coming to our final understanding if we go on to recognize that the followers of Jesus evidently did not clearly grasp the signifiance of his words. We read in Hebrews 10:26, **"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."** (See also Heb. 6:4-6). To the writer of the letter to the Hebrews, apostasy was unpardonable sin. Likewise John in his letter (I John 5:16) admits that there is a **"sin unto death,"** for which it is useless to pray for forgiveness.

The Early Church Conception. Following the New Testament writers, the members of the Church in the early Christian centuries tended to varying degrees of strictness or of tolerance in determining the forgiveness of sin. There was a general tendency to fix certain sins as **"venial,"** i. e. forgiveable, and as **"unto death,"** i.e. as unpardonable. By the second century, Terullian, a great Puritan soul of North Africa, made a list of seven deadly sins, **"idolatry, blasphemy, murder, adultery, fornication, false witness, fraud."** We can only say that is a much severer set of judgments then Jesus had made. It must be admitted that the later Church did not maintain such severe standards.

Modern Protestant Interpretations. The Roman church, by its practice of indulgence, was prone to ignore the fact of any sin being unpardonable. In practice, whether or not in theory, it became rather profitable to the church to find as many ways to forgive sin as possible. The Protestant Reformation brought a change in this. The evangelistic movement, pioneered by the Wesleys, increased the emphasis upon individual sin and responsibility for the same. With this change in emphasis upon individual responsibility for sin, there again came to the fore the old question of unpardonable sin.

The modern interpretation, especially, in the

Professor E. F. George is Professor of Old Testament Literature, Evangelical Theological Seminary, Naperville, Illinois. He presents here a discussion of a question which has doubtless made many wonder, wonder just what the unpardonable sin is.

preaching of many of our Evangelical preachers, has been to return to the simple words of Jesus. This tendency has identified the "unpardonable sin" with the "sin against the Holy Spirit." This is as it should be, except that there has sometimes been a rather narrow and arbitrary definition of what the sin against the Holy Spirit might be. If there has been any error in the treatment of this very important subject, it has been to stress the "unforgiveability" of such sin and to give the impression that many people are liable to commit it. Perhaps we might do well to go back to the Gospel account and see what Jesus may have had in mind.

The statement of Jesus about the sin which cannot be forgiven is presented against the background of the bitter opposition of the priests and Pharisees. They had just evaded the evidence of Jesus' deity by saying that He performed His miracles through Beelzebub, the prince of demons. It is scarcely probable that Jesus was so thin-skinned as to be unable to take the hateful criticisms of his enemies. Certainly, He was not passing a bitter personal reaction. He was speaking in sorrow and in regret that men should be so prejudiced and so hateful that they could not see the Divine Truth even when it lived in flesh and blood before them. Which leads to the observation that Jesus was probably speaking **more about an attitude than about a single act.** The sin against the Holy Spirit is that attitude to which one may come in which he cannot be pardoned because he does not ask to be pardoned, because he does not wish to be pardoned.

When we look at sin from God's point of view, we can say that no sin is unpardonable. Jesus described God as the Father who forgave even the prodigal and welcomed him back home after he had broken all the laws of God and man. Yes, God loved to the extent that "**He gave his only begotten Son, that whosoever believeth on him should . . . . have everlasting life.** The very cross of Christ is proof that,

"The love of God is broader, than the measure of man's mind,

And the heart of the Eternal is most wonderfully kind."

But there is a manward side to the problem. Just as man is a sinner by the act of his God-given free will, so it is true that his sin cannot be forgiven without some act on his part. By an act of the will he must turn back, in penitence, to the Father's house. If his affections are still fixed upon his sin, if his will still fails to stir him in the direction of God, even the yearning love of God cannot save him. He is committing the unpardonable sin, because he is not able to recognize his need of pardon, or else he is too stubborn to admit his need.

Perhaps that was why Jesus spoke about the sin "**against the Holy Spirit.**" For the Holy Spirit is God working, as Spirit, in our spiritual natures, convicting us of sin, and calling us to him. When we refuse that call of the Spirit we have committed the unpardonable sin.

That need not mean that we may never be forgiven, for we may, later, change our attitude and turn back to God. Then our sin is pardonable and we have the right to believe that God will forgive. At any rate, it can be definitely stated that no one who is fearful that he has committed the unpardonable sin has done so, for the very sense of regret and of fear is the evidence that one still has a conscience of sin, and that is one of the first steps toward the repentance that finds pardon.

—Courtesy **The Evangelical Crusader**

Let's Have a Work Party

It is often difficult to find ideas so that a party is fun refreshing and different. How about inviting the young people's fellowship to a Work Party? As the group gathers, they choose one of a number of things to be done during the evening. Each group has an officer in charge who has the material ready for the work to be done.

One group composes the **Poster Work Shop.** Here the group works at developing posters for all young people's meetings for the next month or two. The leader provides beforehand the necessary cardboard, pictures clipped from magazines (or magazines from which to clip pictures), colored paper and glue.

The **Music Work Shop** has the job of developing a song sheet of choruses, serious and for fellowship. The sheets they make up will then be mimeographed, stapled and made available for the group when they want to sing songs not found ordinarly in the hymn books or other music pamphlets at hand.

The **Worship Work Shop** prepares a short program for the conclusion of the party as well as a worship program for a future meeting. They will endeavor to make these worship services as stimulating, inspiring and beautiful as possible.

In the **Fun Work Shop** the members will be busy planning games to be used later on in the evening when the other work shops are done with their projects.

The **Food Work Shop** is important. It plans, makes and serves the refreshments for the evening.

After an hour and a half of work in the different work shops, the posters are exhibited, the songs are sung, the games played, the food is eaten and the party is closed with a period of worship.

How To Put Out a Fire

A wise man who was good at observing things around him once said, "Where no wood is, there the fire goeth out: so where there is no whisperer the strife ceaseth" (Prov. 26:20).

This is an unusually good observation to bear in mind now. Not only will the discontinuance of "whispering" help to resolve the difficulties between neighbors and fellow church members but it will cause suspicions to be allayed between races and nations as well. I have been told of a lot of things which the Jews, the Negroes, the Catholics or the Russians want to do to my group and to me. I have refused to believe any of them and I discover that toward all of these people I have a feeling of sincere friendliness. I would like for them to feel that way about me.

Solomon was right. "Where no wood is, the fire goeth out."

D.W.B.—Gospel Messenger

Canadian Baptists Have Active Youth Program

By L. Keith Daniel
Director of Christian Education The Baptist Union of Western Canada

(Continuing the series of discussions of young people's organizations, we present the story of the Canadian Baptist Young People's Union. Ed.)

Until two years ago, the Baptists of Canada failed to achieve any national organization. Until then they were organized as the United Baptist Convention of the Maritimes, the Baptist Convention of Ontario and Quebec and the Baptist Union of Western Canada. Now, however, there has come into being the the Federation of Baptist Churches of Canada, and young people are finding it a good means for expression.

Although the Baptist Young People's Union is organized for young people bteween the ages of eighteen and twenty-five, in many of our small churches the Union accepts those of fourteen or fifteen years and reaches up much beyond the twenty-five year age. The program, however, is geared to the eighteen to twenty-five year group; for the boys it is the "Tuxis" movement, and for the girls the "Canadian Girls in Training." The program is planned and released by the Religious Education Council of Canada with whom we are affiliated. To some extent there are mixed groups under various names. As yet there is no common program for these groups.

The local B.Y.P.U.'s are autono-mous, the only official tie up with the larger group is through an adult counsellor, often the minister or some member of the Deacon's Board. Many of these local groups organize themselves in associations. (An association corresponds to a regional or synodical federation. Editor.) Through these associations the young people find outlets for inspirational, social, cultural and recreational activities, such as rallies, music festivals, contests, drama festivals, debating, public speaking, hikes, etc.

Sometimes young people's conventions are held separately from the national church conventions, but more often our youth conventions are held in connection with the church convention. It is felt that meeting together in these conventions young people are better able to make the transition from the B.Y.P.U. to the work of the church at large.

Some of the youth groups have adopted the commission plan of organization with its fourfold emphasis—devotion, fellowship, service and stewardship. Each commission, then, becomes a "standing committee" responsible for promoting the special activity for the good of the entire group.

The projects promoted by the commissions range from promoting daily Bible reading through organizing vacation Bible schools to raising funds for the support of some missionary undertaking. All of the projects are carried on outside of the regular meeting time. During the meetings the center of interest is the prescribed topic which help to strengthen the four relationships.

At the present time the efforts of the B.Y.P.U. is coordinated with the "Crusade for Christ" movement, a venture planned to deepen the spiritual life of all people in our churches and the raising of funds for needy churches in Europe, furthering of missionary work in India and Bolivia and the extension of work in Canada.

One of the most significant activities promoted by the young people is the summer camps. These camps are scattered throughout the provinces of Maritime, Ontario and Quebec.

It is difficult to say what the trends of thought are among the young people of the church. On the whole I think that while there are significant developments in interdenominational feeling and loyalty appear to be on the increase. Our churches on the whole are strongly evangelistic and so cooperate with the "Youth for Christ" movement. In several of the centers, however, they have gradually withdrawn their support.

From the questions most frequently raised by our young people at camp and in other meetings, I would say that they are serious about theological issues and their relation to the Christian life. One of the subjects they eagerly study is "Beliefs." On problems affecting everyday living, young people seem to question the standards of their "fathers' day." What their fathers considered "questionable amusements" are to them natural, normal affairs.

Politically they reflect all shades of opinion. They are not generally inclined to pacifism, nor communism, but they do have a strong socialistic leaning. So far as I have noticed, young people of our church are not greatly interested in worldwide problems. Perhaps the dominant individualistic emphasis of our Baptist tradition is in part responsible for this.

Items of Interest

A trip was made this fall by Ralph N. Lewis, president of the Young People's Union of the Eastern District, to Kitchener, Ontario, to visit the young people at the Stirling Avenue Mennonite Church. The Stirling Avenue Church joined the Eastern District last summer. The trip was made to establish a tie of fellowship with the young people.

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Mrs. Emma Clarissa Clement was chosen as "The American Mother of 1946," by the Golden Rule Foundation. This custom of choosing some mother as the "mother of the year" was started in 1935. Mrs. Clement, the mother of seven children, is a negro and a granddaughter of a slave. Her husband, who died in 1923, was bishop of the A. M. E. Zion Church, and Mrs. Clement has been an active worker in the Church through the years. Her seven children reflect the good home from which they came, being prominent in their chosen fields of work.

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During the six years of war, the American Bible Society reports that they distributed fourteen million Bibles in spite of the great difficulties of the period.

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Wets forced elections in ten Alabama counties in the past months and won only three of the counties. Precinct elections on Chicago's south side resulted in the closing of over thirty saloons when the vote went dry.

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Bishop Szeruda of Poland reported recently in Sweden that of the one million Lutherans in the ill-fated land before the war, there are now 200,000 remaining.

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Many Japanese-Americans have been returning to the West Coast since the war. It was reported earlier that they would not be able to return, but reports from Oregon state that they have been received with no incidents arising. An attempt to boycott their produce failed.

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It is reported provincial ministries of the Indian National Congress in India intend to introduce legislation to control the liquor and drug traffics. Prohibition is a basic aim of the Congress.

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In a discussion of Sunday afternoon recreation, the Beatrice, Nebraska Young People inquired of Mr. R. W. Tully, director of physical education and recreation at Bethel College for suggestions. He submitted the following points: 1) Whatever is done, it should be Christian. The day of the week is not important, for activity on any day should be Christian, but this should be a point in the criteria. 2)A second test is, does the act recreate now? So an analysis of recreation needs should be made such as the following: a) Has it been a hard week of physical activity? Should I sleep? b) Have I read enough good literature? c) Was it a lonesome week? Do I need the gang? d) Does my body need physical recreation? e) Have I been with the beautiful this week? Should I take in a sunset worship or similar experience with the beauty of nature? Sunday afternoon can round out what has been missed during the week. Taken from **Fellowship Echos.**

* * * *

When Rev. Samuel A. Livingstone joined the seagoing cowboys, he sailed on the S. S. Alcee Fortier which had no ship library. As a result his Bible was greatly in demand among the sixty-five crew members. Many of the readers were not religious men, but they were interested. By arranging a schedule for the use of the Bible, the well-worn book became more frayed by practically continuous use. At the last Sunday service on the ship, twenty-two dollars was received and the money was turned over to the ship's Union to be used to buy Bibles. Now the S. S. Alcee Fortier has a library.

* * * *

A California church has dedicated a memorial window to the late Gen. George S. Patton, Jr. The window depicts the General on a white charger lancing a dragon with a swastika skin. The Third Army and West Point insignia are shown and the patches of the Third Army's twelve divisions and in one corner a vignette of a man in a tank and nowhere is there a sign of anyone turning the other cheek. This is in a church!

* * * *

The national convention of the American Legion held in San Francisco in October resolved that they hated war and must arm to the teeth against Russia, no foreign students were to be admitted to American colleges, the Attorney-General should prosecute conscientious objectors to the full extent of the law, conscientious objectors should be barred from all civil service jobs.

* * * *

A report states there are 437,000 saloons in the U. S. which by proportion is eleven saloons to five churches, there is one bar room to every seventy-one homes, the U. S. is spending $15.33 per pupil for education annually and $46.15 per capita on liquor. About one hundred thousand persons are rejected annually by life insurance companies because of alcohol indulgence.—**Biblical Recorder.**

Tho crux of the peace problem is not the power to frighten miserable men into submission but the power to heal their misery. That is the way of the good Samaritan, the way of Jesus.

Frank Laubach

'I have believed the best of every man,
And find that to believe it is enough
To make a bad man show him at his best,
Or even a good man swing his lantern higher."

What Is Starvation?

by Lester Glick

(In the following article Lester Glick further describes some of the effects experienced by some C. P. S. men who underwent a starvation experiment at the University of Minnesota. The experiment is very suggestive of how starving people in Europe must feel. Yet it must be remembered that these men knew that it was only an experiment for a limited period and that they were under good care otherwise. The starving in Europe have no such assurances of security. It seems evident that the present starvation in Europe must so warp the feelings of most concerned that only a very few of the survivors will come forth with a comparatively wholesome emotional outlook. We can hardly depend upon hunger to breed peace-loving people. The following article is a continuation from last week and is to be continued in a future issue.—Editor)

Of particular interest in the experiment was the manner in which the men tried to appease their hunger. Many drank great quantities of water—often as much as eight or nine quarts a day. Others drank much coffee, sometimes in excess of twenty cups a day. The laboratory discovered this lack of self-control and limited the coffee consumption to nine cups daily. Gum in unlimited quantities was allowed in the early phase of the experiment but, upon discovering that some of the subjects were consuming over twenty packages a day, the "intake" was limited to three packages daily. Some tried to supplant their hunger by eating very slowly and by eating unconventional mixtures.

One man writes in his diary, "Some try to find release in fixing fancy sandwich spreads from combinations of macaroni, oatmeal, cornbread, spagetti, and coffee and they call them wonderful." The same man further stated, "Food and loss of weight are talked about more than all other topics put together. One would think that we guinea pigs were all majoring in Home Economics to listen in on our discussions."

We read from various sources the effort that the hungry employ in attempting to satisfy their raging appetites. An article on conditions in China states that people there mix a certain kind of clay with their rice to make more volume. One who came back from Poland tells of how he saw a Polish woman mix some dark substance with her flour which she explained was ground roots to make more volume and more weight in her bread. A hungry person will always try to use one way or another to appease his abnormal desire for food. These efforts, although wide in variety, are futile. The only consummation for hunger if food and substitutes are only clearing points if they are that.

The subjects all showed retrogression in recognized good behavior. The ordinary good manners that one would expect from a group of adults "became too much trouble." For instance, any society would frown upon one who would be so careful to get all his food off the plate that he would carefully lick it. We likewise would be surprised if some one in our midst would get under the table to retrieve a pea that had fallen off his fork.

One who is hungry looks upon any waste with extreme disapproval. One subject was sipping a cup of coffee in a restaurant and simultaneously eyeing a lady eating a pork chop dinner. When the lady's pie was served she merely tasted it and left the table. The subject immediately followed her to the outside and reproved her for her wastefulness. Another time two subjects were walking along the river on a routine hike when the one found a slice of bread along the street in the grass. He carefully picked it up and upon examining it asked, "Who would have thrown a perfectly good slice of bread away?" Not wishing to destroy it, they carried it with them for a couple of miles before they finally found a dog that would eat it.

We who have full stomachs cannot appreciate waste. Secretary of Agriculture Anderson estimates that if we Americans would not waste any food placed on our tables, there would be enough extra food available to feed fifty million people on 1,700 calories per day.

The religious implications of poverty and starvation has long been a problem to welfare and relief workers. The picture at Minneapolis served to substantiate that one's physical well-being has a definite bearing on one's ethics and religious experience. The men became selfish, materialistic, thinking of their plight and feeling that they, and they alone, knew what it was to be hungry. A few became so self-centered that they even indulged in "picking up" things that did not belong to them, though they were not tempted in such things previously. Although a faith in a God does give security and is a "help in time of trouble," the men complained that it was difficult to go to church and get much out of the service. One of the subjects stated that after the first week of rehabilitation he felt that a Sunday morning service gave him the thrill of an awakened Ichabod after a long spiritual sleep.

(To be continued)

MISSIONARY P. J. BOEHRS LEAVE FOR CHINA

Rev. and Mrs. P. J. Boehr and their youngest daughter, Mary Ellen, were scheduled to sail from Gulfport, Mississippi on January 3. It is hoped that Rev. and Mrs. H. J. Brown will also sail before mid-January. We request the prayers of our churches as these prepare to reestablish our active mission work in Hopei Province, China.—D. J. Unruh

College and Seminary News

BLUFFTON COLLEGE

A few weeks ago Dr. Harry M. Gage visited the college at the invitation of the college Board of administration. Dr. Gage has had wide experience with church colleges, having been president of Coe College for twenty-two years and later president of Lindenwood College. He has been on many evaluation committees visiting colleges for the North Central Association. He was brought to Bluffton to give the opinion of an outsider, visiting the campus for the first time, of the strong and weak points of the institution, with a view to its improvement. The following is quoted from his report, "Bluffton is honest. It is honestly trying to be what its published statements say the institution is. It is honestly trying to do what its announced program sets forth. Bluffton has no false front. It is as far removed as possible from 'academic underworld.'—In my judgment Bluffton ranks high in purpose. Institutional purpose is adequate in clarity, scope, acceptance by faculty and clientele, and in relation to activity. It is commendable that institutional purpose is set forth clearly and in detail in the catalog. This is an important aspect of the simple honesty of Bluffton. Within the range of my experience are very few colleges whose purposes are as fully accepted and understood by teachers."

BETHEL COLLEGE

Comparatively few students have remained on the campus during these two weeks of Christmas vacation, although dining hall service was resumed during the second week for the students returning to their college jobs.Farie Stucky, Gilbert Goering and Leo Beck (Holland) are representing Bethel's SCA in the Student Assembly of the National Intercollegiate Christian Council, held at the University of Illinois from December 27 to January 3 to discuss national SCA problems and the preparation for larger Christian leadership in the present world problems. Miss Becker is spending the vacation in New York City, the guest of her former students now at Biblical Seminary. The Gingerich family motored to Gulfport, Mississippi, where Dr. Gingerich is delivering a series of lectures to the CPS unit as well as doing research on its history. Other staff members have also been absent at various times for MCC meetings or similar work for the church and school.

MENNONITE SEMINARY NEWS

In the Quarterly Lecture Series, Dr. W. A. Irwin of the Chicago Divinity School spoke on "Changing Moods in Old Testament Study." Dr. Irwin is well qualified to speak on the Old Testament being a member of the committee at work bringing out a revision of the Old Testament such as was released last February of the New Testament.

Dr. Irwin traced the development or critical study of the Bible from its modern beginnings in the last century to the present day. The early period of critical study until the end of the First World War tended to be destructive resulting in a spirit of doubt and scepticism. In the last ten years, Dr. Irwin stated a new, positive, more conservative attitude has developed in which the Bible is more profoundly appreciated. Recent discoveries have proven to be right things which at an earlier time looked wrong and out of place.

The new mood resulting toward the Old Testament is one of much deeper respect and appreciation. He closed stating four things stand out about the Bible: 1. The uniqueness of the Bible — while Israel was being ground down by brutal conquerors, Israel was writing and talking about a righteous God, 2. The uniqueness of Israel — a nation so different from others of her time. 3. The massiveness and majesty of Bibilical thought. There was nothing like it when it was written and there remains nothing comparable. 4. It is a religious literature which still speaks with transforming power.

WORK AT MADRID, NEBRASKA, PROGRESSES

It is now about two years since we first began thinking about Madrid as God's field for us. A little later God intrusted it to us. In membership the Church has made little progress since we have lost a few and also received new members. In material things there have been losses and also gains, but in Spiritual things we are strongly convinced that also our dear people and we have gained and not lost.

This summer and fall have been busy days, but real blessed and successful: first our D. V. B. S. had an enrollment of fifty children and four teachers, the teachers all from our little flock. In August we ventured by faith to have our own young people's retreat. We rented the State Recreation Grounds about fifty miles from here. A nice group of our young people, and also from the M. B. Church near here, attended. Rev. Victor Graber from Delft, Minnesota, was our guest speaker for this occasion. Some of our young people accepted Christ as Savior, and others gave their lives for His service.

Vacation Bible School

Our laboring for God is, so that this work might be to the praise of the Glory of His Name.—Sincerely in Christ, John G., Gladys, and Geraldine Unruh

MISSION NEWS FROM FIRST CHURCH, CHICAGO

The activities of a city mission require much patience and kindness on the part of the workers. In our scope of city mission work there is no limit. At this season of the year we find needy families to help with food and clothing. There are the broken families where the children need to be cared for. There are the sick in the hospitals who are waiting for a kindly message. There is the man who lost his way in sin and needs to have the gospel message presented tenderly. This only gives you a little sphere in which the city missionary works.

The Chicago Mission is reaching out along all these lines. We are grateful to God for His added blessing in our endeavor of maintaining the simple story of the gospel. The work here at the First Church looks very encouraging from the standpoint of opportunities as well as meeting the opportunities by consecrated workers.

Our Young People are doing a splendid piece of work. They are endeavoring through an appointed committee to call on all the ex-service men who are without homes to invite them to church services.

The Women's Missionary Society is seeking new lines of activity for the coming year. We are all seeking the unerring leadership of the Holy Spirit in our endeavors. We ask the prayers of the Brotherhood on our behalf that the "lines may be strengthened and those who hold them will not falter."—A. H. Leaman, Pastor; 4216 Greenview Avenue, Chicago, 13, Illinois.

ADDRESSES OF ARIZONA WORKERS

Rev. and Mrs. Leonard Wiebe
Moencopi Mission
Tuba City, Arizona
Freight and express address:
Flagstaff, Arizona
Post Office, Tuba City, Arizona

Mr. and Mrs. Daniel J. Schirmer
Post Office, Hotevilla, Arizona
Freight and express: Winslow, Arizona

Rev. and Mrs. John P. Suderman and
Miss Anna Baerg
Post Office address: Oraibi, Arizona
Freight and express: Winslow, Arizona

Jottings

—A recent caller at General Conference Headquarters was **Mr. Herman Wiebe,** who is Professor of German and history at Glendale College, Glendale, California. Professor Wiebe, who has been at Glendale College since 1920, was on his way to Beatrice, Nebraska, to visit friends and relatives in his old home community.

—**Dr. John R. Schmidt,** known to many readers as the man who served the Mennonites of Paraguay as doctor, has begun general medical practice in the Freeman, South Dakota, community. Dr. Schmidt and family spent Christmas with relatives of Newton, Kansas.

—**Bergtal Church, Pawnee Rock, Kansas:** Rev. J. M. Regier was in our midst November 9-17. He brought enriching messages on "The Steps in a Christian Life." Rev. Pete Loewen filled the pulpit on December 1. We are grateful to all who have served our church in the past year.—Mrs. John Dirks, Corr.

—**Butterfield Church, Butterfield, Minnesota:** On December 15 the Mountain Lake Bible School gave the program for our C. E. All those that are away in different schools were home for the holidays. They were: Mildred, Vera, Generva, Doris, Arlene, Bud, and Willis, all Linscheids. As customary every fifth Sunday in the month we observed the Lord's Supper on December 29.—Mrs. Gust Miller, Corr.

A THANK-you and a thank-YOU!

For all the fine messages, good wishes, and subscription remittances which you good people have been sending in a veritable flood of goodwill, we do thank you. For your encouraging remarks, for your enthusiastic comments, and particularly for the many, many gift subscriptions which you have sent in for your friends, we also do thank you.

To YOU who so faithfully support the publication work of your conference, we extend our sincere thanks and appreciation, and our best wishes for

THE YEAR 1947.
THE STAFF AT THE PUBLICATION OFFICE

—**Bethel Church, Hydro, Oklahoma:** It has been some time since our church has had any jottings in **The Mennonite.** Since it has fallen my lot to act as correspondent, I shall try to start the New Year right with some news. The first Sunday in December we had our annual Sunday School election. Younger men, who had been in service, were elected. Teachers and officers assume duties January 5. Our Christmas program began with "Silent Night, Holy Night" shown in colors and played softly on the organ by our pastor's wife, Mrs. Waldo Kauffman. The audience joined on the first verse. After wonderful fall weather it turned very cold December 27, and with the temperature around eleven above zero there weren't many in church Sunday. Clara Entz, R. N. of the hospital at Halstead, Kansas, is home visiting her parents. Lena Jantzen, who is attending G. B. I. is spending her vacation with relatives and friends. Mr. and

HEADQUARTERS OFFICE CORNER

The officers of General Conference have appointed Rev. Robert W. Hartzler, now serving as pastor of the Eighth Street Mennonite Church, Goshen, Indiana, as a member of the General Conference Peace Committee —Walter H. Dyck, Executive Secretary.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

ABOUT YOUR YEARBOOK AND BUNDESBOTE KALENDER

Perhaps you're wondering, like many others are, when your copy of the YEARBOOK or your copy of the BUNDESBOTE KALENDER is going to reach you.

We hope to have it printed early in 1947 so that all possible information for 1946 can be included. It will be mailed FREE to all whose subscriptions are paid up to January, 1948, or beyond, on either the **Mennonite** or **Bundesbote** mailing list. Those who get their church papers on the 100-per-cent plan through their churches may get either the YEARBOOK or the KALENDER by sending in 25 cents for their copy.

Mrs. Elmer Krehbiel are visiting their parents. Elmer is attending Bethel College.—Wilfred Ewy, Corr.

—First Church, Aberdeen, Idaho: A special relief offering taken in our church at the morning service of December 8 amounted to $5,313.98. The choir presented "The Christmas Messiah" under the able direction of Henry D. Becker with Alden Toevs and Mrs. Ruth Moser as accompanists at the organ and piano respectively. The annual business meeting was held December 26.—Arnold E. Bartel, Corr.

—First Church, Beatrice, Nebraska: The Sunday School gave its Christmas program on December 22. Due to nice weather most everyone was present.—Corr.

—Topeka Church, Topeka, Indiana: On December 11 the Women's Missionary Society met with Mrs. Dean Carlson. Mrs. George Lapp of Goshen, returned missionary from India, spoke on "Christmas in India." William Turner has been appointed by the church board for the annual canvass of members for our share of the work of the Congo Inland Mission. At the morning service, December 22, the children of the Sunday School presented the Christmas program, "The Story of Christmas Carols." In the evening "The Adoration Pageant" and White Gift Service was held. Fourteen white gifts were presented. Following the evening service the young people of the church went Christmas caroling.—Miss Opal King, Corr.

—Rev. Howard G. Nyce, Secretary of the Foreign Mission Board, writes, "We praise the Lord that permission for the visa for the Lubin Jantzen family has been received. Miss Gladys Klassen and the Jantzen family will leave for India as soon as sailing arrangements can be made. Miss Klassen's visa had been granted several months ago but the Board decided to send her with the Jantzens since she could not accompany the Misses Martha Burkhalter and Anne Penner. We covet your prayers in the interest of the Jantzen family and Miss Klassen.

—Rev. and Mrs. Ernst Harder, who have spent some time recently in the Hillsboro, Kansas, community visiting and getting ready, plan to leave for Akron, Pa., on January 10. They will remain there until they get passage to Paraguay. They had hoped for this by mid-January, but it may take until the middle of February. They have already shipped all their goods to Akron. The Harders plan to live in Asuncion, Paraguay, Rev. Harder is to be pastor of the Mennonite congregation which assembles there. Usually there are from sixty to eighty Mennonites in Asuncion. Some live there, others are sick people who come in from the settlements, and others are those who have come to the city on business. Rev. Harder is also to help some of the refugees who may soon come from Europe and may want to settle around Asuncion. Mr. and Mrs. Harder are both graduates of Bethel College and have also attended the Mennonite Seminary. Mr. Harder came to this country in November, 1939, to complete his education. Mrs. Harder is the daughter of Rev. and Mrs. John Ewert of Hillsboro, Kansas.

—Rev. and Mrs. Alvin van der Smissen, who served at the C.P.S. camp at Camino, California, until it was closed recently have gone to the C.P.S. camp at Powellsville, Maryland, where Rev. van der Smissen will serve as camp pastor and Mrs. van der Smissen as dietitian.

—Rev. Orlando Goering, who is completing his work at Garrett Biblical Seminary this coming spring, recently brought some messages at the Deer Creek, Oklahoma, Church while away from school on vacation. Mrs. Goering accompanied him to Oklahoma.

—Rev. Walter Dyck brought the morning message at the Alexanderwohl Church on second Christmas Day.

—Another issue of **Mennonite Life** has come off the press and may be had for fifty cents a copy from the Mennonite Publication Office, 722 Main, Newton, Kansas. The issue has the same high quality of previous issues and is delightful reading. It has an amazing coverage of Mennonite life over the world. Its many pictures make its appearance very attractive.

—Rev. and Mrs. Jacob H. Janzen have submitted the following little poem for publication:

Try as we may it cannot be done,
To write a reply to everyone
Who wrote us a Christmas card this season,
Or sent us a gift . . . It stands to reason
That there is more love in this world of ours
Than can be repaid by hours and hours
Of bowing, and smiling, and wishing, and writing.

We have for you only love abiding.
For all your kindness we love you sincerely.
May Christmas cheer stay with you all, not merely
One day, or two, but the whole year 'round!
And may God's blessing with you abound!

Many thanks and good wishes to all who remembered us this Christmas season with a card, or a gift, or both, from, Eliese and Jacob H. Janzen.

The Mennonite

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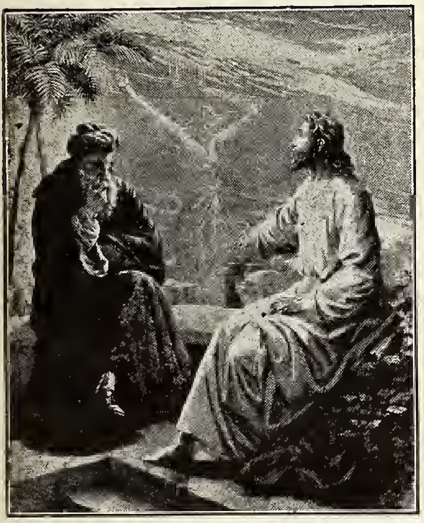

Blessed Are the Unhappy

Unhappiness is a blessed condition, for when severe enough it may make one receptive to The Way that works. Nicodemus was an unhappy man otherwise he would not have come to Jesus. Some of his fellow Pharisees lacked the courage to admit their spiritual bankruptcy and did not come. Paul was blessed when he found himself severely pained by the pricks against which he was kicking. Peter was blessed when in tears he saw the futility of his bootstrap methods. The Prodigal Son was blessed when his diet of husks left him awfully empty. The man who becomes desperate and gives up, thereby becomes receptive to the help that is awaiting him.

The boy had come to camp and had gotten into one scrap after another. After several days of this, the camp leader went for a walk with him. The boy admitted that he was unhappy. The leader suggested that perhaps he was unhappy because he had tried to live by the wrong "philosophy" and then went on to explaining what he meant by "philosophy". The leader suggested doing unto others as you would that they should do unto you and putting God first, the other fellow second, and oneself third. When Sunday came the boy came to the leader with a radiant face and exclaimed, "It works." He wanted the director to meet his parents who had come to camp. Later one of his teachers wrote to the leader and said that so-and-so was a different boy. The parents later remarked about it and further stated that he had changed their home life so much that they had given up their contemplated divorce. Was that boy blessed when he admitted unhappiness?

A minister skilled in counselling points out that some individuals cannot admit their need for help because such an "admission would destroy the false security they are trying to preserve." Another minister-counsellor reports that after some consultations, he says to himself, "He or she has not suffered enough." This counsellor insists that "suffering is indispensable." A man who heads the psychology department in one of our largest universities declares that counselling can only be effective when the pain of the conflict within the individual is great enough to outweigh the pain of admitting his need and of trying to find a solution.

Jesus, the Saviour, said, "Blessed are those who hunger and thirst for righteousness, for they shall be satisified."

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

EVANGELISM, which may be spoken of as the impartation of the good news of Jesus Christ, ought to bring good news to those hungering for abundant living. In nearly every community there are people who are troubled and unhappy. Some stagger under a feeling of emptiness and dullness of life, others are choked by a feeling of inferiority, others are taut and nervous, some can't sleep, others feel bitter and resentful, and others are physically ill because they are inwardly ill. In regard to the latter point, a doctor who practices in a large Mennonite community says, "People that are properly balanced emotionally seldom, if ever, have these disturbing physical 'outlets'! . . . By being a truly Christian group it should be possible for a community to be rid of about a third of its ills, all those that are due to the mind." If it is true that such conditions exist in communities in which there are churches, the question naturally arises as to whether the Church ought not to do something about them? How can the Church bring good news to people who are sore afraid and troubled? Perhaps, that is a question that ought to be considered by churches which have evangelistic or extended services. Some way ought to be found of bringing good news to those who are weary and heavy laden.

EVANGELISM can be attractive to those who need help. The fact of sin must be recognized in evangelistic work, but so also must be man's potential capacity to live a life of love. In Christlike evangelism the approach is one of understanding. The one in need of help is not told that he is "all right." There is a frank and honest recognition of the fact that "the mark has been missed." However, the very approach suggests that the personality or soul of the sinner is very valuable and that he has the potential capacity to live abundantly and eternally. There is a clear recognition of the fact that man's potentialities for sin and for the good are both very strong, but the approach places its hope on the capacity for good and not upon man's capacity for evil. It is a postive, encouraging approach. It is in a way exemplified by the work that Dr. Fritz Redl does in Detroit. This man works with boys from one of the toughest sections of that large city. He has done wonders with these boys. He knew their delinquencies, but he placed a high faith in each one of them. There are many things that he does not like about them, and he makes this plain to them. One day a boy stole a tire. Dr. Redl in speaking to this boy made it clear that he did not like what the boy had done, but at the same time Dr. Redl told the boy, " . . . but we like you." Dr. Redl knew that the boy had done wrong because of a wrong inner condition and that that inner condition should be changed through the right kind of faith and fellowship. He knew the boy, and he believed in him. Jesus knew what was in man and then called to discipleship, and He still seeks to do so through his witnesses of today. Properly presented, the good news will evoke good feelings, however, it does take genuine understanding and unlimited patience. As evangelism is molded to this end there will be those who will hear gladly.

PURE RELIGION AND UNDEFILED! Does this not seem like the proper term for the spirit indicated in the following news report recently received from one of the churches? The report read: "Our congregation has donated money to buy 120 C.A.R.E packages . . . Quite a few want to adopt their "C. A. R. E." families without telling them so in advance and send them a package every month and correspond with them regularly."

THE HEALTH SERVICES being considered in England and in Sweden should at least make Americans study with care their traditional system of medical care and also the various plans which have been suggested for its improvement. "Between the Lines", in speaking of the English government, states, "A National Health Service project is being formulated and will provide medical care for everyone, regardless of income. Salaried physicians will attend patients in government-owned hospitals." Speaking of the national health bill that has been introduced into the Swedish Riksdag, it reports, "This bill provides free medical attention, free hospital service and free travel to and from a doctor for everybody regardless of income. Patients may choose their own doctor. Medicines will be half-price, some of

(Continued on page 8)

THE MENNONITE

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The Kind of Evangelism I Have Found Most Effective:

. . . a symposium

JOHN NEUFELD of the Mennonite Bible Mission, Chicago, who does home mission work in America's second largest city:

The request for an article on "The Kind of Evangelism which I Have Found Most Effective" is rather humbling because we have found ourselves lacking very much in this respect, and this just brings this home to us.

I shall give an outline of the total program as we have endeavored to carry out the mission of our Lord Jesus Christ. "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

1. Ways and means of getting people to come to hear the Gospel.
   A. Invitations by pastor and church members.
   B. The witness of the true Christian in his daily life.
   C. Seeking out the sick and needy of the community and ministering to them.
   D. Neighborhood canvass occasionally with printed invitations and Christian literature. Sometimes going from door to door and giving personal invitations.
   E. Invitations and announcements in local papers.
   We can hardly say that anyone method has been outstanding.

2. Winning people to Christ.
   A. A thorough preaching of the Gospel of Jesus Christ and what it means to be a Christian.
   B. An exaltation of the Church of Jesus Christ and the Kingdom of God. Acts 8:12 and 28: 31.
   C. Patiently ministering to people when in need.
   D. A friendly congregation that shows the joy in their hearts.
   E. Praying always in private and in group. A regular weekly prayer meeting.
   D. An open house at all times for people who call in need.

The following words from a lengthy testimony of a faithful member will illustrate:

"The people were more friendly at this mission and the people that went there seemed to be more sincere and they were willing to do things for other people and they prayed for other people—and really they speak to our Heavenly Father and to Jesus Christ direct, and they seem to be so happy and they always have a smile for someone, and it makes anyone that goes there feel at home. — I love to hear them pray there (He has since learned to pray himself) — I love to hear the Gospel explained also." And then after speaking of his baptism he continued: "I want to tell you, my friend, that was the happiest day of my life. The weight I carried around with me all these years, that depressed feeling I always had is gone and what a blessing it is to know that the Holy Spirit is with you to guide and direct you."

S. T. MOYER, Missionary to India since 1920, and now home on furlough:

One can define evangelism in such broad general terms that there is little meaning left, or if meaning remains that a book would be required to cover the ground. For the purpose of this article, I wish to define evangelism as that which results in making disciples of Jesus as Lord and Saviour through a commitment to Him which is sealed by water baptism.

I've got to go a step farther, and voicing another, declare that we've got to bestir ourselves to do more than merely go through the motions without results. Business men are not content with such fruitless activity on the part of their agents. Were they to be satisfied thus, their business would be bankrupt, competitors would displace them. So the church too MUST have that type of evangelism which brings in disciples fully committed to Jesus as Lord and Saviour.

What methods have I found to accomplish this? I report in one sentence — by using a TEAM of workers, dominated by the HOLY SPIRIT, using BIBLE MESSAGES, applied to LIFE SITUATIONS. I have seen it work scores of times, in the U.S.A. and India.

A team of us were called to Nappanee. It consisted of one young married couple, a young unmarried man, a young unmarried woman. We had one fixed general meeting per day, in the evening. In these there was preaching for a verdict. Every morning the team met for prayer counsel and planning. In these meetings the Holy Spirit was director, one of the team merely His assistant. A few group meetings of various kinds were set up. The afternoons were given over to personal visitations, on a friendly basis, to the shut-ins and absentees, not necessarily to confront victims with challenges. It took three days for the Holy Spirit to begin His work in the meetings. From then on until the eighth day He was visibly at work. Testimonies of what Christ had done for the team members had a place. We had gone to this church by special invitation. When finally, on the seventh and eighth days calls were given to accept the Saviour, a dozen young folk responded and were baptized.

Kindly note these factors. First, the four designated above: a TEAM, dominated by the HOLY SPIRIT, using BIBLE MESSAGES, applied to LIFE SITUATIONS. Note further, these factors: TIME (at least four days were required); PERSONAL CONTACTS (not to force candidates to accept, but to acquaint the team with the field, so that the Holy Spirit, through the total contact, may be the constraining Person, not essentially His agents;) PREACHING FOR A VERDICT and providing a time and method for REGISTERING THE VERDICT; TESTIMONY; PRAYER bolstering up all efforts; a FIELD opened by INVITATION.

THEODORE ROTH, Pastor of the Swiss Church, Whitewater, Kansas:

This theme automatically binds me to my own very limited experience, either as evangelist or my association with other evangelists.

As I understand the theme, it is not so much the message, as the methods, that are to be considered, However, I would hesitate to write an article on a theme so important and not express, as clearly as possible, my own convictions as to the content of the message.

Evangelism means the spreading of the gospel. The gospel is the "good news" or "glad tidings" of Christ. The source of the "good news" is the Bible. The author of the Bible is the Holy Spirit of God, through means of human instrumentality. The value of the Bible, as of any other writing, depends largely upon the reliability of its author, his understanding, his purpose, his hopes, his aims and his ability to perform or bring to pass the plans he had in mind as well as the promises made, John 1:1, In the beginning was the word, or the plan. Rom. 4:20-22, We, as Abraham should give glory to God through our faith, not staggering at His promises because of unbelief, but be fully persuaded that what He has promised He is able to perform.

Our need of Christ to save us from our sins, is an experience in each of our lives and needs not to be borne out by citing scripture. I Cor. 1:21, we read that "It pleased God by the foolishness of preaching to save them that believe." Read I Cor. 1:17-29. As we ponder these truths do we not share the apostles' emotion when he cried out, "O the depth of the riches both in wisdom and knowledge of God!" Evangelism then makes us aware of several truths.

Saviour.

First, Man's fallen condition and his need of a Saviour.

Second, God's wisdom in His planning of the Saviour.

Third, God's love in His sending the Saviour.

Fourth, God's knowledge in the truimph of the Saviour.

To be effective in the spreading of evangelism, I found that first I had to become fully convinced that I had a message of "Good News." Until I could tell others, out of my own experience, what Christ had done for me, I was not able to convince them that He could or would transform their lives. II Cor. 5:17, Romans 12:1-2, make Christ, not human philosophy, the central theme of every message.

Second, I have found it very effective to dwell on the thought of the "Wisdom of God," in His plan of salvation, rather than on only the power of God. He was all wise, as well as all powerful. Job's friends were unable to convince him that his punishment was a direct result of his own faithlessness or sin, but when God questioned him concerning the wisdom of the creation of the earth, the laws of nature, the winds, the rain, hail, thunder, lightning, the wisdom given to the birds and beasts, the beauty of the flowers, and so forth, then Job said, "I had heard of thee by the hearing of the ear: but now mine eye seeth thee." Job 42:1-5.

Third, it is effective to dwell on the manifested love of God, in the sending of His Son, as well as His wrath toward sin. It is better to present the "free gift" that God has for mankind than to stress only the claim on men's lives. Christ bought us with His own blood, that is true, but God sent Him to earth for that purpose. God is love. Love is the identifying substance of God, the crowning grace of Christ, the redeeming trait of man. God had no pleasure in the death of the sinner. He did not shrink because of redemption's price.

Fourth, the last effectiveness that I will mention is not the least, namely, God's knowledge and foreknowledge. He knew His plan would work, His Saviour would save, His King would reign. Although the first Adam was a victim, the second was a victor. As in Adam all die, so in Jesus Christ many shall be made alive; as by the disobedience of one, many were made sinners, so by the obedience of one shall many be made righteous. Christ was born to die. His death gives us life. He has robbed the grave of its power and death of its sting. He brings good out of evil, light out of darkness, order out of chaos, beauty out of ashes. He gives joy for tears, laughter for sorrow, peace in place of fear. "Thou wilt show me the path of life, in thy presence is the fulness of joy, at thy right hand are pleasures for evermore." Ps. 16:11, "If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ, nourished up in words of faith and of good doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." "Take heed unto thyself and unto the doctrine; continue in them; for in doing this, thou shalt save both thyself and them that hear thee." I Tim. 4:6, 15, 16.

J. H. EPP, one of our older ministers and one-time teacher in the Hillsboro, Kansas, Bible Academy:

Evangelism is an art of winning souls for Christ and His glorious Kingdom. Now there may be more appropriate defintions, but for my purpose here the above expression is sufficient.

Evangelism, as an art of soul-winning, suggests a necessary method as a mode of procedure. In this the chief prerequisite is a personal experimental knowledge of Jesus Christ as Savior. The person that is to be used by God must be cleansed from sin in life and heart, by the precious blood of Jesus Christ. Only lives that are cleansed and sanctified can be consecrated to God's service. Toleration of sins in act and thought rob one of power with God, in spite of natural talent and acquired knowledge. For Paul to live was Christ.

Foremost in method of procedure, we have Jesus' examples as recorded in the gospels. Now, if we turn to the records of His life's work we will discover some marvelous, yet very simple suggestions for our work in His Kingdom. One of these is the fact that He always began with the individual. Many concrete examples could be sighted. For instance, seven of His twelve disciples, He won for His Kingdom by a personal appeal to them as individuals.

In this one fact alone, I found my greatest opportunities as teacher in Bible in school and church, where I was to prepare young people for baptism and church-membership. The happiest hours of my life were spent with young people in school and in a class in catechism. Speaking about heaven on earth. I believe in it, and had it in this noble work for my blessed Savior. I certainly do not begrudge ministers of the gospel who think lightly of this method of instructing young people and sit idly by until some revival preacher comes along and wins the young people for him. What blessed opportunities for setting up standards and ideals of high and holy living in the minds of youth, and talking to them in a heart-to-heart way about the blessed Redeemer, who came to seek and to save that which is lost. I found this the very method of evangelization. The deepest truths come to us when our hearts are warmed by the spirit of God and our eyes are tear-stained by joy. It is then that we are copying our Master's examples. A real shepherd is concerned not only with his sheep and lambs, but also with their pasture. Here they are resting by the side of the still water and in green pasture of inspirational and educational opportunities. Then coaxing and bullying them into a decision will give way to the invitation of a loving Savior with outstretched hands, promising eternal life for all that accept His love. Christ draws, not drives. He in a most tactful way could command the good in man, rather than criticizing the evil. Here we need only to think of the woman at Jesus' feet in the house of Simon. To the man at the pool at Bethesda he spoke of his physical needs. To the heart-broken sisters He spoke of the resurrection in which they believed. Open your Bible, if you please, and you will discover an ocean of divine love in Jesus' methods and teachings. He spoke to His hearers about life abundant, not about creed. He has a positive message, Come unto Me, and I will give you rest. Here is heaven's golden chain that will draw the greatest sinners to God and His Christ. To me, in my work, as an ambassador of Christ, the best method was Jesus, Himself. Copy Him and you will be a happy fisher of man.

Rodolphe Petter, Absent from the Body, Present with the Lord

A telegram received on Monday morning by Rev. H. G. Nyce, Secretary of the Foreign Mission Board, and a similar telegram received by Rev. Walter H. Dyck, at the Mennonite Headquarters in Newton, contained the news of the death of Missionary Rodolphe Petter on Monday morning, January 6, at 7:00 a.m. the result of a heart attack. Funeral services will be held at Lame Deer, Montana, on Saturday, January 11. The services in the forenoon will be in the Cheyenne language. The afternoon services will be in the English language. Rev. A. P. Waltner, who had been requested to represent the Foreign Mission Board at the funeral, could not go due to illness. In the absence of a board member, Missionary S. T. Moyer, of India, now at Freeman College, Freeman, South Dakota, has consented to be present at the funeral.

Missionary Petter came from Switzerland, the home of his birth, to serve as a missionary to the Cheyenne Tribe of the American Indians under the Foreign Mission Board of the General Conference of the Mennonite Church. From 1891 to 1916, he was stationed at Cantonment, Oklahoma, and from 1916 until the time of his death, he was stationed at Lame Deer, Montana.

Missionary Petter was a devoted Christian, a student of the word of God, a great missionary, a scholar, an outstanding linguist, and an ethnologist. His work as a missionary and his publications in the Cheyenne language are monumental. He reduced the Cheyenne language to writing, discovered and systematized its grammar, edited a Cheyenne dictionary, and translated the entire New Testament and many Old Testament books. Besides this, he edited Cheyenne hymnbooks, and translated other Christian writings.

Though he is dead, the influence of his work will live on, for, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.—D. J. Unruh, Vice-President, Foreign Mission Board

Mennonites The World Over

Christian Neff (1863-1946)

Christian Neff, Weierhof, Germany, for many decades the leading pastor and scholar of the Mennonites of Germany passed away December 31, 1946.

Rev. Neff was the honored, and beloved patriarch of the Mennonites the world over. This was best expressed in the fact that he was the sponsor and moderator of the three Mennonite World Conferences—Switzerland, 1925; Danzig, 1930; Holland, 1936. The friendly parsonage located some fifty miles west of Worms at the foot of the Donnersberg has become almost a place of Mennonite pilgrimage. Who can possibly replace the friendliness and hospitality of "Onkel" and "Tante" Neff. Everyone who came to their door received time and attention no matter how busy Rev. Neff was. Mrs. Neff preceded him in death several years ago.

Christian Neff

A Friend of the Young. Dr. Neff was a friend of young people. He understood their problems and won their confidence. How many youth meetings did he attend! And how often was he called upon to speak at such occasions! How masterfully could he inspire the young to follow the faith of the fathers! For decades he gave religious instruction at the Mennonite **Realanstalt** at the Weierhof. Many of his pupils are today pastors, teachers, Mennonite scholars and followers of many other occupations deeply grounded in the Christian faith.

Not all of his pupils remained faithful. It was not easy for him to see some of them go astray, but the great challenge with which he met even them was always loving kindness. Let us illustrate this with one incident. A young man who had found his second home in the parsonage at the Weierhof left it to study for years, got married, and lost interest in Christianity. One year when he and his wife were spending the Christmas holidays at the Weierhof everyone made preparations to attend the Christmas worship services except the wife of the young man. She claimed it would be hypocricy to attend church on Christmas if one did not do so the rest of the year. Dr. Neff said nothing. Yet there was something in his presence that made them join the rest in worship.

Another incident was quite amusing. A young man who had found the choice of his heart wrote her a love letter and at the same time wrote a congratulatory letter to "Onkel" Neff for his seventieth birthday. Somehow the love letter went to "Onkel" Neff and the congratulations for the seventieth birthday to his sweetheart. We can imagine how the latter was surprised when she opened her letter and how the former smiled when he read the over-flowing love letter on his seventieth birthday. It was pleasant and simple for "Onkel" Neff to straighten out this affair, evidenced by the fact that the couple soon got married.

A Minister of the Gospel. When Christian Neff, more than two generations ago, became a minister of the gospel it was quite unusual among Mennonites of South Germany to get training for this purpose from a "worldly university. Nevertheless he received a thorough theological training. If there ever was a Mennonite scholar who received only benefit, and no harm, from such training it was Neff. He remained a most sincere Christian with a deep-rooted faith in Christ, the Bible, and an exemplary loyalty to our Mennonite heritage. At the same time he was an outstanding scholar receiving an honorary degree of Doctor of Theology from The University of Zurich, one of the leading European institutions of learning. In our day it is surprising how many of our educated, or shall we say pseudo-educated, Mennonites have little but criticism for the traditional Mennonite way of life, finding the pastures on the other side of the fence very inviting. This attitude—a sign of lack of integration and balance—was completely foreign to Neff. In his life, in his theology, and in his scholarship he loved and lived the faith of our fathers. He did not "fight" for the principle of non-resistance, but he lived it. He was a man of principles, but his principles never became an end in themselves. His interest in the need of the individual and the saving grace of God in Christ overshadowed the rest.

When Rev. Neff started in the ministry of the gospel, training and salaries for ministers, and what goes with it, were comparatively new in his conference. Misunderstanding and friction could easily have caused schisms. It was to a large degree through the genuine loving kindness and understanding of Christian Neff that this was avoided and unity prevails to the present time. Now that he has passed away the South German Mennonites will be reading Hebrews 13:7 with greater meaning than heretofore.

A Mennonite Scholar. At the middle of the past century the Mennonites of South Germany still lived in comparative rural isolation. Little was done to use modern means and methods to keep the fold intact. This became necessary in the urban regions of North Germany where the van der Smissens, Mannhardts, Weydemanns, and others, under the influence of the Mennonites of Holland, felt the need to use modern methods to maintain and perpetuate Christian doctrines and practices as held by the Mennonites. Conferences were organized, periodicals published and Mennonite research begun. Neff saw the advantages of the same for South Germany. He made full use of the research work done by non-Mennonites in the field of Mennonite history. Neff found a very fine co-worker in Christian Hege who preceeded him in death a few year ago.

At the beginning of this century these two men began a work that will remain the best monument that could possibly be erected to them. We have reference to the **Mennonitisches Lexikon** which treats every subject pertaining to the Mennonites in three volumes. Untiringly both men worked to their end to complete the task. Two world wars interferred. Plans were underway to complete the publication, for which nearly all articles are at hand, when Neff was called away.

Today most of the Mennonite churches of Germany have theologically trained ministers. They have genuine interest in the past and future of the Mennonite church and many of them are fully qualified to complete the task begun by Neff and Hege. Their handicap is the handicap of Europe in general.

Our Share. We cannot go into detail to point out to what degree we Mennonites in America have benefitted and are benefitting by the work done by men like Neff and Hege. Current books on Mennonite history in this country are almost unthinkable without the work they and others have done. This can be best illustrated by the example of the **Mennonite Enclyclopedia** that is being planned by the American Mennonites. It will be largely based on the **Mennonitisches Lexikon** and follow the pattern of that monumental publication.

It is gratifying to read the letters of Christian Neff written up to the time that he passed away in which he thanks God for the coffee, honey, and other material aids that lightened his suffering during the last month of his life. But now that he has passed to his reward the best monument that Mennonites of America can erect to men like Neff and Hege is to give their whole-hearted support to the work to which they untiringly devoted their lives and that we strive to integrate the faith of our fathers, as revealed in the Bible, in our daily living. "Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith." Heb. 13:7—**Cornelius Krahn**

The Value of a Bible School

by John G. Rempel

Our Bible School here at Rosthern Saskatchewan, has again opened its doors to studious young people. More than forty students assemble daily in the school. The fifteen-minute morning devotion prior to the opening of the classes leaves a deep impression and is an inspiration for the day. When looking at the time table, a varied picture presents itself. To an outsider it, with its numerous and various subjects and other abbreviations, must appear like a labyrinth. Many might wonder how students and teachers find their way through this labyrinth. A proverb says: "All roads lead to Rome. "Eventually, all these subjects lead to the Creator and Savior of all mankind.

When looking over the student body, we are especially impressed by the various ages. Young girls, still in their teen age, evangelists ranging from thirty to thirty-five years, yes up to a minister forty-four years of age, unite together with the teachers, to search the scriptures.

The above picture coincides with the purpose and aim of the Bible School as defined in our catalog, namely, (a) To gain a deeper knowledge of the Word of God, (b) Furthering the knowledge in Church History in general, and Mennonite History in particular. (c) Increasing the general education, particularly in the German and English language. (d) Instructions in music, as well as cultivating a deeper appreciation for our church hymns. (e) Preparation for future service in our churches, such as Sunday School, Christian Endeavor and in the ministry.

The private morning and evening devotions, the prayer meetings on Saturday night in the school which have become indispensable to the school life, the systematic visitations to the sick and aged in the town by various groups of students organized for this purpose, the Sunday School in the school building, the service in the church together with other church worshippers, the visiting of near-by district schools for Sunday School, the assisting in Christian Endeavors and singspirations conducted by the youth in the church, mission work in the town hall, — these many activities, interchanged with quiet times of worship, speak an eloquent language.

During the summer months, many of our students go out to teach summer vacation Bible school. Last summer forty-two schools were visited by forty-six teachers, reaching over one thousand children.

Blessings are flowing from our Bible School, as well as from others. Let us continue to support and further the work of the Bible schools.

Indirectly our Bible School has yearly received assistance from the Home Mission Board of the General Conference. The principal, as a worker for the Home Mission Board, received financial assistance from them. Now, however, the school is paying the salary of all teachers and is self-supporting. Herewith I wish to express my deepest gratitude to the Home Mission Board for the support they have given me a number of years.—John G. Rempel, Rosthern, Saskatchewan

Letter from Miss Eva Pauls

(The following letter addressed to the Board of Foreigns Missions was written by Eva A. Pauls from Champa, C. P., India, on November 9, 1946.)

Greetings in Jesus Name:

"In this was manifested the love of God toward us, because that God sent His only Begotten Son into the world, that we might live through Him."

"I am come that they might have life, and that they might have it more abundantly."

May this true and abundant life be manifested in all of us anew in these days. May God's great Love be received in many a heart that they too may rejoice in this eternal life, and live an abundant and victorious life.

The third quarter has been a very busy one. One in which we have experienced again the Lord's nearness, His sustaining grace strength in a wonderful way. 'As thy days so shall thy strength be" was literally fulfilled in those days. It was my priviledge during the months of September and August to help take care of Rev. Penner and Rev. Isaac who were sick during these months. Many prayers went up to the Throne of grace in their behalf. The Lord restored the one but saw fit to call the one to Himself. "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out." Rom. 11:33.

September 29, we had a special service for the seven new leper nurses who had passed the probation period and now received their caps and uniforms. The pastor of the church gave a short message on Matthew. 10:42. Then followed a talk by the nurse in charge. The new nurses then repeated the Florence Nightingale pledge in Hindi, after which all the nurses joined in a special number in song. Rev. P. W. Penner gave a message on the spirit of service. After another special song Rev. Waltner gave a word of appreciation and a small gift to two women who have faithfully given their service in helping the sick. One has served as a nurse for about ten years and the other one has helped with the dressing of wounds for over twenty years. Because of old age and crippled hands they are now both retiring from this active service. It was an impressive service and my prayer is that as these nurses have dedicated themselves for the work of serving the sick, may they truly have dedicated their lives to the Lord Jesus Christ and serve because they love Him.

The head nurse of the hospital was able to be dismissed as sympton free. She left the home and is now taking care of the pre-school age children in the untained boarding. I miss her at the hospital but am thankful that the Lord has healed her again.

One evening last week one of our leper girls suddenly took sick with cholera. Treatment and medicines were given, but by three in the morning she passed away. Cholera injections were given at once and so far no more cases have occured.—In His Service, Eva A. Pauls

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Mennonites Contribute Nearly Two Million Dollars Worth of Food and Clothing

Wayne Henard, Director of Material Aid, for the M.C.C. reports that during the past fiscal year 6,450 tons of food valuel at $1,108,599.11 were shipped from the United States and Canada and 363 tons of clothing valued at $781,052.14. A Comparison of clothing receipts of 1946 with that of 1945 reveals that 37 per cent of the receipts in 1946 were new clothing as against 32 per cent in 1945. The combined new and used clothing contributions in 1946 have increased by 80 per cent and have remained fairly steady throughout the year. There is no indication as yet of a decrease in contributions.

(Continued from page 2)

them free. Cash sickness benefits will range from $5 to $15 a week." The article just quoted further states that "Swedish authorities found that 34 per cent of all persons seeking public assistance did so because of ill health," and that "A government survey indicated that 50 per cent of the Swedish population belonged to voluntary health insurance organizations. The health bill will make health insurance compulsory for everyone, with each person contributing about $3.50 a year." If the foregoing bills become law in somewhat near the form they now have, then it should be exceedingly worthwhile to watch how they work out. Afterall, Jesus was not unconcerned about caring for the sick.

"Jesus was able to keep in tune with others. He knew that to get out of tune with others meant he would be out of tune with God. Not that others agreed with him, but that he never disliked them, nor did them an injury. He was always in tune. He did it by keeping the door to the heart of God open."

—Roy A. Burkhart

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Southern Presbyterian Youth Stress Missions

By Mary-Starke Higginbotham
President, Young People's Council of the
General Assembly

To many young people we are familiarly known as the young people of the Southern Presbyterian Church. Officially we are known as the young people of the General Assembly of the Presbyterian Church in the United States. Presbyterian young people are scattered over fifteen southern states, from Virginia to Missouri, and from Texas to Florida. These groups are sub-divided into districts called "presbyteries." An operating youth council in each presbytery and in each synod has contact with the young people from the Assembly level to the local church level.

Twenty young people form the Young People's Council of the General Assembly, comprising the presidents of each synodical fellowship, three executive officers and two adult advisers. The Council is an interracial group and meets annually at Montreat, North Carolina, to map out the program of the organization.

This past year—beginning in April—the Council adpoted the theme, "Live Christ," using Sallman's "Head of Christ" as its inspiration and Watt's hymn, "I Bind My Heart This Tide," as its hymn of dedication. The over-all program is adopted by the synods with modifications to fit the area needs. One of the objectives was the raising of $10,000 for the support of eight young foreign missionaries. Speaking engagements for missionaries on furlough are arranged in the local churches. This provides for an educational program of missions.

A Synod's Council is primarily an administrative body and makes the policy for the youth organization beyond those selected by the Assembly's Council. For example, the young people participate in the United Christian Youth Movement, elect representatives to this Movement, and send delegates to interdenominational and interracial conferences. Where there are projects of the United Christian Youth Movement, the Synod's Council actively shares in them.

Our Presbytery Council is really the functional unit of the organization, and the president of the Presbytery is the person responsible for the work of the Synod. This council takes the program and changes it into a living reality for the local church. Semi-annual rallies are held for the purpose of creating fellowship, receiving information and being motivated to share in the work. Each summer pioneer camps or young people's conferences are held, the programs for which are largely planned by the young people themselves.

For the past seventeen years there has been a sevenfold division of work, paralleling the seven large divisions of the Presbyterian Church. With the small, undeveloped church primarily in mind, the organization this year is being streamlined and a fellowship plan of five commissions is being followed. During the year special projects—war relief, literature, scholarship contests, etc.—are being undertaken. In December of this year a World Mission Convention was held at Nashville Tennessee. About 1500 young people attended. National and International leaders presented the cause of home and foreign missions.

Presbyterian young people are genuinely distressed about the needs of the people of the world, and they are assuming their share of the burden to meet these needs. They are greatly concerned about the inability of UN to reach decisions that will bring about universal peace. They also have a real interest and a growing understanding and appreciation of the race problem and the plight of the laboring man. In one of the Synod meetings 500 young people were more anxious to discuss the interracial and interdenominational work of the state than they were to eat their lunch. The constant demand for classes on world peace at summer conferences indicate that Presbyterian youth is aware of the confusion of our day, and eager to learn what Christians may do about it.

I Am Yesterday

I am yesterday. I am gone from you forever.

I am the last of a long procession of days, streaming behind you, away from you, pouring into mist and obscurity, and at last into the ocean of oblivion. Each of us has his burden of triumphs, of defeats, of laughter, of bitterness; we bear our load from you into forgetfulness; yet as we go we each leave something in your subconsciousness. We do not love you. We do not hate you. We judge you.

We have no compassion; only Today has that. We have no encouragement for you; only Tomorrow has that.

We stand at the door of the past welcoming the single file of rays that pass through, watching Tomorrows becoming todays and then entering among us. Little by little we suck out your life, as vampires; as you grow older we aborb your thoughts. You turn to us more and more, less and less toward Tomorrow.

Our snows cumber your back and whiten your head. Our icy waters put out your passions. Our exhalations dim your hopes. Our dead loves, burnt-out enthusiasms, shattered dreamhouses, dissolved illusions move to you, surround you.

Tomorrows come unnoticed. Todays slip by unheeded. More and more you become a creature of Yesterday.

We reach up long, sinewy, gray arms of custom and tradition, to choke Today and impede Tomorrow.

We are the world's Yesterdays. If you know enough to put your feet upon us, you can rise rapidly. But when you let us ride on your backs we strangle and smother you.

I am Yesterday. Learn to look me in the face, to use me, and not be afraid of me. I am not your friend. I am your judge and your fear.

Tomorrow is your friend.

Items of Interest

Although the 'draft holiday' is to be continued, army spokesmen announce the intention of asking for an extension of the draft law which is to expire in March. Publicity and organization of forces urging the enactment of such legislation have been in action preparatory for the hoped for legistlation since October. The newspapers have been carrying material since December. It is expected this legislation will be up early in the new Congress's docket. The army's plan for conscription is sugar-coated with every effort made to make the bitter pill palatable to the common man who pays for preparation for war. Every effort is made to make boot training and the fact that army training has one and only one objective acceptable by stressing other than basic training. Yet, the proposed legislation represents the thing which caused millions of Americans to leave their European homeland.

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The U. S. wheat and corn crops were the largest in the country's history, it is reported by the Department of Agriculture. Yet, 250 million bushels of wheat are earmarked for export as over against 425 million bushels shipped during the last crop year.

Plans for aid to India and China have not been worked out on a comprehensive basis, it is reported. The general outlook, thus, is not bright.

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With the end of the year, the UNRRA relief program came to an end. From now on any relief work financed by governments will be conducted individually by the separate governments concerned and not on an international scale. Reports state that the plight in Europe is as severe as ever and that the later winter months are the death dealing ones. Many observers feel that this stoppage of relief will have far reaching and disastrous effects in a year that America's production was record breaking.

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The California churches through the Sunday School and Christian Endeavors have undertaken a project of raising $500.00 to buy chairs for the Shirmer churches at Hotevilla, Arizona. These are Indian Churches.

* * * *

The Junior Christian Endeavor of California had as their project the giving of Christmas packages to the Hopi Indians of Arizona.

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Volunteer workers will spend two years in New Guinea to rebuild the Lutheran mission stations destroyed there during the war. The workers volunteering for this service will receive only transportation expenses and maintenance, according to Dr. Theodore P. Fricke.

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The National Stewardship Institute has compiled a statistical survey of the financial support rendered the churches of America during the last quarter of a century. It states that church giving had fallen off more than a billion dollars in contrast to the increased population, greater increase in church membership, almost doubled national income, and multiplied expenditures for both taxes and luxuries.

* * * *

Christianity is in the midst of one of the greatest periods of its history, asserts Dr. Kenneth Scott Latourette, professor of missions at Yale Divinity School. Despite losses in Europe and Great Britain, the church during the past thirty years has doubled its membership in many places such as Africa, India, China, Japan, the Netherlands, Mexico, and Brazil. The influence of the Church is constantly growing in non-white sections of the world in particular and is constantly exerting more influence on making even though Christianity is a "minority movement."

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During the past year the Methodist Church gained over 800,000 new members and 632 new churches were founded or reopened.

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The army of occupation in Germany, it is reported in an October 5 article in the **New York Times,** "are exposed to bribery, moral corrosion, and to infection by venereal disease (264 out of every 1,000 men were found to be infected in June); and I would hold that their previous training in and out of the army had not prepared them to resist temptations or avoid these dangers of an occupation army," the article concludes.

YOUR HELP NEEDED NOW

Word has just been received that C. F. Klassen, the MCC representative in Holland, has chartered a ship with the Dutch Government. The ship is to sail from European ports for Buenos Aires on January 31 with 2150 Mennonite refugee passengers. This is good news to all who have been prayfully awaiting an end to misery, suffering, homelessness and hunger. The Lord has opened the way too for us who have been asking Him to show us what we could do to relieve our brethren's plight. The General Conference share of the cost of this first transportation and rehabilitation venture following World War II is $62,500. Of this $50,000 is to be raised in direct relief and $12,500 in ten year loans. Churches and individuals who wish to aid in this urgent refugee migration should act NOW. Half of the cost of the ship must be paid by January 14.. Send funds for gifts and loans to the the Mennonite General Conference Headquarters 722 North Main Street Newton, Kansas. Indicate clearly funds that are for relief and which funds are given as a loan. The loans are ten year loans that can be non-bearing or bearing interest at 2¼ percent. Certificates of indebtedness will be issued for all loans made.

RELIEF

Annual M. C. C. Meeting

The Annual Meeting of the Mennonite Central Committee was held on January 2 and 3 at the Mennonite Mission, 1907 South Union Avenue, Chicago, Illinois. The evening of January 2, was given to reports and testimonies of 1946 relief commissioners, returned relief directors, and introduction of guests. The several executive committee members gave a summary of their activities and the various sections of the headquarters offices also reported.

In speaking of Mennonite Aid and Resettlement, Bro. P. C. Hiebert said, "A section of the MCC's undertaking which in the years before us will continue to be of very considerable importance is the matter of releasing the refugees abroad and transporting them to a new home that must be provided for . . . . All this will require very considerable amounts of labor as well as costs in money together with our best thought and the guidance of the divine Lord whose we are and whom we serve."

Denmark

"Changes have been taking place in Denmark. About a week ago Brother Gering left Denmark to attend the director's conference in Amsterdam and then go to his new work in Switzerland. Susie Peters and Peter Bartel came from Holland to assist with the work here. We are still busy doing what we can to help the German refugees. Tomorrow we hope to begin a two week's tour northwestern Denmark to visit a few of the camps we have never visited before and to distribute the shoes which were purchased here. By New Year we hope the new shipment of clothing will be ready for distribution."

The Unit personnel at the Denmark relief center now consists of three: Elma Esau, Peter Bartel and Susie Peters, with Elma acting as director. Walter Gering has been transferred from Denmark to Basel, Switzerland. —News release of December 20.

Leaders of Mennonite Congregations In France Meet

About twenty-five representatives of French and Alsace Mennonite congregations met with five of our relief workers in Chalon on December 10, 1946, to learn more about the American Mennonites and the relief program in Europe. Our relief workers first contacted the French Mennonites in 1945 when Henri Volkamar Sr. of Colmar learned about our relief work.

The devotional period of the meeting was led by Bro. Walter Gering who spoke in the German language using as Text Matt. 4:18. Henry Buller explained the background and work of the Mennonite Central Committee, the C. P. S. program, and the work of the Peace Section. A historical sketch and review of the relief work in France was also given. The French-Alsace delegates formed a liaison committee to represent relief and such concerns as would be mutually beneficial.—News release of December 27.

Displaced Mennonites in China

A letter and cable from J. Lawrence Burkhalter at Shanghai, China, states that 27 Mennonite and 25 Baptist Russian refugees are in Sinkiang province and request funds for existence and travel. The cablegram states that most Mennonites are widows and children. Life is very difficult in Sinkiang, particularly during the winter months and all of the Mennonites wish to come farther East into China.

A reply to the above request was made as follows: . . . . .ASSIST MENNONITE BAPTIST REFUGEES TO POINT MOST SUITABLE STANDPOINT SAFETY ECONOMIC LIVING MEANS PROVIDING LIVELIHOOD ETC DURING PROBABLE LENGTHY WAITING PERIOD THROUGH MIGRATION PROCESSING . . . .—News release of December 27.

Clothing Arrives in China

Our workers in Kaifeng report that 200 bales of clothing arrived there on November 4. J. Lawrence Burkholder stationed at Shanghai comments, "The bales were packed in excellent condition. One person remarked that the shipment represents a vast measure of loving care. The bedding in particular is needed by institutions. This is the only shipment of bedding which we have received this season. You can be assured that the clothing will be meeting a real need." Clayton Beyler says, "The Chinese who receive it will not be able to write thank you notes, but you can be assured that it will meet a big need and that the wealth of such a shipment can be reckoned in hundreds of millions of dollars."—Release of December 27

IN MEMORIAM

BERNHARD PETER KREHBIEL, son of the Reverend Christian and Susan Ruth Krehbiel, was born March 17, 1873, at Summerfield, Illinois. In 1879 the family moved to Halstead, Kansas, where Bernhard grew up on a farm adjoining the town. Here he attended the public schools, a few summers the church parochial school, and later also for a short time the Mennonite Preparatory School, a forerunner of Bethel College. Baptized by his father in 1890 he joined the First Mennonite Church of Halstead and was active in various offices, such as Sunday School superintendent and deacon. On his father's farm, which for ten years housed an Indian Industrial Mission School and later a Mennonite orphanage, he was an active assistant to his parents. In 1903 he was united in marriage to Katie Goerz, oldest daughter of Reverend David Goerz, and they resided on a farm near Halstead until 1932 when they moved to Newton, where they joined the Bethel College Church. In Newton Bernhard worked in the American Flours, Inc. mill of which he was a shareholder. Death came suddenly after a heart attack on December 18. Besides his wife and two adopted children. Arthur and Mrs. Helen Lemon, he is mourned by two sisters, Mrs. Rudolf A. Goerz, Newton, and Mrs. Katherine A. Ewert, Madison, Connecticut; and four brothers, C. E. of Newton, Edward B. of New York City, and Paul G. and Lucas P. of Halstead.

MRS. MARY BLEAM nee MOHR, daughter of David E. and Maris Moyer Mohr, was born January 26, 1865, near Center Valley, Pa. She was received into the Friedens Reformed Church, Friedensville, Pa., by confirmation, August 15, 1880. Her marriage to Allen E. Bleam took place August 29, 1885. On April 4, 1891, she was received into the membership of the West Swamp Mennonite Church of which she has been a devout member since. A year and a half ago she went to the Home for the Aged at Frederick. She was called home after a brief sickness November 16, 1946. She is survived by a brother, Frank Mohr, and a sister Mrs. John R. Fenstermacher.

College and Seminary News

BLUFFTON COLLEGE

During the Christmas vacation period fluorescent lights were installed in the classrooms in College Hall. The floor in Ramseyer Chapel was thoroughly cleaned and refinished. Rev. Harry Yoder attended the MCC meeting in Chicago January 2,3. To date about $43,000 has been raised for the Auditorium—Physical Education building fund. More than three-fourths of this amount is in cash gifts. Present plans call for an intensive campaign in the local area early in the year. President Ramseyer plans to attend the meetings of the Association of American Colleges, the National Commission on Christian Higher Education, the Council of Church Boards of Education, and the Council of Mennonites and Affiliated Colleges in Boston during the week of January 13. The Men's Gospel Team held meetings in some of the Pennsylvania churches during the Christmas vacation period. Prof. John Klassen was elected as a deacon in the local church at the New Year's business meeting.

BETHEL COLLEGE

The January social night for the faculty and staff was held on Monday evening, the sixth, in the Student Union Room. During the formal part of the program, Dr. Hobson, Curriculum Director of the Plainview schools at Wichita, described to the group the Plainview system, which is integrated throughout around the principle of World Peace. The committee planning this year's Faculty and Staff Welfare Program consists of: A. J. Regier, chairman, Robert Tully, David Suderman, R. C. Kauffman, and Eva Harshbarger. A large proportion of the student wives, now numbering over fifty, have also been meeting in the first week of each month in various faculty homes to get better acquainted. The general chairman, Mrs. Arnold Claassen has appointed Mrs. Abe Peters; Mrs. Loris Habegger, and Mrs. Otto Sommer as a program committee, while volunteer hostesses serve from month to month.

FREEMAN JUNIOR COLLEGE

Vacation time meant spending the holidays with friends or relatives for most of the students and faculty. Those whose homes are in nearby communities all went home. Miss Ewert spent her vacation at home in Hillsboro, Kansas. Jacob Friesen of Paraguay and Rein Mestag from Holland spent first part of their vacation at the home of Harris Waltner after which they motored to Newton, Kansas, with Professor Lichti to visit friends there. Miss Franz spent her vacation at her home near Lind, Washington while Miss Ratzlaff visited her family in Nebraska. Marian Regier was at home near Madrid, Nebraska, Verna Epp visited her home in Kansas, and Melita Fast was with her family at Warroad, Minnesota. Rev. Moyer visited his mother in Pennsylvania.

MENNONITE SEMINARY NEWS

Christmas vacation saw students going to visit friends, relatives or their families or out serving in churches during this joyous celebration of Christ's birth. Some remained in the city and were able to observe the Christmas season in the city's traditions. Outstanding was the annual rendition of the "Messiah" by the Swedish Choral Society accompanied by the Chicago Symphony Orchestra. The ageless message of inspiration and hope was given to an audience of 2,800.

Plans are underway to hold monthly vesper services at the Seminary. At these vesper services, outstanding speakers from the various Mennonite Branches and leaders and speakers from the institutions and seminaries in the city will be obtained. The service will consist of singing together and special music, prayer and devotional exercises. Time will be provided for fellowship together in an informal atmosphere.

The first vesper service to be held will be on February 2, Sunday afternoon at 3:00. Monthly services then will be planned for the benefit of interested people in and near Chicago.

A list of Mennonites in Chicago and vicinity is being compiled at the Seminary. The list will be used for the purpose of mailing information regarding the service. Anyone interested in being placed on this list for future information regarding the services may write to the Seminary, 4614 Woodlawn, Chicago 15, Illinois, and request to be placed on the list.

Jottings

—Bethel Church, Perkasie, Pa., Ralph N. Lewis, President of the Young People's Union of the Eastern District Conference, made a fraternal trip to Kitchener, Ontario, to visit the Young People's Society of the Stirling Avenue Mennonite Church, of which Rev. Andrew Shelly, formerly of Pennsburg, is pastor. Mr. Lewis, who was accompanied by his wife and six-year-old son Eric, enjoyed the fellowship with the Canadian brethren in their Monday evening meeting and the warm hospitality of their homes. The Lewises made the trip by auto from Sunday noon to Wednesday noon, making an overnight stop at Watkin's Glen, New York.—Fannie E. Landis, Corr.

—Emmanuel Church, Galva, Kansas: "We Would See Jesus" was the theme of the evangelistic services held December 1-6 inclusive by Brother Walter Dyck. These meetings were a mountain-top experience for our congregation. On December 15 the Eden C. E. Group gave us a very fine return program. The first part of our Christmas program was given by the children. For the second part the choir sang "The Choir of Bethlehem." We "lingered at the manger at Bethlehem" by observing second Christmas Day with services.— Marie Wedel, Corr.

—The Fairfield Mennonite Church, Fairfield, Pa., at its annual meeting, decided to add a full time minister of music to its staff as soon as a qualified person can be secured.—Henry Burkhard, Corr.

—First Church, Bluffton, Ohio: On Advent Sunday Rev. Smucker gave a sermon on the true meaning of Christmas. With the true spirit in mind, we have enjoyed the holiday season. Our church, as usual, has been beautifully decorated. The children gave a very nice program Christmas night. At this service the White Gifts were presented. "The Messiah" was sung December 15. This rendidtion was recorded and repeated from Findlay on Christmas Day. This service was especially appreciated by those who could not attend the regular rendition. A building program was presented at the annual business meeting January 1. —L. I. Smith, Corr.

—Herald Church, Bessie, Oklahoma: On Thanksgiving Day Miss Lehman spoke to us in the interest of the "Go Ye Missions" in the Ozarks of eastern Oklahoma. An offering was held for the same purpose. In November Ernest Bachman of Newton, Kansas, showed slides in our church. The pictures were taken while he was in Europe a year ago when he went there with a shipload of horses. He came here in interest of European relief. A letter recently received by our pastor from Ernest Bachman states that he has been able to send several thousand dollars worth of "Care Food" packages across in recent weeks. December 15 Rev. and Mrs. Aron Jantzen spoke in our church in the morning. In the evening they showed pictures in the Sichar Church. Rev. Jantzen gave us much information about India, which gave us a better idea of their work. An offering held for foreign mission work. The offering for foreign relief at the Sunday School program amounted to $192.56. On December 26 Rev. Dahlenburg, our pastor, showed slides of "In the City of David" to a full house. The offering went for home relief. Rev. J. J. Esau will be with us on January 7 with a message in the interest of Grace Bible Institute.—Mrs. Jacob Penner.

—Grace Church, Dallas, Oregon: The Oregon Churches Convention, the first such convention ever held, was held in the Grace Church. It was enjoyed very much even though there was very bad weather, lots of rain and high water. The messages were very good. We really felt the spirit. Had our Christmas program December 24 and a watchnight service on December 31.—Mrs. Dave Balzer, Corr.

—Hoffnungsau Church, Inman, Kansas: On November 9 a total of $1,900 was received from the annual mission sale, sponsored by the three mission societies. The offering for mission and relief purposes on November 24 and on Thanksgiving Day amounted to $2,044. Child consecration services were held on Dec. 1. On Dec. 8 Linda Eidger and Sam Guhr were united in marriage. And the wedding of Wilma Neufeld and Harold Goertz took place on December 15. On the evening of December 22 the choir and other musical organizations of the church gave a Christmas program. We had our annual church program on Christmas Eve, with songs and exercises by the Kindergarten and Primary departments. But instead of the usual Christmas pageant, presented by the Juniors and Intermediates, slides were secured from the Bethel College slide collection, and we had the "Christmas Story" in picture, with a background scripture reading and special music by the choir and men's trio. Also marimba music by Verna Voth. On December 29 a fellowship supper was served at six o'clock in honor of Rev. and Mrs. A. J. Dyck. (Rev. Dyck recently resigned as Elder of our Church). Then followed the evening service with Rev. P. P. Wedel as guest speaker. Rev. Dyck related some of his experiences during the past years of service. A bedroom suite and a divan were presented to them as a gift from the church for serving as Elder so faithfully and efficiently for the past twenty-one years.—Mrs. J. V. Regier, Corr.

—Deep Run (Pa.) Church: A number of our young people who are attending college and other schools are enjoying the Christmas vacation with their families at home. A group of young folk went Christmas caroling. The Men's Gospel Team from Bluffton College rendered a very nice program for us Sunday evening. The Always Faithful Class remembered the widows, widowers, and the sick with gifts at Christmas.—Mae Gross, Corr.

—First Church, Monroe, Washington: The church was filled to capacity Christmas Eve. The program consisted of numbers by the children and a pageant and a play by the adults. The offering was $100.12. The Christmas morning service was well attended. The text was taken from II Cor. 9:15, "God's Unspeakable Gift." The pastor and his family are now occupying the new parsonage which was purchased recently. The Sunday School has drawn up and adopted a new constitution which will be included in the 1946 year book.—Mrs. G. Kopper, Corr.

—Wayland Mennonite Church, Wayland, Iowa: On Sunday evening, December 15, our church choir assisted in giving a Christmas cantata in the high school auditorium. The united choirs of the community sang. On December 22 all the classes of our Sunday School participated in a White Gift service which reached a total of $343.08. On this same Sunday eight children were consecrated in a special service by the pastor. There were also seven accessions to the church, one by baptism and six by letter. James Rinner, who has been doing relief work through the C.P.S. Unit in Puerto Rico, returned recently to spend the holidays with his parents.—Anna Mullett, Corr.

—Woodland Mennonite Church, Warroad, Minnesota: We had our Christmas program in the church on the evening of the twenty-fourth, and many came out. During Thanksgiving Week Rev. Abram Derkson of Steinbach, Manitoba, held meetings in our church. His inspiring messages strengthened us in our faith. Rev. Mouttet of the "Go-Ye" Mission was also with us on Thanksgiving Day. He gave us a message in the forenoon and showed pictures of the "Go-Ye" Mission and of Grace Bible School in the evening. It was thirty-two below here this morning, so we have postponed our regular C. E. program until next Sunday evening.—Mrs. D. S. Heppner, Corr.

—Rev. Arnold Regier, who is planning to graduate from the Mennonite Biblical Seminary this spring, brought an anniversary message at the special services arranged by the Zion Church, Elbing, Kansas, in honor of its pastor, Rev. H. J. Dyck, who has served the church for a period of twenty-five years. Rev. and Mrs. Regier visited with relatives and friends at Elbing and Newton during the holiday season.

—The choir of the **Apostolic Mennonite Church of Trenton, Ohio,** under the direction of Mrs. Artie Howe, and Mrs. Margaret Stretcher at the organ, rendered a beautiful cantata, entitled "The Story of Christmas" according to the scriptures, on Monday evening, December 23, 1946. The children of the Sunday School gave a beautiful program December 22 during the regular Sunday School period.—Lydia A. Augsburger, Corr.

—Eden Church, Moundridge, Kansas: Rev. J. W. Nickel of Langham, Saskatechewan, who at present is continuing his studies at Bethel College, gave us an inspiring New Year's message. Rev. Walter Gering, our pastor, is now visiting various groups of Mennonites scattered throughout western Europe. Dr. C. E. Krehbiel reports improvements in his health, but as yet has not been able to be with us. The C. E. began the work of the new year with a fine banquet. M. S. Harder, Assistant Professor of Education, Social Sciences and English at Bethel College, delivered the address of the evening. His challenge was that each endeavorer live each day of 1947 with a peculiar sensitivity to the eternal worth of each and every personality we contact.—Reuben Krehbiel, Corr.

First Church, Aberdeen, Idaho: About fifty young people of our church met in the church basement on December 31 for a New Year's Night watch services. The evening was spent in playing games and in viewing moving pictures taken by Milton Bartel and Henry E. Wiebe on a cattle-boat trip to Europe this past summer. At 11:45 we met in our C. E. room for a program consisting of talks and special music on challenges of the New Year.—Arnold E. Bartel, Corr.

—Inman Church, Inman, Kansas: Viola Duerksen left on December 30 for Akron, Pa. Sometime within the next few weeks she, together with a group of other workers, will leave the States and go by boat to South America. Here she will serve as teacher in the Friesland Colony schools. A large group of displaced Mennonites is expected to arrive in the colony within the next month or so, and it is among this group where her work will very likely be centered. Her several years experience as public school teacher, her active participation in church work, her last two summer's occupation as dietitian in one of our camps, and her work as an assistant in a mental hospital well qualify her for the appointment.—Corr.

—Johannestal Church, Hillsboro, Kansas: Sunday December 29, Brother Ernst Harder served us with the morning message. On the evening of December 31 we had a combined program of New Year's Eve and farewell for Ernst and Ruth Harder, who are leaving for Paraguay after a few weeks. After the program we went to the church basement where we enjoyed a short social hour. On New Year's morning we had our usual services.—Mrs. Arnold A. Plenert, Corr.

—Menno Church, Lind, Washington: The elementary Sunday School of the Menno Church gave its Christmas program on Christmas Eve. The children brought gifts of new clothing for relief instead of gifts for each other. An offering was taken which was added to the milk fund the children had contributed as birthday money. The church had a special Christmas service with Rev. Househaur of Odessa delivering the sermon. Special musical numbers were rendered by local members.—Mrs. Henry J. Franz, Corr.

—Zoar Church, Goltry, Oklahoma: On New Year's we had an all-day meeting: New Year's service in the

HOW TO WIN A STUDENT TO CHRIST

1. When you meet him, be genuine and natural. Approach him on his own ground. Pray that your conversation may be wise and tactful.

2. Show him that you want to be his friend. Be interested in what he does without prying into his affair. Share a tennis match or other sport with him.

3. Build up his confidence in you. Let him see that you understand him and that you do not betray his personal confidences. The wise procedure is to let him introduce spiritual matters into the conversation, if he will.

4. When you have an opening to tell him about Christ, tell him simply and sincerely what Christ has meant to you. Present evidence from God's Word and let him think it through. Be patient and pray for his decision.

—From **The Baptist Student** as quoted in **Campus and Church** morning, fellowship dinner at noon, and in the afternoon while the men had their annual business meeting the ladies cut material for relief in the basement. On January 4, in the evening, our young people will participate in a youth rally in a neighboring Congregational Church. The pastor there is a graduate of the Moody Bible Institute.—Mrs. J. W. Bergen

—**Rev. Edmund Miller,** Field Representative of the Mennonite Biblical Seminary and Bible School, is visiting a number of the Kansas churches during January. The past week he visited the Alexanderwohl and Goessel churches. In the remaining weeks of this month he plans to visit the Tabor, Hillsboro, Johannestal, Brudertal, Lehigh, and Friedenstal churches.

—**Alexanderwohl Church, Goessel, Kansas:** A large choir of over one hundred voices, directed by Herbert Franz, gave a musical, Christmas program Sunday night, December 22 to a large, appreciative audience. Rev. Walter Dyck was our guest speaker at the Christmas worship service the morning of December 26. The annual church meeting took place in a morning and afternoon session on Friday, December 27. On the evening of December 31 the combined Junior, Young People's and Senior C. E.'s gave a New Year's Eve program.—Corr.

—**Bethel College Church:** The School of Missions began Sunday evening, January 12 and will continue five weeks, meeting every Sunday evening from 5:30 to 8:30 P. M. The Theme is India. Pictures and special lectures have been arranged for the closing hour of each session. Provision is made for all ages from the children to college students and adults.—Eldon N. Graber, Corr.

—**Calvary Church, Barlow, Oregon:** We of the Barlow church have just gone through a very pleasant holiday season having enjoyed special programs and services. On December 22 the children of the Sunday School gave their Christmas program, assisted by several members of the adult chorus. The evening of December 28 a mixed chorus from one of the nearby communities gave a cantata to a very appreciative audience. We have been blest with beautiful weather though a bit chilly. Our pastor, Rev. Roth, and wife are welcoming their daughter and her husband home after an absence of over three years in California.—Mrs. L. E. Conrad, Corr.

—**First Church of Christian Mennonite, Moundridge, Kansas:** The Christmas cantata "The Christ Is Come" by Willtrie, directed by Mrs. Elmer Goering and sung by the choir, was well given on December 22. Christmas Eve the Sunday School gave its Christmas program of music and recitations. Communion services were observed on Christmas morning. Twenty-three Good Will Christmas Bundles were sent to the M.C.C. from our Church. Members of our church contributed 443 bushels wheat and $750 toward the Elyria-Hesston-Moundridge "Flour for Relief" campaign.—Mrs. Myron G. Stucky, Corr.

—**First Church, Pretty Prairie, Kansas:** The marriage of Doris Krehbiel, daughter of Mr. and Mrs. Fred H. Krehbiel to Eldon Ray Stucky, son of Mr. and Mrs. Rudolph Stucky took place January 5. Our "family night", which consists of a Bible study class for each member of the family, will begin January 15 and will be held on Wednesday of each week.—Ralph Krehbiel, Corr.

—**First Church, Summerfield, Ill.:** On Christmas Day we had regular church services. The church was well filled for the Sunday School Christmas program that evening, and a generous offering was collected. On the last Sunday in the old year we observed Holy Communion. Five new members have united with the church, four by baptism and one by letter. We had services New Year's Day. The weather was exceptionally good this winter until New Year's Day. Since then the countryside has been covered with a heavy covering of ice.—Miss Kathryn Ruth, Corr.

—On December 25 **Rev. Gerhard Friesen** returned to his home in Newton, Kansas, after having taken his second "cowboy" boat trip to Europe. Rev. Friesen, who visited the Danzig area for the second time reports that the harbor has been cleared of its debris and that great storehouses have been built along the wharf. He reports that the stores have bread and also fresh meat, but that the price of meat is very high. Clothing is still very scarce. The black market in cigarettes is still very active.

—**Rudolf P. Wiens,** who served in the International Y.M.C.A. in Egypt and in India for over two years during the war, is now returning to Cairo, Egypt, where he will be Senior Secretary for Egypt for the International Committee of the Y.M.C.A. Mrs. Wiens and two daughters will accompany Mr. Wiens to Cairo, where they already have an apartment and where the girls will attend an American school, which has about five teachers and sixty children. The Wiens family plans to leave Newton on January 26 and go by car to New York, where Mr. Wiens will take care of business matters for the Y.M.C.A. until February 5 when the the family (with car) will take a ship for Egypt. Their address in Egypt will be c/o Y.M.C.A. 60 Ibrahim Pasha, Cairo, Egypt. Mr. Wiens will be mainly engaged in administrative duties. He is now digging into a study of Arabic. He reports that the eastern countries are very cordial to the members of the International Y.M.C.A. staff. The Y policy is to put trained native leaders into the responsible positions where the work has been established. At Cairo Mr. Wiens and several other Americans will work with the Egyptian Y.M.C.A. men. According to Mr. Wiens Egpyt may curtail the missionary program very sharply

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P. J. BOEHR'S TELEGRAM SENT TO THE BOARD'S SECRETARY. REV. HOWARD G. NYCE

1947 JAN 3 PM 7

GULFPORT MISS
REV. HOWARD G. NYCE
1528 CHEW ST.

BAGGAGE TRUCK ALSO OUR CAR CAME THROUGH UNDER GOD'S PROTECTION OVER ELEVEN HUNDRED MILES PARTLY ICY ROADS GULFPORT MISSISSIPPI EARLY TODAY TICKETS AND FUNDS HAVE COME. STEAMSHIP WATERMAN SAILS SUNDAY HEARTY THANKS AND SECOND CORINTHIANS NINE EIGHT AS GREETINGS TO MISSION BOARD AND ALL OUR CHURCHES IN THE BONDS OF CHRIST:

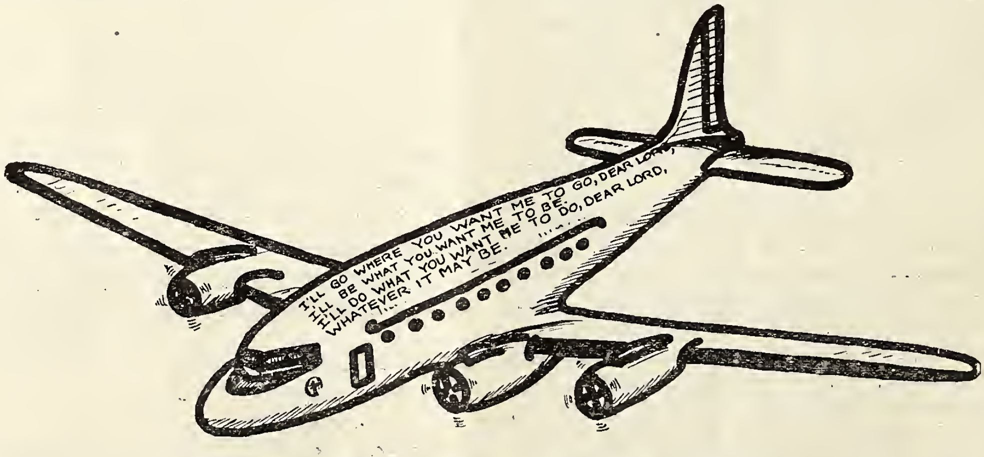
P. J. FRIEDA AND MARY ELLEN BOEHR

should independence be given to Egypt. He thinks, however, that due to the friendly relationship with the Y.M.C.A. it will affect the latter very little. There is now a strong Y.M.C.A. in Cairo. Students at the nearby university, who intend to go into social service work, all must take practical work in the Y.M.C.A. Since his return to the States last August Mr. Wiens has been traveling in Canada and in the U.S. in behalf of the Y.M.C.A. The son of missionary parents, Rev. and Mrs. P. J. Wiens of India, Mr. Wiens enjoys his work with a missionary zeal.

—**Zion Mennonite Church, Souderton, Pa.** We had a joyous holiday season with activities centering around the church program. Eight of our Church School classes had Christmas meetings or presented Christmas programs. At an impressive White Gift Service on Sunday evening, December 22, $3,044.21 were contributed by all our classes. On Christmas Eve we commemorated the birth of the Christ Child through a candle lighting service. Sunday, December 29, was Student Recognition Day. Our college students taught classes in the morning and presented the evening program. Our Annual Family Night Program and Watch Night Service on New Year's Eve were a fitting close to the holiday festivities. Many families gathered at the church. Beginning at 9 o'clock we enjoyed a period of wholesome fellowship centering about family life. At 11:30 we joined in a worship service and in quiet meditation began the new year together in prayer.

—**Ebenezer Church, Bluffton, Ohio:** On Christmas Eve our church, filled almost to capacity, enjoyed a most impressive Christmas program. It was presented by the smaller children of our Sunday School in a candle light service. The message conveyed throughout the evening being, "The True Meaning of Christmas." About eighty of our children took part. This program was followed by the White Christmas Offering for missions. This was reported to have been one of the largest in some years. Many of the Bible classes enjoyed the fellowship gatherings during the Christmas season. One of them being the monthly meeting of, Mrs. Hirman Neuenschwander's Bible class, which met at the home of Mrs. Albert Garmatter. The pastor, who has recently taken up the work here, was invited to give the Bible lesson for the day. At the close of the meeting a surprise Christmas shower was given to the pastor and his wife. Much joy was brought to our aged and shut-in members on the eve of the New Year as the Ladies Chorus went from home to home singing the traditional Swiss Carols of the New Year. During the later evening the caroling was continued by the young people, visiting the homes of many members of the congregation. Our Annual Business meeting was held on the afternoon of January 1. Reports showed an increasing interest being manifested in both home and foreign missions. Another most interesting report was of the encouraging progress of the drive for our new pipe organ. We are trusting that in the near future this may be a reality. On January 5 a special feature was enjoyed in our evening service. Rev. Victor Wierwille, of Van Wert, Ohio, presented the "Chimes Hour," with the Young People's Radio Cast. This group is often heard over our local radio stations.—Mr. Howard Landes, Corr.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas


I'LL GO WHERE YOU WANT ME TO GO, DEAR LORD,
I'LL BE WHAT YOU WANT ME TO BE,
I'LL DO WHAT YOU WANT ME TO DO, DEAR LORD,
WHATEVER IT MAY BE.

WHY TEACHING FAILS . . Some teaching fails for no other reason than that it lacks the sparks which fires the imagination of the child. It is illustrations like the above in the JUNIOR QUARTERLY which make the little ones "think long, long thoughts." Teaching is more than telling. Imagination is caught, not taught. "Where there is no vision, the people perish." The new JUNIOR QUARTERLY and the JUNIOR TEACHERS HANDBOOK that goes with it will make for good teaching in your Sunday school.

The Mennonite

Volume 62 — January 21, 1947 — Number 3

Dwelling place and barn of David Toews

Mennonite Life

J. Ungers drive to church in the "chareta"

In Brazil

Students at Witmarsum level off athletic field

(Cuts courtesy "Mennonite Life")

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

NON-RESISTANCE can be made attractive to a great many people in our land if it is handled in a vital way. For example, one of the six best selling books in the United States in the early 1930's was a novel embodying the theme of non-resistance. However, it was not non-resistance in the terms of not participating in war that was treated in this book; it was non-resistance as applied in personal relationships. The author who takes the hero through a maze of difficult personal relationships has him come to the conclusion that non-resistance is "a dynamic of high potentiality." He makes the hero wonder why "the hymns and liturgies and homilies of Christianity" have had so little to say about non-resistance. Have Mennonites perhaps failed to make their contribution in this very area? Most Mennonites have had non-resistance handed to them at birth. To many of them it has been "a teaching to be obeyed" as far as war is concerned rather than "a dynamic of high potentiality" to be used effectively in personal relationships. Is it any wonder that some have weakened in the faith and that our testimony on the whole has sometimes lacked in appeal? Such a book as the one mentioned makes one hope that some day a Mennonite will produce a similar one.

That non-resistance as related to international relationships can be made vital to highly intelligent people is suggested by the appearance in the January 15 issue of the *Christian Century* of an article entitled "Renew the Trade Agreements." This article, written by Carl Kreider, Dean of Goshen College since 1940, does not mention the word non-resistance, but it certainly is an application of it in the area of trade between nations. Appearing in a journal that is widely read by clergymen of America, it is bound to make a real contribution towards thinking that is conducive to "peace-making." Have Mennonites kept state and church so widely separated that they have had the pleasure of talking for peace in general terms but have failed to make a distinct contribution in the hot tussle of immediate, practical matters, towards which some human beings must take a stand, a stand that will influence the welfare of all of us? This presentation on non-resistance in the terms of trade agreements will undoubtedly make sense to many and is another example of how Mennonites may witness effectively of non-resistance in our day.

GOODWILL on America's part is urgent. Only on a basis of goodwill can there be peace. A person or nation can rule by force, but as long as the goodwill of the ruled is lacking there is ever danger that somehow, sometime the ruler will be attacked. If America should become the one world power, it would undoubtedly face this very fact. Goodwill is the only basis for genuine, creative, happy relationships. Dr. Frank Laubach, that great man of compassion and prayer, in a speech in Denver sometime ago, declared that "There never was such a chance in all history as America has today to wage a world war of amazing kindness." Dr. Laubach sought to make clear that if we use our great power in the right way we will become loved as no people has ever been loved before and that if we misuse our power we can become hated to the same degree. Today Russia is regarded as the adversary of America. Jesus once said, "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Today we are on the way with Russia. According to *Between the Lines,* some "reports say that the Russian scientists have worked out advanced techniques for using cosmic rays, which batter the earth from interstellar space, as the basis for atomic energy and fission reaction. These rays are known actually to produce the disintegration of carbon, nitrogen and oxygen atoms. This means that processes can be found for disrupting the atom nucleus of lighter and much more abundant materials than the scarce and costly unranium." Even if Russian scientists have not achieved what is hinted at in the lines just quoted, it is a fact that Russia has skilled scientists who are on the way with their research into atomic power. Does it not seem probable that if America does not come to an agreement with its adversary while there still is time that the day may come when America will have to pay the "uttermost farthing" in the way of a population largely destroyed by atomic bombs or other means of destruction as devastating or more so? Today is the day for that goodwill among all men that makes for agreement.

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The Position of the Christian Soldier

by Don E. Smucker

(The two articles presented here arrived too late to be included in the series printed in the issue of November 5. We are glad to present Rev. Smucker's contribution in this issue. Rev. Don Smucker, at present attending Princeton Theological Seminary, Princeton, New Jersey, is a member of the Peace Committee of the Middle District and is chairman of the Committee on Doctrine and Conduct of the General Conference. Rev. Smucker also serves as pastor of the Mennonite Church at Lancaster, Pa.)

War is a very complex thing. Any attempt to explain it in terms of human motives is extremely difficult. It raises the very question, indeed, the riddle of human behavior.

Let me say at the very outset that the overwhelming majority of military men sincerely hate war. Often conscientious objectors are reluctant to concede this point. But concede it they must because it can be proven. By war I mean the actual conditions of combat in which only *ten* percent of the average army will participate. I am quite willing to admit that there are men removed from the ghastly realism of war who profit from it financially, revel in its lusty emotions, glory in its dressy, theatrical display. But, the men who have been on the firing lines hate war. For example, consider the case of the late Ernie Pyle. G. I.'s everywhere considered him the symbol of their own hopes and fears; a man with a real down-to-earth viewpoint who knew and loved the buck private. After twenty-nine months overseas, after writing 700,000 words about real warfare, Ernie Pyle went back to New Mexico for a rest. This is what he wrote at that time: "I do hate terribly to leave right now but I have given out. I've been immersed in it too long. My spirit is wobbly and my mind confused. The *hurt* has finally become too great. All of a sudden it seemed to me that if I heard one more shot or saw one more dead man I would go off my nut. And if I had to write one more column I'd collapse."

On the other hand, there are men like Ernest Hemingway whose rotten books are widely read in our time. He delights in filth and sin and blasphemy. How did he get that way? Here is the answer as given by one of his friends: "We took this young man with all his sensitive genious for experience . . . and shoved him into our pit of slaughter and told him to be courageous about killing. And thought he would come out weeping and jittering. Well, he came out roaring for blood, shouting to the skies the joy of killing, the 'religious ecstasy of killing'—and most pathetic, most pitiable, killing as a protest against death." That, I say, is the exception: the overwhelming majority of military men maintain a different position, essentially paradoxical: *We hate war as a dirty, ugly, evil thing. At times it is a necessary evil.* Why?

1. The *power* of the wicked. Psalm 37:35 says, "*I have seen the wicked in great power and spreading himself like a green bay tree.*" Furthermore the Psalmist says, that "*. . . the wicked plotteth against the just, and gnasheth upon him with his teeth. . . . the wicked have drawn out the sword and have bent their bow, to cast down the poor and needy and slay such as be of upright conversation.*" The only answer to real power is more real power. Let no one sneer at the force of this argument on the human level. Fascism and Communnism are terrifyingly powerful. The dilemma they propound is often (but not always) kill or be killed!

2. The Divine approval of war. This is based on the Old Testament wars and on Romans 13:1 and other passages giving God's approval to government. Here the argument affirms the belief that the individual is not responsible since he is called by the God-ordained government into war. What of the law of love? It is to apply to individual relationship or postponed until the millennial kingdom. In any case, love is secondary to justice when war comes. For essentially war is the quest for justice by force.

These two reasons, then, form the basis of participating in war while hating its brutality and ugliness. But, it may be said that all Christians may unite on the basis of James 4:1-3, that wars come because of man's sinfulness: "*From whence come wars and fightings among you? Come they not hence, even of your lusts which war in your members.*" That is to say, that war comes from evil desire *within* the human heart. The issue is not whether war is evil: all parties concede this in the church. The issue is very simple: Is war God's will *now* for the justified, regenerated, sanctified Christian who lives in the hope of Easter, has the Holy Spirit, and is taught by the New Testament?

Why I Am a Non-resistant Christian

by Don E. Smucker

Let me preface my statement by saying that in deeply spiritual issues like this every follower of Christ must feel a sense of calling. Fundamentally it is not a matter of argument. It is in the spirit of Martin Luther when he broke from the Roman church: "God helping me, I can do no other." Precisely this sense of Divine would worship this one God. Because they wanted to know more of God, God revealed Himself to them and God told them that some day a man would come who would be the Son of God. This man would save the people. Some thought that would mean freedom from the Romans for the people in the little country. But some understood that it meant freedom for all people from the bondage of sin.

Then I told them of the simplicity of the life of Jesus, and how He was unrecognized except by a few; how He lived on earth only for about thirty-three years, and of those thirty-three years we know hardly anything except of the last three years; how He was killed and his handful of followers scattered; how everything seemed lost and yet what tremendous results have come from the life of this one man. I tell them of the church in many lands, the Bible, the best seller translated into more languages than any other, the many masterpieces in art and literature which have been inspired by His life; yes, that we even count our years by Him, whether we believe in Him or not. Then I tell them that we want to study His life and see what caused these tremendous results and what is His relation to us personally.

While it is not possible to have much discussion; while we have to progress very slowly, yet I think if they learn some of those wonderful verses from memory, some seed will have fallen into their hearts which may at some time bear fruit. They have memorized the words concerning John, "Prepare the way of the Lord and make His paths straight." They remember what God said to Jesus, "Thou art my beloved Son in whom I am well pleased," and the people "marvelled because He taught them as one having authority." Jesus Himself said, "Those who are whole have no need of a physician, but they that are sick. . . . . New wine must be put into new bottles. . . . . . the Sabbath was made for man, not man for the Sabbath. . . etc."

And so we hope and pray that the seed may fall on good ground, and that the students will still catch something of the Chrisitian atmosphere which will eventually bring them to the place where they will be abe to say, "My Lord and my God."

Mennonites To Train Polish Tractor Operators

Medieval farming practices are very much in evidence throughout Poland. Very little of the pre-war equipment remains which is suitable for these practices, but the Polish farmer insists on sticking to his methods even in the use of new equipment supplied through UNRRA. Thus the high speed moldboard plow does not plow because the hitch is not adjusted properly and the tractor burns up because improper oil is put into the crankcase. They do not see how the Ferguson plow can possibly be set up since the wheels have not arrived, so they have to see a demonstration of how the plow is attached to understand that not all plows have wheels. Difficulties arising from improper adjustment are usually blamed upon the machine—poor quality—poor mechanism.

Hundreds of thousands of acres have not been plowed for several seasons. Lack of equipment and lack of instruction in the use of new machinery supplied by UNRRA leaves much fertile land unturned. More of this land could and should be producing food for the hungry Polish people. UNRRA representatives estimate that only 40 per cent of the efficiency is being utilized in the use of the machinery sent to Poland. These men feel that twenty-five of our men, trained in the operation and adjustment of machinery, could do much toward increasing the actual value of the equipment to Poland. The Polish people are reported to be anxious for instruction.

The tractors in Poland are concentrated in a belt from Danzig south, in a wide area bordering the western boundary of Poland, then east in a large area bordering the Carpathian Mountains and in sections south and southeast of Warsaw. The country has fifteen major tractor stations located in various large cities. Connected with these are 200 small sub-stations. Our men will be working out of these major stations, possibly in groups of two or three, giving demonstrations and explaining the operation of machinery. The work will begin early in March in southern Poland and will continue on north as the weather permits. Plowing is done continually when weather permits. There is so much plowing to be done that the small equipment cannot possibly get the job done. Only 20 per cent of the horses used for draft power before the occupation remain and these are mostly old and of very little value. According to a Polish official, UNRRA-supplied draft power replaces only 9 per cent of pre-war resources.

The Polish government will furnish food, housing, interpreters, and transportation in Poland. The men are to be housed in the cities where the major tractor centers are located.

The age limit of twenty-seven should be a minimum for applicants although many younger men will be interested. It is felt that age commands a bit more respect in this program of instruction. The living conditions, where men will be living in groups of two or three and perhaps alone at times, require stability and maturity.

The four tractor companies which have sent large numbers of tractors to Poland have all been contacted and they have agreed to give instruction to our men before leaving this country. The first course has been planned with J. I. Case at a plant in Columbus, Ohio. The course is to begin on February 3.

We are taking applications at this time for this project. It is to be borne in mind that this is an aspect of the MCC relief program and members must qualify spiritually and morally for relief worker standards. Poland is a land of destruction and needs spiritual and material aid. This project is not designed to be an adventure, but it is a postive rehabilitation program. Application can be made to the Relief Section of the MCC. Any questions or requests for further information are welcome.

BOOK REVIEW

THE SUPREMACY OF CHRISTIANITY

By J. E. Hartzler, Ph. D.

399 pp. Berne, Indiana, Berne Witness Co. 1946. $2.00

Books by Mennonite authors dealing with fundamental religious subjects in a broad way, are rare, and we should therefore welcome the appearance of this new volume by Dr. Hartzler. The central truth emphasized in the book is that Christianity offers the supreme way of life. "We have in the Christian way", says the author, " a cross to which nothing need be added, an open tomb which can never again be closed, and a goal . . . eternal life . . . which has no equal in any other faith."

There are those who disparage all theological discussion in the belief that it is impractical and unimportant. But the truth is that our moral life is determined on all sides, directly or indirectly, by our religious thinking, and it is well to have our ideas challenged and clarified by a discussion such as this book gives us. The author begins with a chapter on "Rethinking our Religion." He holds that God has new revelations for every generation and that we must rethink, in the light of present-day experiences, what we have inherited from the past. He rightly asserts that "we need not be 'free thinkers', but we must be free to think."

The book, containing seventeen chapters, deals with such basic subjects as the Bible, Science and Religion, Revelation, God, Man, The Atonement, and the Christian Church, each chapter being prefaced with an outline so as to make it easier for the reader to grasp its contents. The chapters are condensations of lectures which the author has delivered in class room, and from pulpit and platform, at home and abroad, and represent the mature thinking of his wide experience.

The real worth of the Bible, he explains is appreciated as we approach it realistically rather than literalistically or liberalistically. For "it is not science, criticism, or literary scholarship that counts when life is in distress or the angel of death spreads its wings over the soul; but the Divine lead, the Divine Spirit, and a Divine current running through the Book, each leading by a Cross on a little hill outside of Jerusalem." (Are we sure it was a hill? The Gospels only say Golgotha, the place of a skull)

The mission of the church he defines under four heads: the enlightenment of the mind, the inspiration of the heart, the motivation of the will, and the employment of the hand. There follows a helpful discussion of the scope of the church, but I closed this chapter with the feeling that the author left some important things unsaid. What about the nature of the church? What is its relation to the world? What does he mean by the statement that the church must be a pure church? And what about the oneness of the church and the ecumenical movement in Christendom today? These are questions which need elucidation, and I am sure Dr. Hartzler could make a contribution towards that end.

We Mennonites have said in the past that we hold to a simple practical faith based squarely on the Bible and have therefore paid little attention to elaborate statements of faith. We left the formulation of theological doctrine to others. The result is that there is a great diversity of doctrine among us—liberal, conservative, here and there an echo of continental neo-orthodoxy, now and then a dash of humanism which has spilled over some university wall. Among us are various efforts toward a psychological approach to faith, and in recent years there has been a decided emphasis, in Mennonite periodicals especially, upon the sociological interpretation of religion. In view of these diversified streams of thinking, some of them "clear as mud," Dr. Hartzler's work, representing a forthright liberal evangelicialism, is wholesome and necessary. It is too brief in spots but it opens vistas for thought and investigation.

The author is known in every Mennonite community in America for his sermons and Bible lectures and addresses on special occasions. He has served as a pastor, president of Goshen College, and Bethel College and Witmarsum Seminary, and has taught in the American University at Beirut. For some years he has been special lecturer in the department of Systematics at Hartford Theological Seminary, at the same time carrying on during a part of each year an extentive speaking schedule in Mennonite and other communities.

Lester Hostetler

IN MEMORIAM

Gustav Hiebert, son of H. P. Hiebert and Maria Janzen Hiebert, was born November 2, 1893, and died in an automobile accident December 3, 1946. He was baptized and received into the Tabor Church in 1913. In 1946 he and his wife tranferred their membership to the Zion Mennonite Church, Elbing, Kansas, of which he remained a faithful member to the end. He was married to Anna Nickel on May 9, 1924. She, together with their infant daughter, preceded him in death June 19,1925. Again he was happily married to Maria Buller on February 12, 1928. This union was blessed with three children, Lorena, Eldon, and LeRoy. He farmed in the Sand Creek District until he bought a farm near Burns. Besides his wife and children he is mourned by two brothers and three sisters: Peter, Cornelius, Mrs. H. B. Schmidt, Mrs. D. I. Schroeder, and Mrs. Benj. Becker.

MENNONITES THE WORLD OVER

By Cornelius Krahn

An Important Event

A letter has been received from Atlee Beechy in which he reports about the funeral of Christian Neff, who according to this report died on December 30 and was buried on January 2. The following is the letter:

Dear Brethren:

Today, Walter Eicher, Delbert and Thelma Gratz and I attended the funeral of **Christian Neff.** Some three hundred people gathered together at the small church in Weierhof to pay their tribute to this great Mennonite church worker and historian.

He maintained reasonably good health until quite recently. On December 10, he met with a number of people including three MCC workers (Walter Eicher, Delbert and Thelma Gratz) in connection with the general planning of the place and relationship of these Mennonites to the MCC relief program . . . . He began ailing shortly thereafter and his condition grew worse until Monday evening, December 30th, when he quietly passed away. As we attended the solemn event of his burial service today, January 2nd, 1947, we could deeply sense that an important and significant event in Mennonite history was taking place. Such events often do take place quietly and without fanfare with the rest of the world paying little attention to them.

Pfarrer E. Haendiges had charge of the major portion of the service. He spoke concerning the wide range of Christian work and activity which Brother Neff had been engaged in and of the contribution he had made to Mennonite life. Pfarrer Braun and Paul Schowalter also spoke briefly . . . . His heart was warm towards a great many things but at the core was his passion for Jesus Christ. This was the dominant motivating force of his life. Walter Eicher spoke briefly and read in German a letter which he had prepared.

His body was laid to rest in a small cemetery near the church. Although departed from us in the flesh, his spirit and influence will continue to be felt for many decades to come.

Sincerely yours,

MENNONITE CENTRAL COMMITTEE
Atlee Beechy
(Written in Germany, January 2, 1947)

About 2,150 Mennonite Refugees to go to Paraguay

C. F. Klassen reports from Europe that negotiations have been made to charter the ship " Volendam" for the transporation of Mennonite refugees to South America. This ship is scheduled to leave Rotterdam, Holland on January 28 and Bremerhaven, Germany, on January 31, with approximately 2,150 passengers aboard. The destination of this ship is Buenos Aires, Argentina. Other means of transportation will be used to take the refugees from Buenos Aires inland to the colony in Paraguay.

This group of refugees includes Mennonites now located in Holland as well as some from the U. S. Zone of Germany. Mennonites from the British Zone of Germany or from Denmark may not be included at this time.

Arrangements are being made to provide for the physical welfare of these refugees. MCC relief clothing is being supplied to them in Europe before they sail, and supplies will also be ready for their use when they arrive in South America. C. A. DeFehr, of Winnipeg, Manitoba, is going to Paraguay to represent the Mennonite Central Committee and Mennonite Resettlement Finance, Inc., and will work with Gerhard Warkentin in arranging for the receiving of these refugees.

Bishop Oxnam on Conscientious Objectors

From the experience of the war in dealing with conscientious objectors Bishop Oxnam has proposed a ten-point program for their "present and future handling," which he presents in the SURVEY GRAPHIC for September. In briefest summary his recommendations are as follows:

"1. Democracies must respect the conscience of the individual citizen . . . .

"2. Conscientious objection to war should not be based upon religious training and belief alone . . . .

"3. Full responsibility for the classification and assignment of all men claiming to be CO's should be vested in civilian boards . . . .

"4. Noncombatant service should be made more attractive to the CO . . . .

"5. For those who cannot undertake noncombatant service, work of national importance should be provided . . . .

"6. CO's would seem to be entitled to support similar to the soldier's, with family allowances . . . .

"7. Conscience must be no protection for cowards . . . .

"8. CO's who strike to effect reforms should face the same discipline a soldier would face if he struck.

"9. CO's should try to avoid the holier-than-thou attitude. . . .

"10. There is only one final answer to the question of conscientious objection to war. That is the creation of a warless world in which law and order have supplanted international anarchy, in which power has been brought under democratic control, and justice established by democratic process."—"Information Service"

Y.P.U. OFFICERS
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Akron, Pa.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Protestant Christian Youth in Argentina

By Lena Cecel Knapp

(Continuing the series of articles on the activity of other Christian youth groups, we take a look at Protestant Christian youth in Argentina. Although Protestantism is a tiny minority in South America, there is developing in that country, Brazil in particular, a virile, active, and growing Protestant church. We share in this article with those in Argentina some of the problems they face.)

YOUTH! What an enchanting word! What visions of grace, gaiety, energy and spontaneity the word calls forth! And it is the same with the Spanish word, **La Juventud!**

Argentine youth are very much like other youth, with their loves and hates, their enthusiasms and disgusts, successes and failures, aspirations and despairs, and all the rest of life's emotional elements. A bit more specifically, one might say: Argentine young people are deeply devoted to their families, while esteeming the joys of outside friendships; proud and loyal to their own country, but with a profound sense of the oneness of the world; wanting the comfortable life, but ready to dedicate themselves, cost what it may, to a cause.

In this article, I will try to show that Protestant Christianity has become, for many, a cause in which it is worthwhile to invest time, money and energy, or even one's life; further, I want to emphasize how Christian principles affect daily living, and to point out what some of the activities of young people are.

In daily life, Protestant youth in Argentina find constant need for taking a firm stand in reference to many of their convictions. It must be remembered that they form an exceedingly small minority in any public group, and that they stand firmly against off-color language, smoking, drinking and the like. For example, a girl who went from her home in the country to attend high school in a city where she lives in the minister's family, writes:

"The school itself is very fine, although when dealing with persons whose ideals of conduct are different from one's own, one feels a bit uncomfortable. But how glorious it is to be living in a cultured Christian family! All of this making its imprint on my personality, and as time passes, I shall be able to conquer my timidity and, I hope, become an efficient worker in the vineyard of the Lord." (She expects to go into fulltime Christian service.)

Or, here is another who wrote on one occasion:

"For three years after primary school my desire to study remained deep and urgent. I knew full well that without preparation, one cannot get ahead and lift oneself up, socially and spiritually. But what could I do without any means? I finally entered the Telephone Cadet School and later was employed there. However, surrounded by worldly people, I was running the risk that little by little their customs and habits would become infiltrated in mine and the results would be devastating. But. I thank God I have the kind of parents I have, who knew how to advise me and keep me strong spiritually in the midst of an evil environment . . . . At last I was able to come to this Adventist school where they offer opportunities to work your way through school. I work hard, seven hours a day, to earn my living, outside of my classes and preparation for them. But, I am in a Christian environment, and that is the basic thing."

Here is a Theological Seminary student who comes from a comfortable home, but who does not have the support, either moral or financial, of his family in his desire to enter the ministry. Vacation found him faced with the necessity of shifting for himself during the four summer months. He had an opportunity to be in the office of a famous seaside hotel, at a big salary. He chose, however, to go up-country, where there was nothing to temper the tropical heat, where there were no modern conveniences. (It was not easy for a fellow six-foot three, 220 pounds, to learn to take a bath in a pail!) but where he would help a pastor on an eight-point circuit, living with different families as he travelled about, and earning his expenses by selling Bibles, tracts and mottoes. What is more, he made a similar choice the following summer.

The matter of boy and girl relationships, when speaking of this matter of daily living, must not be overlooked. In a country where Roman Catholicsm is the State religion, and where the influence of Europe, especially Spain and Italy is profound, one expects to find segregation of the sexes in school and other situations.

Protestantism has catered somewhat to this, or did in the beginning, but has really pioneered in coeducation and in church life. Thus, both in the home and in life outside, it has been steadily opening the way for woman to take a more dignified and rightful place. And so in Protestant circles a boy may accompany a girl to her home, may even accept an invitation to enter the home and become a general friend of the family without it being taken for granted immediately that his intentions must be serious.

As for youth organizations in the churches, little need be said, because these in both program and activity follow very closely the general lines set down in the U. S. A. In South America youth groups meet on Saturday nights, from five to eleven not being uncommon. Leisureliness attends the opening moments and getting under way; there must be lots of time for games and fun. They can "take" the longest read papers, or talks; and ah me, how they discuss! How they love to discuss!

Worship always has its place, but it must be kept very simple, candles and a cross in worship being taboo practically everywhere. This is understandable in that everybody is fairly close to the Catholic tradition in this respect which looks at the use of symbols through eyes different from ours.

Youth groups have their local projects for service to others. Visiting prisons, hospitals, homes of all kinds; renting a little room in needy areas to carry on what they call **obra de barrio** (settlement work). This will be a Sunday School at first for whatever children they can gather in; it will also serve for recreation and health programs, establishing a night school, and so on. From such work come many thrilling stories. It is probable that the social action department, which includes social service, calls forth more money and time on the part of these youthful workers than any other department.

Evangelism receives a good deal of emphasis, not only in campaigns and street-corner preaching, but also in the winning of one's friends and acquaintance and the members of one's own family to Christ.

Camps and institutes have as important a place in the Christian life of youth in Argentina as they do in the States. Just to glean a tiny part of one case.

A university student who had his first contact with Protestant Christianity at an interdenominational youth camp wrote to a non-Christian friend: "Among the various experiences gathered at this camp, there are two that are clothed with supreme importance for me: one, of purely intellectual nature; the other, moral and ethical." And after going into some detail to explain these problems, he goes on: "You are going to be fully aware as the days go on of the effects of this camp on my way of thinking and feeling. The atmosphere of freedom and tolerance, completely without pressure; the clean and delightful gaiety of the moments of festivity, and the courage and objectivity with which sexual problems were faced, struck me from the moment of my arrival." (Ran out to meet me with open arms, says the Spanish for this last phrase!) "You can imagine that I tried immediately to find the bubbling source of these spiritual treasures, and I kept my eyes open and asked many questions. Perhaps what impressed me most in the answers was the truly thrilling certainty in regard to essential convictions. I believe I can best describe this picture as a community of those who are in love with Christ."

Youth groups in Latin America are federated in one way or another into denominational and interdenominational, national and international groups with their well-known round of conventions. And Argentine youth have a prominent place in them. However, these generally take the form of a congress, with only the official delegates voting. In August, 1946, the Second Pan-American Congress of Protestant Youth was held at La Habana, Cuba (see **Youth**, September 22, 1946) to which delegates were elected from all Spanish-speaking countries, with fraternal delegates from the other countries of the Americas. Bulletins of all kinds circulate to cement the bonds of fellowship stimulated at these meetings and to promote the projects decided upon. Each country has its own youth magazine, denominational, sometimes interdenominational. Argentina's is called **Cultura** and carries very fine articles.

As is true in all the younger churches (churches of mission lands) Argentine youth are increasingly responding to the call to Christian service, within and beyond their national boundaries. From Argentina during the past three years three Methodist young women have gone to Bolivia to teach in a mission school and at least one Baptist has gone to Paraguay. In 1945 two students from the Union Theological Seminary in Buenos Aires went to Bolivia for the year of practical work required of them before they enter upon the last years of their studies; and one girl asking admission to the seminary stated that her purpose was to become a foreign missionary, preferably India. The following quotation from a letter from a student illustrates this matter of broadening horizons, and some other things as well! (The English is his.)

"Recently we had the interested visits of two missionaries whose job is in the Congo Belga. I had a large conversations with he (the man) about the work in Africa, the situation in Argentine politics, and our seminary and our churches. We had a splendid friendship . . . . He told me he thought I could be a missionary in Africa. What an idea!! What a strange one when we see in my country uncivilized men, more uncivilized than the Negro of Africa. We have a great work to do here and I don't like to renounce the imperative calling of my own country. This however is not to set aside permanently any other call from Africa, Europe, The United States, or other fields who need our help in future times. As I told you previously, I am ready to take up the work our Father wants to do, whatever it is."

The youth of Argentina will be happy to know that his series of articles on Christian youth of other countries is being prepared, because they truly feel there is a bond of Christian fellowship that will some time make itself felt in bringing nearer to reailty throughout the world the ideal of the kingdom of God.

—Youth

So Our Youth May Serve

The program of the Mennonite Central Committee in the field of Voluntary Services

(This is the first of a series of releases on Voluntary Services in general, and summer service and one year service opportunities in particular.)

During the war years a cooperative Mennonite and Brethren in Christ summer service program began rather spontaneously. It was a voluntary service the young women of our constituency wished to render in mental hospitals as a parallel to what the young men of the church were drafted to do. This past year, the third summer, it became a program for both men and women and developed beyond the field of mental hospital service. Further conviction developed that service such as that of the CPS Unit at Gulfport, Mississippi, was worthy of voluntary service and that supplemental workers with one year periods of time might well be utilized to extend the Gulfport service beyond limitations of CPS.

At the December, 1945, annual Mennonite Central Committee meeting Orie Miller presented on behalf of the executive committee the following question: "To what extent shall M. C. C. use its officers further in exporing and developing the opportunities and challenges of short-term organized voluntary services in under-privileged and distress areas as a demonstration of our Christian concern and witness?" The same meeting, "Moved and passed that the executive committee study this question." Subsequent MCC Executive Committee Meetings of March 2, 1946, and September 14, 1946, approved conditionally the addition of a limited number of such supplemental voluntary service workers to the Gulfport unit. The approval was conditional upon the possibility of favorable action of the MCC constituency on the general policy of MCC operated fulltime service units.

At a special meeting of the Mennonite Central Committee, October 31, 1946, various individual groups expressed their interest in undertaking such a cooperative program. Several of the groups also explained briefly the plans for their own conference youth service program with suggestions as to how MCC program could supplement what individual groups would sponsor. A study report on "Standards and Plans for a Possible Voluntary Service Program during 1947" was then presented (complete report available from MCC upon request). The MCC voted to accept the report, approve the recommendations, and have the Annual MCC meeting further implement this recommendation.

Further information regarding the plans, meaning and standards of such a Voluntary Service Program will be forthcoming in succeeding news release. Those individuals who feel that they might wish to give a year of their life in service to the underprivileged on this continent should write for further information to Voluntary Service Section, Mennonite Central Committees, Akron, Pennsylvania. The program is developing and needs the prayerful support of ministers and parents so that the talents of young people may be utilized either in individual conferences or cooperatively.

via Mennonite Central Committee Headquarters
December 20, 1946

Material for Young People's Recreation

If a group of young people desires to have a period of recreation and fellowship together, they need equipment. They need something to use for their program of fellowship. Why not make your own supply of such equipment? Making such equipment would be a valuable experience for a group of young people. Using it afterward would be all the more fun.

Games and puzzles for church young people's groups are available from the Cooperative Recreation Service, Delaware, Ohio. They are described in the booklet, HANDY II, edited by Lynn Rohrbough. Specific kits dealing with games and puzzles are:

Kit N — **Traditional Games.** 25c. These consist of ancient games from Africa, Europe, and Asia.

Kit U — **Puzzle Craft.** 25c. This has plans for making and solving puzzles in wire, wood and string.

Kit S — **Games of Skill.** 25c. Rolling, Throwing, and Sliding Games; Equipment Games. Here such games as Tether Ball, Box Hockey, Shuffleboard, Deck Tennis, Table Polo, and Badminton are discussed.

Also available from Cooperative Recreation Service are **Patterns and Directions** and **Tools for Good Times** both of which deal with such matters as making traditional games, puzzles, games boards, etc.

From the Y. M. C. A., Milwaukee, Wisconsin, for $1.00 are one hundred sheets which picture and describe traditional game boards and puzzles.

Homemade Games and Puzzles, No. RSE — 80 This is available from the Extension Service in Agriculture and Home Economics, Department of Agricultural Economics, College of Agriculture, Urbana, Illinois. By writing the State College in which you reside, much information may be obtained regarding the subject of games and puzzles. These are usually free to the state resident.

Soon to appear is a **Mennonite Community Sourcebook** which contains lists of sources in many areas including the field of recreation. This should be helpful to anyone interested in building up supplies for home and church recreation materials which are wholesome and creative and thus of special value in this era of canned recreation.

DRAMA OF ABRAHAM'S STEADFAST FAITH IN GOD IN NEW SEQUENCE ON 'LIGHT OF THE WORLD'

NEW YORK, January 8—The story of Abraham, the dramatic record of man's unwavering faith in God, is now being heard on NBC's "Light of the World," daytime serial based on the Bible (Mondays through Fridays, 2:45 p.m., EST).

The program, first broadcast in 1940, was the first attempt to translate the Scripture into terms of a modern daytime serial. To make traditional passages more comprehensible to the layman, Biblical speech is adapted to the language of the 20th century.

"Light of the World" bridges the gulf of centuries—its Biblical heroes are portrayed with the reality of people in today's newspaper headlines. Wide acclaim from leading clergymen, religious organizations and listeners has testified to its achievement.

Items of Interest

The General Conference Voluntary Service Committee met in Chicago on January 2 to discuss the plans for the coming summer's program of voluntary service units. Members of this Committee are Rev. Albert Gaeddert, Carl Lehman, and Elmer Ediger.

* * * *

A year ago released-time religious instruction of public school students was put on trial when Mrs. Vashti McCollum made an effort to stop such instruction by court action. This occurred in Champaign, Illinois, where this, by request of the local Council of Religious Education, the program is to be extended to include third-grade pupils.

* * * *

Christian young people met together in Geneva, Switzerland, last year, in preparation for a World Conference of Christian Youth in Oslo, Norway. The reports from the different countries indicates the variety of problems faced by young people, each country having its own rather unique ones. The India Nationalist movement creates unique problems and decisions for Christians. In West Africa the young people feel a strain between themselves and their missionaries over their education where they feel their freedom is inhibited. In France, the small Protestant element sees the problem of evangelization of thousands of pagan youth. In Holland the need is to break the youth away from their neutrality on the Church. In England there is drabness, exhaustion from the war and no meaning in life and the Church, to the youth, offeres no alternative to this meaninglessness. In China there is more interest in scientific and technical training than anything else. These are some of the problems brought out at this meeting. Of course these are very sketchy, but give an idea of the world picture of Christianity.

It is reported something like one million copies of the Revised Standard Version of the New Testament will have been sold during the first year that it has been published.

* * * *

Mr. A. W. Climenhaga, of the Area College Center of Harrisburg, Pa., reports that rural youth need more recreation centers. The need now is becoming all the more real, he states, because taprooms and night clubs are moving out to the country. Rural youth, in the past more isolated from such temptations than city youth, now will more and more have them next door.

* * * *

The population of the United States is reported to have passed the 140,000,000 mark which is an increase of 6.6 per cent since 1940.

* * * *

Sunday School attendance in North America has decreased according to a recent statistics. At the same time total church membership has increased.

* * * *

Evangeline Booth, the retired commander of the Salvation Army, is the 1946 recipient of the annual one-thousand-dollar "Humanitarian Award" of the Variety Clubs of America.

* * * *

The word "truth" is said to occur 117 times in the Old Testament and 117 times in the New.

* * * *

According to statistics made up by the **Publisher's Weekly,** more books dealing with religion were published in the United States during a recent month than books of any other type, except fiction.

* * * *

Although some folk opposed the visit of Martin Niemoller to North America, the synod of the Belgian Missionary Church at Liege, Beligium invited him to preach and he was "welcomed and listened to like a brother."

* * * *

The Protestant church in Mexico is undergoing a period of persecution due to the action of some of the Catholic leadership who incite the masses into frenzied and unconsidered extremes. However, when a convention was to be held in a certain town and the mayor was asked to refuse the Protestants admittance. the mayor, a Catholic, would not heed, stating the Protestants were welcome as would be any other people to come to his city.

* * * *

The "Indian Summers" are past for the present season, but the story of how they got their name remains interesting. It seems in Pilgrim days the Indians ceased their raids when cool weather would come, so when it would freeze, they would anticipate a little peace from persistent Indian raids. However, if it would warm up again, the Indians would resume their raids on the harrassed paleface. Because of this these late fall warm spells have been named "Indian Summers."

RELIEF

Kao-t'un Village Clinic (China)

The Clinic work of this month has seen a number of changes. The farmers were very busy in their fields harvesting the fall crops so it is hard for them to come to the Clinic. Only those who needed special treatments and those who lived very near to the Clinic could come. After the middle of November, the number of registrations suddenly increased. The highest number of patients seen one day was eighty-five.

Paraguay

Saturday morning, December 21, the home was enlivened by the arrival of six workers from the field who came to spend the holiday season at the center (Asuncion) and at the same time take care of some business matters. Dennis Lehman and Ed Schmidt came in from Friesland, and from the Chaco came Menno Klassen, Orval Myers, and Waldo and Rachel Hiebert with their son Teddy.

Puerto Rico

Over the Christmas season the Unit members, assisted by the Puerto Rican workers, went caroling in the community. The group was divided into two parts and in that way it was possible to cover the area quite well. The people seemed to appreciate this very much.

News Briefs

J. N. Byler, Director of MCC Relief, will leave by air on January 10 for a two-week commissioner visit to Puerto Rica, in the interests of the relief work carried on at that place.

John and Bonita Driver will also leave on January 10 for Puerto Rico. Brother Driver served in medical-social work at that place under CPS for some time, and is now returning under a relief assignment for another term of eighteen months. Sister Driver, who is a Registered Nurse, will accompany him in this work.

Delbert and Thelma Gratz, who have been located temporarily at Chalon, France, have now been able to enter the French Zone of Germany, after having received the necessary permit from the French government.

C. P. S.

Camp Pastor at Powellsville

Bro. T. A. van der Smissen has gone to CPS Camp No. 52, Powellsville, Maryland, to work in the capacity of camp pastor. Mrs. van der Smissen will serve at the same place as dietitian.

Even though this provision is made for a full-time camp pastor, it is assumed that the various Mennonite groups will wish to continue sending ministers to visit the camp as they have in the past, for the purpose of counselling with men and ministering to their spiritual welfare.

CPS Statistics

A glance at the records for the past year indicates that the number of men in Mennonite camps has decreased from 3,684 men on January 1, 1946, to 146 on January 1, 1947. This averages about 300 releases each month during the year.

At the beginning of last year the 3,684 men were distributed in fifteen types of service, fifty-one different units. Today we have men serving largely in three areas—Powellsville, Maryland, a soil conservation project has 100 men; Relief Material Aid and general CPS administration 30; Gulfport, Public Health 11; Puerto Rico 5.

MATERIAL AID

Special Announcement

Some time ago we released information to the effect that we had names of approximately 60 Jewish families in Hungary and 4,300 of Mennonite families in Germany to which people could send eleven-pound parcel post packages. At this date, all of these names have been sent out and the people either have received packages or have packages en route to them.

We believe that this project has been a way whereby our people were able to do a more personalized relief work, above their usual relief contributions. We are also grateful for the response that has been shown since the first announcement. However, since all the families whose names we had have received a gift from someone in the United States or Canada, we feel that this project should be terminated at this time. This means that we will no longer be able to supply names upon requests as we have been doing for the past two months.

One-Minute Dialogue. "Teacher says it's silly to talk about rich people becoming richer in a war. Is that right, Daddy?"

"That's right, Sonny. Nobody makes money out of war any more."

"Who built the big steel plant at Geneva, Utah, Daddy?"

"The government did, Sonny."

"How much did it cost, Daddy?"

'Two hundred million dollars, they tell me, Sonny."

"Who paid for it Daddy?"

"The people did, Sonny, through their taxes. But of course then it belonged to the people, through the government."

"Who does it belong to now, Daddy?"

"United States Steel, Sonny."

"How much did United States Steel pay for it, Daddy?"

"Forty-seven and a half million dollars, Sonny."

"Nobody makes money out of war any more, do they, Daddy?"

"No, Sonny. Nobody." —From F.O.R.

College and Seminary News

BETHEL COLLEGE

A special private prayer room for student use has been been provided in Memorial Hall by the SCA and Student Volunteers. The College and local church cooperated in observing the Universal Week of Prayer with prayer meetings in campus homes and in Newton on Wednesday and Thursday and a service in the chapel Friday evening. Harry Martens and Erwin Goering left January 14 for an extensive tour of western churches. Intramural basketball teams are being organized under Coach Tully and Miss Beecher as a part of the recreational program. The thirteen teams for men are made up according to residence halls or areas — for the girls according to physical education classes. The girls' volley ball tournament was held before Christmas, while the team of married men from the Homettes took the men's championship on January 9. The intercollegiate basketball team is in the midst of a good season of clean, close games.

BLUFFTON COLLEGE

Henry Detweiler, ex'34, of Souderton, Pennsylvania, was the vesper speaker on Sunday afternoon, January 12. He spoke of his experience in relief work in northern Egypt, Italy, and Northwest Europe. Erna Fast spoke in Chapel on Thursday morning, January 9. President Ramseyer gave a book report on the book, **The New Leviathan,** before the faculty monthly discussion group meeting. Sam Dean, missionary to China, was on the campus January 13, 14. He is on a tour sponsored by the Student Volunteer movement. One of his purposes is to challenge young men to give their lives for Christian service in foreign lands in such occupations as engineering. Quite a number of new students are expected to enter college at the beginning of the second semester, January 27. The local community is being organized for a financial solicitation drive for the new Auditorium-Physical Education Building Fund. The drive is scheduled for early February in the Bluffton-Pandora area.

FREEMAN JUNIOR COLLEGE

Several new students enrolled after the vacation ended. Pres. Unruh addressed the student body during the Wednesday chapel period. Members of the faculty visited the Salem-Zion Church recently and conducted a panel discussion on school-community relationship and problems. Willard Waltner was on the campus two days taking group pictures of the various organizations for the school annual which will be published soon. Helen Tieszen is the editor of the publication, Joanne Waltner the business manager, and Miss Bertha Ewert the faculty advisor. Friday the academy and college basketball teams meet the two teams from Wessington Springs Junior College. Coach Neufeld has eight more games scheduled for the college and eight more for the academy teams. A short film, showing the broadcast of the Telephone Hour, was shown during music day chapel this week.

BIBLES IN GERMAN

The American Bible Society (450 Park Avenue, New York 22) reports an encouraging development in the production of German Bibles. Up to date, Bibles have been printed and bound in the United States for us in Germany and among German prisoners and deporters. Now, however, the Society is to assemble and ship to Germany the materials for the printing of a million German Bibles; but the actual printing and binding will be done in Germany, "thereby giving employment in the American and British zones to many German printing and binding establishments and their workers." This is truly constructive Christian statesmanship, which should go far to heal many wounds.—**The Presbyterian**

In Bedford, Pa., the Protestant ministers are cleaning up the town of gambling dens by organizing a concerted campaign of letter writing. The mayor refused to rid the town of the "racket," because he said the people wanted it, but the church people, led by their pastors, are flooding the city hall, the sheriff's office and the local paper with protesting letters. The ministers declare they will continue their barrage of letters until the mayor takes action.—**The Presbyterian**

Jottings

—**Rev. and Mrs. P. J. Boehr**'s address, until further notice, will be: c/o M.C.C. Headquarters, Canadian Church, South Suburb, Kaifeng, Honan Province, China. On January 5 the Boehr's left Gulfport, Mississippi, on the **S. S. Waterman** to return to China where they formerly served as missionaries.

—**Bethany Church, Quakertown, Pa.,** December 29, Rev. Arthur Rosenberger of Dalton, Ohio, former pastor of our charge, preached the communion sermon. It was on the subject of "The Redemptive Power of Christ." Rev. and Mrs. Rosenberger came at this time to help his parents, Rev. and Mrs. Seward Rosenberger celebrate their golden wedding anniversary. January 5 we enjoyed a fine New Year's sermon. Our pastor used Joshua 1:1-11, "Crossing the Jordan in 1947." Many of our young people were home over the holidays.—Mrs. Ed. K. Stoneback, Corr.

—**Deep Run (Pa.) Church:** Pastor J. Herbert Fretz yesterday began a series of nine sermons on the Sermon on The Mount, Matt. 5-7. Sunday evening joint hymn-sing and Bible-study meetings have been planned for January and February when C. E. does not meet.—Mae Gross, Corr.

—**First Church, Aberdeen, Idaho:** Henry D. Decker brought the morning message at our church, Sunday, January 5. Mr. and Mrs. Henry D. Becker are leaving for Goshen, Indiana, January 8, where they enter Goshen College in preparation for missionary work in India next fall.—Arnold E. Bartel, Corr.

—First Church, Colfax, Washington: Sunday, January 5, was cold and stormy. Because of sickness and bad weather our number was only ninety-four. Our pastor, Rev. P. D. Unruh brought to us a most inspiring message. The Missionary Society is to have an all-day meeting in February. We are also enjoying prayer meetings held on Wednesday evening of each week. The book of Revelation is the very interesting topic of study and discourse.—Mrs. Horace D. Rogers, Corr.

—First Church, Nappanee, Indiana: We held our annual business meeting in the basement of the church with a carry-in dinner at 6:30. Last Sunday we began the New Year with a communion service. John Weldy, Betty Hostetter, and Patsy Reed were highest on a Mennonite church history test over three months work in the pastor's class. The churches of Nappanee began the Week of Prayer services with a union youth rally, which was under the auspices of the Christian Youth Fellowship. The speaker was Carl J. Kreider, Dean of Goshen College. Thirty-two men attended the local Men's Brotherhood chili supper the other week. They gave five hundred dollars for the M.C.C. Refugee Rehabilitation project, including our White Christmas offering, which went for the same project. Rev. Allan Yoder was the speaker at this meeting. For Christmas Sunday evening service we had a candlelight carol service and a radio play, "A Child Is Born." The play was recorded the day before and the recording was used for the program. The music was furnished by the two choirs of fifty voices. We observed New Year's Eve with a watch-night service at the church from 9 to 12.—Mrs. Loyal Corwin, Corr.

—First Church, Paso Robles, California: Rev. and Mrs. Orlo Kaufman of the First Mennonite Church have volunteered a year of service to the Voluntary Service Program. They will be leaving the church following the last Sunday in May.—Corr.

—Bethel Church, Lustre, Montana: Rev. J. J. Esau spoke November 17-18. He also did visitation work in behalf of the Grace Bible Institute. We observed the Lord's Supper on the morning of January 26. Archie Kliewer, a student at the Grace Bible Institute, spent Christmas vacation at home. Recently letters were received and read at the Sunday morning service from Miss Anna Baerg, Missionary among the Hopis at Oraibi, Arizona, and Rev. and Mrs. Elmer Dick in Africa. Our mission society is making quilts for relief and is also gathering articles for Indian mission stations.—Corr.

—First Church of Garden Township, Moundridge, Kansas: Rev. Milton Vogt, India missionary on furlough, preached an inspirational sermon on "The Power and Authority of Jesus" at the morning service January 12. Rev. Vogt is at present a professor at Hesston College. Albert Nachtigal, recently returned from C.P.S. was married to Miss Melba Stucky of the First Church of Christian on the evening of January 12. Mr. and Mrs. Al Zalout, evangelists, formerly with the "Young People's Church of the Air," presented a program of testimony and violin selections to a full house on the evening of January 12. Virgil Dirks, student at G. B. I., and Ruby Myers, student of a secretarial school at Kansas City, have returned to their studies after a vacation with home folks—Corr.

$2.00 for $1.00

We have some $1.00 box assortments of Christmas Greetings left over from the season just past, and while these last, we will sell these to our customers at the amazing price of 2 boxes for $1.00 postage prepaid. (Note: These cards do not have scripture texts.) Send check or money order with your order to:

Mennonite Book Concern
Berne Indiana

—First Church, Mountain Lake, Minnesota: The work on our new, eight-room parsonage is moving right along. The basement floors and walls are finished. Most of the labor is donated. Our candidate for Indian Missions, Gladys A. Klassen, expects to be sailing soon with the Lubin Janzens. It is not yet certain whether they will leave from the east or the west coast. Rev. Verney Unruh was our guest speaker December 28 and January 5. He is visiting his brother Willard here, prior to the opening of New York Biblical Seminary, where he will attend the second semester. On the last Sunday of the year we had a snow storm, and the attendance in Sunday school was 78, while the full enrollment is 300. Our relief committee had a very busy month of December. One heifer, 5 beeves, and 12 hogs were processed for relief in Europe. This means that now 2,600 cans are packed, labeled, and ready for trucking to Akron, Pa. Besides the meat, there are 11 gallons of tallow, 128 gallons of lard, 276 quarts of crackles, and 161 pounds of soap. The relief offerings of the church and Sunday school for the year amounted to almost $3,300. The women of the mission society have spent many hours in the church basement, tying comforters for those in need. The music in the church has improved definitely since most of the young men have returned from the service. The students of the local Bible school gave a program on the subject of "Prayer" January 5. Next Friday the teachers of the Sunday school will meet to plan the work of the year.—Mary Bargen, Corr.

—Grace Church, Dallas Oregon: Edward Toews returned to Bible school at Omaha, Nebraska. Also the Waltner girls were home for Christmas, and they have gone back to Bible school. We had installation of officers of the young folks with candle light services by the pastor. The Pratum choir brought us their Christmas cantata last Sunday night. This was very good.—Mrs. Dave Balzer, Corr.

—Grace Church, Lansdale, Pa.: The annual business meeting of our congregation was held on New Year's Eve. Perhaps the chief item of interest was a discus-

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

sion regarding our project for a new church building. The Building Committee was authorized to engage a qualified architect to prepare plans for such a building. The time when a new building can be started is still rather indefinite, but we hope the way may be opened for this within the next few years.—Ruth E. Fretz, Corr.

—**Newport Church, Newport, Washington:** The mission society had a mission sale on Thanksgiving Day. Also had a program and church dinner. On December 19 was the funeral of Mrs. Wm. Hiebert. She was very active in Sunday School and church and will be greatly missed by all. Our church being without a pastor, Mr. and Mrs. Sam Solam of Spokane have been coming out every other Sunday to bring us a message from God's Word in song and sermon.—Mrs. Henry Hiebert, Corr.

—**Second Church, Paso Robles, California:** On the last Sunday of 1946 we had the privilege of having missionaries Aron E. and Lubin W. Jantzen and their families with us. Mrs. Lubin Jantzen spoke to the Sunday School. Aron read the scripture and led in prayer in the worship service, and Lubin gave us the message, based on Romans 1:14-16. Following the Christmas musical program in the afternoon, there was a short, impromptu farewell for the Lubin Jantzens, who hope to sail to India soon, the Lord willing. Representative members and leaders of the congregation quoted favorite scripture verses and wished them God-speed, each in his own way. Lubin reponded on behalf of the family. The Aron Jantzens are getting ready to return to India soon. —Mrs. W. N. Claassen, Corr.

—**Upper Milford Church, Zionsville, Pa.** On Sunday, December 29, at 2:30 P.M. the Bluffton College Gospel Team gave an inspiring service in message and songs. Consisting of selections by the quartet and the message by Kenneth Bauman, son of the Missionary Baumans of India, basing his message on "Consecration." A few of our college students spent the holidays at home with their families.—Corr.

—**Dr. J. E. Hartzler,** who conducted special meetings at the Carlock, Illinois, Mennonite Church from December 29 to January 5, spoke on: "What's Wrong with the World?", "Building Men for God," "An Adequate Faith," "I Believe in Man," "Spiritual Pioneering,' "I Believe in Jesus Christ," "The Supremacy of Christianity." In special meetings at the First Mennonite Church of Normal, Illinois, Dr. Hartzler spoke on: "Three-fold Consecration," "Why Christianity Lives," "I Need the Church," "Spiritual Preparedness," "The Mystery of the Cross," Why Be a Christian," and "When Are We Christians?"

—**Dr. Marden C. Habegger** (son of Rev. and Mrs. Alfred Habegger of Montana) has begun the general practice of medicine and surgery at the Medical Building, 1160 West Avenue, Reedley, California.

—**The 100 Per Cent Church Paper Plan** has been recently adpoted by the following churches: First Mennonite Church, Butterfield, Minnesota; Pulaski Mennonite Church, Pulaski, Iowa; Bethel Mennonite Church, Lustre, Montana; and Vineland United Mennonite Church, Vineland, Ontario, Canada. The Vineland church is the first Canadian church to go upon the 100 Per Cent Plan.

—**What is the General Conference?** is an interesting and informative little booklet prepared and distributed by the General Conference Mennonite Church of Lancaster, Pa., of which Rev. Don E. Smucker is pastor. Though the booklet is especially for those who "desire more information and background for the work" that the Lancaster church is doing, it nevertheless is of a wider interest.

—**First Church, Beatrice, Nebraska:** On New Year's Day, Rev. Henry W. Goossen, Burns, Kansas, brought the morning message. On January 11, the Sisters at the Mennonite Hospital held a reception in honor of Miss Heiser, Fisher, Illinois, who is taking over new responsibilities here.—Margaret Albrecht, Corr.

—**Rev. Carl H. A. van der Smissen** writes, "For my Birthday, the fourth of December, I received twenty-five loving letters and cards, and at Christmas I received fifty loving letters and Christmas cards. I would like to thank all personally hearitly, but being now ninety-five years old, my hand is very shaky, so that even with the typewriter I can not write to all."

CAR OF RAISINS SENT FOR MENNONITE CHILD FEEDING PROGRAM IN GERMANY

Reedley, California: A car of raisins left Reedley on January 4. It was billed through to New York for export on the S. S. American Banker. The shipment will go to Germany where it will be distributed through the Evangelisches Hilfswerk, a relief organization of German evangelical churches through which the Mennonite Central Committe does some of its work. The carload of raisins could not be shipped any sooner because of a shortage of steamer space.

The car contained 2,276 cases of raisins of 30 pounds each. This made a total of 68,280 pounds. Of this 34,392 pounds were donated by the First Mennonite Church of Reedley. The Alexanderwohl, Goessel, and Tabor churches of Kansas sent enough money to purchase 5,284 pounds. The Mennonite Brethren Church of Dinuba, California, contributed 28,604 pounds. Besides the above there was included in this car 736 cases of dried fruit that had been sent in to the Reedley Relief Center. Of these 650 were dried peaches, and the remainder were apricots, apples, and prunes, etc.

The local relief committee reports, "It was an inspiring and gratifying sight to see these 3,000 cases of dried fruit standing on the platform and being loaded into the car destined for the destitute and hungry of Europe. One could only visualize what joy and gratitude this will bring to those whom it will finally reach."

The Mennonite

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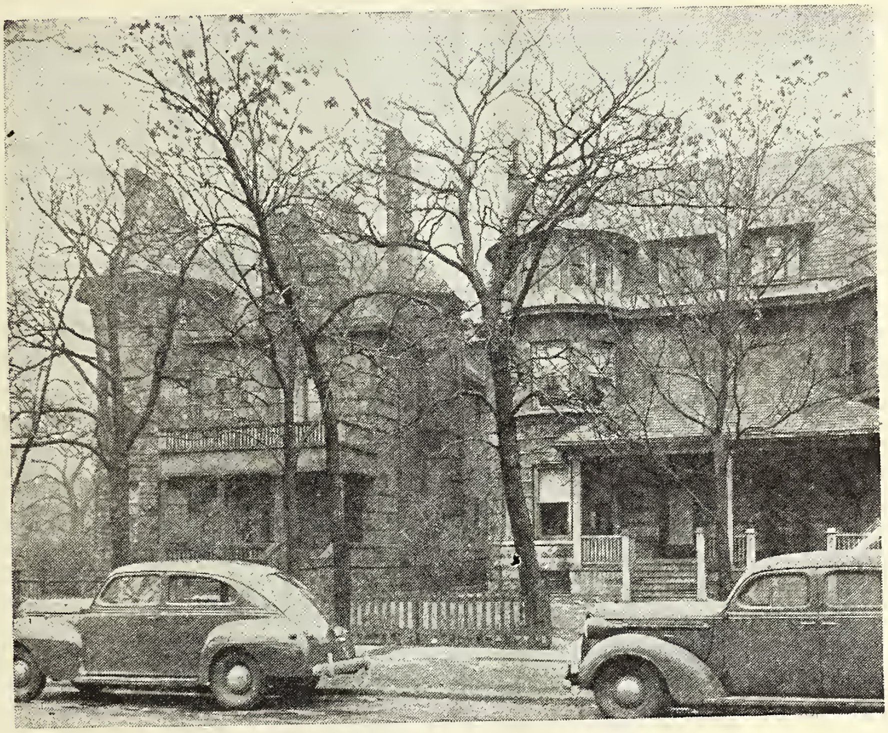

This picture shows the first Seminary building (left) and the recently acquired new addition (right). The house to the right is a duplex. The Board has bought only the left half of it.

The Mennonite Seminary and Bible School have been established to provide the young people of the church training and preparation for Christian work as ministers, teachers, and missionaries. The property is located four blocks from Lake Michigan on the South Side of Chicago. The structure is thoroughly and well built to stand for many years. With the passage of time, it can become the center of rich experiences and deep inspiration giving the religious leaders of the future the vision to go forth and be servants of Christ and the people in the work of the Kingdom.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

GENERAL GEORGE C. MARSHALL, as Secretary of State, will undoubtedly carry out the duties of that office strongly influenced by the military point of view, to which he has given his time and energy up to now. If the way of military might is not the surest way to peace, then his appointment ought to be accepted with much foreboding.

In this day of ill-will and fear, General Marshall is a man who places tremendous trust in military might. At the end of the Second World War, in his report as Chief of Staff of the United States Army to the Secretary of War, he wrote,

". . . I feel that I have a duty, a responsibility, to present publicly at this time my conception, from a military point of view, of what is required to prevent another international catastrophe."

"We finish each bloody war with a feeling of acute revulsion against this savage form of human behaviour, and yet on each occasion we confuse military preparedness with the causes of war and then drift almost deliberately into another catastrophe . . . . We have continued impractical. We have ignored the hard realities of world affairs. We have been purely idealistic.

"We must start, I think, with a correction of the tragic misunderstanding that a security policy is a war policy . . . ."

That General Marshall has some real points can not be denied. For example, from the point-of-view of one whose duty it is to make the nation impregnable against military might, it must seem very foolish to drift into disarmament while not realistically tackling "the causes of war." As long as we as a nation insist upon following a way of national life that can only lead to a clash with the interests of other nations, it would seem to be the logical policy that we prepare for the war that must come sooner or later. Undoubtedly, there has been much wishful thinking in regard to war. People have wanted peace while at the same time wanting the things that make for war. Marshall suggests that we be realistic.

But he is wrong in suggesting that "We have been purely idealistic." For the fact is that we have not been idealistic enough. Failure to arm to the teeth is a negative policy. While we were pursuing that policy to some extent before World War II we were not engaged in any postive all-out program to remove the causes of war. It was natural that war should again come, not due to our lack of military preparedness, but due to our failure to deal with the causes of war.

The great need today is to get at the causes of war and deal realistically with them. It is because of this fact that the appointment of Marshall is so tragic. His business so far has been to prepare for war and not to remove the causes of war. It is not so surprising that Marshall should write, "The timing of our decision on the question of Universal Military Training is urgent. The officials of the State Department have been strongly of the opinion that a decision in this matter prior to the final peace negotiations would greatly strengthen the hand of the United States in securing acceptance of a genuine organization to handle international differences." Seeing so little progress in the elimination of the causes of war, it is not so surprising that Marshall should put great trust in military might as a help to getting other nations to agree with us.

But making other nations agree through fear is not removing causes; it riding over them roughshod, and such a policy simply pricks the discontented party into doing everything possible to overcome the thing that blocks its interests. To build up armaments is an invitation to others to do the same. The process cannot go on indefinitely without bad consequences. The way to slow it down would be to deal with the causes of war, but while there is preoccupation with military might and the short-time advantages it gives, there is little inclination to self-examination and a thorough attempt at understanding the other, leave alone that second-mile through which the other individual or nation can get rid of the poison in its blood.

The need of the hour is for peacemakers. This is especially the business of the Christian Church. Though the Church has done well in many ways, it did not do well enough to prevent a second World War. It will have to do better in the future if such men as General Marshall shall have less reason for depending upon armed might. The appointment of General Marshall seems regrettable. Even more so are the conditions of which this appointment is but a dramatic expression.

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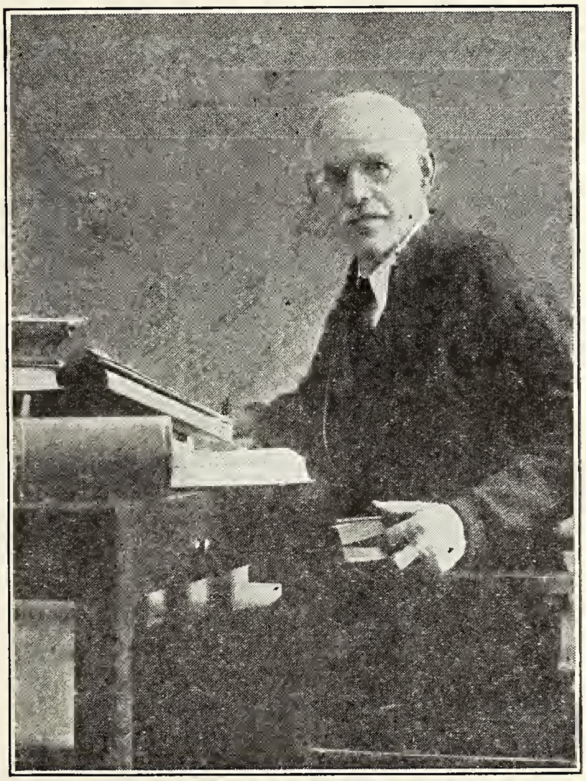
Message for the Funeral Service of THE REV. RODOLPHE PETTER, D.D.

(The message given by Rev. S. T. Moyer at the funeral service of Dr. Rodolphe Petter, Lame Deer, Montana, January 6, 1947, is here given as written out by Rev. Moyer after the funeral.)



Dr. Rodolphe Petter

For the occasion for which we are assembled together today, two verses come to us from God's Word: "The King said unto his servants, There is a Prince and a Great Man fallen this day in Israel." II Sam. 3:38. "Ye have dwelt long enough in this mountain. Turn you, and take your journey." Deut.1: 6b, 7a.

The first may be applied reverently: The Lord Jesus, the King upon His throne, is saying to Christian believers, who bear testimony to His name, "Know ye, there is a Prince and a Great Man has fallen this day in Israel. The second refers, not to us assembled, but to our brother, Dr. Rodolphe Petter. "Ye have dwelt long enough in this mountain. Turn you, and take your journey."

Out of the second text come these truths which merit our attention.

First, Dr. Petter's life was a life called and guided by God.

How can we, who are assembled here today, explain his life journey—born in the beautiful town of Vevey, on the shores of the famous Lake Geneva, Switzerland, taking seven years of higher training at Basel, thence coming to the United States, then going to Oberlin College to perfect his English, thence to Oklahoma, and finally to Lame Deer, Montana?

How can we explain one, who was endowed with the mind of a scholar, with linguistic abilities of very superior order, so that he could read, write, speak, and preach fluently in four languages (French, German, English, Cheyenne), so that he could read and understand three more (Latin, Greek, Hebrew), and had familiarity with two, perhaps three others (Chaldean, Assyrian, Aramaic); endued with a great love for God's Word; endued with a great love for man, especially the Cheyenne; clothed with gentleness and meekness; by choice pouring out that life and by choice ending life's journey here in the foothills of the Rockies, in the land of rodeo, ranch, range, and reservation?

How explain a life like that?

Here is a verse that explains such a life: "The eyes of th Lord run to and fro through-out the whole earth to show Himself strong in behalf of him whose heart is perfect toward Him". (II Chron. 16:9)

Four thousand years ago those Eyes were running through-out the whole earth, and down in Ur of Chaldees they found Abram, a prince with man, picked him up, called him forth, sent him to Canaan, there on that bridge between three continents, to open up the heart of the true God to the whole earth.

Three thousand years ago those Eyes ran to and fro and in the pastures of Bethlehem. They found a shepherd boy, David, and called him forth, and set him upon the throne at Jerusalem, that he might give the strength and comfort of his matchless Psalms, and God's idea of a Kingdom to suceeding milleniums of weary peoples.

Two hundred years ago those Eyes ran to and fro, and at a cobbler's bench in Englnad they discovered a young man, Wm. Carey. They picked him up, called him forth, and sent him to India, that he might dig into the Sanskrit, Greek, Latin, and Hebrew, and produce the Bible in some twenty-four different main languages of India. Thus he opened up the Bible to the multitudes of India.

One hundred years ago those Eyes of the Lord ran to and fro, and in a hamlet in Scotland they discovered a Scotch lad, Davy Livingstone. God called him forth to go to Africa, there to open up the dark continent to the message of a Saviour Jesus Christ.

Some eighty years ago those Eyes of the Lord ran to and fro. Down on the shores of Lake Geneva they found God's man, Rodolphe Petter. God called him, prepared him, sent him to America to the land of the Cheyennes, that by his talents and time, through the translated Word, he might build a bridge for time and eternity by which the Cheyenne might move out of darkness upon the highway of heavenly light which is in Christ Jesus, Lord and Saviour.

All these: Abram, David, Carey, Livingstone, Petter were princes before God. Great men in Israel. We are here today to do reverence and honor to Dr. Rodolphe Petter, to understand the part God plays in the affairs of man. But oh! that we also might catch a vision of these same searching Eyes of God, a God who is anxious to do a mighty work through us.

Second, A second great question claims our attention from Deut 1: 6b, 7a.

Since Dr. Petter responded to this Call, and climbed the mountain, what was the roadway he took? What was the recipe for his success?

Again there is a verse from Scripture which aptly describes what took place. Joshua was ready to set out on his journey into a new land. God spoke to Joshua in this language. "This Book of Law shall not depart out of thy mouth, Thou shalt meditate thereon day and night, that thou mayest do according to all that is written therein: For then thou shalt make thy way prosperous, then shalt thou have good success." Josh. 1:8

Here is God's formula for success: Take My Word; let it be on your lips, meditate on it day and night; do it; this will bring prosperity and success.

John D. Rockefeller may have his gold. By his four millions he can clear out a site for the United Nations in the heart of New York City, Gold and silver are essential commodities, a necessary equipment for all. But there is something more valuable than gold, yea, more than much fine gold. That is the Word of God.

That Word of God is more valuable than gold, because where the Word of God is dishonored, or unknown, whether it be Sodom and Gomorrah, or whether it be Berlin or Berchtesgaden, there real estate has little value, and the power of gold is useless and silver become dross. Dr. Petter has given this great gift, greater than Rockefeller's gold, to the Cheyennes, the Word of God.

Third, What about the mountain top?

A few years ago in India, on a hot spring day in the tropics, I had taken my bicycle to go across country to Champa. I had crossed some four or five miles of scorching plain country, had gone across a temporary bridge over the Hasdeo River, en route to get abroad the Mail Train stopping at Champa Railway Station, enroute to some conference or retreat. Having climbed out of the river valley, I met a very distinguished looking Indian gentlemen, the Rev. Balasunderam. He was the representative of the British and Foreign Bible Society, a patron of which is the King Emperor. He was traveling overland to Janjgir using an ex-propelled vehicle. He had just finished his visit to Champa Mission Station, including the Bethesda Leper Home and Church. At that time for a few years the superintendent of this Leper Home was the Rev. P. W. Penner. Exchanging greetings he turned to me, and with great conviction said, "I am amazed: here in your Leper Home and in in these mission stations there is a greatness of soul and endeavor, in such out of the way places, unknown and unparalled over all India; while in some of the better known places I find such littleness of soul, and smallness of personality."

That was the mountain top on which Dr. Petter dwelt, . . . this greatness of soul, and endeavor, in an out of the way place, too little known in the large world outside. What was the secret of this mountaintop personality? "The spirit of man is the candle of the Lord." (Prov. 20:27) The soul of Dr. Petter has been enkindled by the Holy Spirit of a great God.

So following the call of his Lord, he dwelt on this mountain of dedicated meekness and gentleness, of humble service to God and man. The truly great are those who learn of the lowly One of Galilee. This grand silent life has passed out of mortal sight. On Monday morning, January 6, the angel of the Lord came and said, "You have dwelt long enough in this mountain; turn you, and take your journey." A gate stood ajar. Another angel beckoned. He followed, disappeared beyond the portals, into the presence of His Lord and Master.

What of those who remain? Of those who are called to carry on? Of those who are near and dear to our brother, Dr. Petter? In Acts we read of Paul,"The night following the Lord stood by him, and said, "Be of good cheer; as thou hast testified of me at Jerusalem, so must thou be my witness also at Rome." (Acts 23:11).

What had preceded this night in Paul's experience? Paul was in deep trouble. He was in danger of being torn to pieces. The Lord stood by saying, "Be of good cheer. There is something ahead for you which I want you to do." This is the message to those who are near and dear. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in affliction through the comfort wherewith we ourselves are comforted of God," (II Cor. 1:3, 4). May this comfort be yours.—S. T. Moyer

A Message from Mrs. Rodolphe Petter

Lame Deer, Montana
January 14, 1947

Dear friends in the churches:

It is hard to think coherently. Events tumbled all over each other in these trying days. My husband attended the Christmas exercises and enjoyed them. The following Sunday was a cold day. He came to the church. We all huddled around the heater to keep warm. He did not remain for the Cheyenne service. Flung the handsome double-breasted army coat we had given him as a Christmas present over his arm instead of putting it on for the few steps back to the house.

His pen was busy as usual during the following days, as some of you who heard from him can testify. He did not attend services on the first Sunday of the new year, but that did not alarm me, for many times I had advised that he do not go.

The native helper felt he had not had sufficient preparation, so the morning Cheyenne service was left to me. Our very devout and capable Bible woman also gave a fitting message. As usual on the first Sunday of the New year, we read Psalm 90 and 91. I like the Cheyenne translation so much better than the English, and commented especially on verse 3, "Thou turnest man unto dust" and verse 9, second part, "When our years have reached their allotted time, we come to an end with a last groan, sigh, breath."

He relished the pork chop on his plate at noon. In the afternoon we both rested, for my day had begun with the janitor work at the church and house at 6 a.m. Then the chores, taught a Cheyenne Sunday School class, played the piano, led the singing and conducted the Cheyenne service.

I was glad a capable driver took our car in the afternoon so the Bible woman could visit some sick in the camps and minister to them. Their report was so fine, and inwardly I commented on the worth whileness of such services.

In the evening our Cheyenne Okinawa veteran, who confidently claims that due to the prayers of his devout mother, he never needed to carry a gun in all of his four years of service in the army, called for the Cheyenne dictionary he had asked my husband to autograph for him. He wanted to take it with him as he is leaving for a college in the east to claim his G. I. privileges to get a higher education.

My husband was resting. However he arose, gave the big volume to James, spoke a very few fitting words which this young man will treasure in his heart throughout the rest of his life, and bade him good by and Godspeed. "I wanted his blessing and *I got it,*" was James satisfied comment as he left.

Monday morning when I came down, my husband had already arranged his bed coverings and was making the coffee, a self-imposed task he ever enjoyed. He turned and at first I scarce sensed that he had said, "You fix that egg for yourself. I shall not want it this morning," and slipped upstairs. For once I failed in my customary vigilance. I should have restrained him.

A thud! In a moment I was at his side. He lay on the floor. In a matter of seconds he was gone. "God took him and he was not." Quickly straightening his body, crossing his hands over his chest, seeing that his eyes were properly closed and chin supported, I rushed downstairs to the phone. Got a quick response.

The Habeggers immediately picked up the most necessary things for a longer stay. To me it seemed an interminable time until their car drove in. I could not leave the house even to call sleeping Indains on the premises.

In the whirl of the immediately following days, there was no time to give way to grief. Telegrams flew back and forth. Local and long distance calls! A cablegram to Zuerich, Switzerland, on Monday brought an answer on Wednesday.

The counsel of my very fine co-workers helped direct our course. God sent the man of His choice to deliver a fitting message. In spirit filled words he led us to the very portals of heaven. We exclaimed "Great is Jehovah. He doeth mighty things. Blessed be His name."

Then too the entire community of government employees, trades people, school, children, teachers, Protestants, Catholics, heathen, Christians rose as a body to my support.

The floral tributes were magnificient. Though my husband had always specified, "No flowers," somehow I dared not interfere in this voluntary expression of esteem, sympathy, helpfulness and kindness. This very definitely carried its own message to our Indians.

While the Tribal Council had wished that their gorgeous floral piece cover the casket, the family ruled that their spray alone occupy that choice place. The government employees placed an immense and most beautiful wreath, and others from near and far made their contribution. It was a gorgeous sight.

Above on the wall was the very fine portrait of him that our former superintendent of the reservation with real talent had painted; Indian Christians surrounded it with a wreath of native evergreen. They also suggested that his favorite motto, " I know that my Redeemer liveth" have a prominent place. In large letters this filled the entire space from wall to wall in front.

Six pall bearers, two of whom were devout Catholics and two were Indians, carried the simple but beautiful casket. Six white men from the immediate community and the entire Busines Council of the tribe, consisting of sixteen members were honorary pall bearers. The man at the head of tribal affairs on the reservation was the very efficient usher. Our fine undertaker from Forsyth directed the funeral.

The Indians, both heathen and especially Christians, were grand in their expressions of real grief and desire to be helpful. Our Bible woman said to a white lady in government circles who was overcome with grief. "Oh, don't grieve. He has lived a beautiful life. He died with no malice toward anyone. Don't grieve, but go home and pray until happiness comes into your heart, for he has been taken to his Home on high."—Mrs Rodolphe Petter

FUNERAL SERVICE OF MISSIONARY RODOLPHE C. PETTER

January 11, 1947

Cheyenne Service 10:30 A. M.

Prelude: Mrs. Malcolm Wenger 5 min.
Cheyenne Song: I'm a Pilgrim 4 min.
Scripture Reading and Prayer: A. Habegger 6 min.
Sermon: A. Habegger 15 min.
Cheyenne Song: Jesus Lebt mit Ihm auch Ich 4 min.
Obituary: Milton Whiteman with comments 6 min.
Talk: Mrs. Emma King 6 min.
Cheyenne Song: When the Roll Is Called 4 min.
Closing Prayer: Wm. Fightingbear 3 min.
Postlude: Mrs. Wenger Total: 53 min.

English Service 2 P. M.

Prelude: Mrs. Wenger: Before 2 P. M.
Song, Quartet: Bet Still My Soul 5 min.
Scripture Reading and Prayer: Rev. M. Wenger 10 min.
Solo: I Am a Stranger Here, by Milton Whiteman 5 min.
Sermon: Rev. Samuel T. Moyer, India, Prayer 30 min.
Solo: The Lord Is My Shepherd: Rev. A. Habegger 4.5 min.
Obituary: Rev A. Habegger 5 min.
Closing Prayer:
Postludes: Mrs. M. Wenger

(Rev. Chester Bentley, Baptist missionary at the Crow Agency, a warm friend of our mission and an admirer of my husband officiated at the grave. God "sandwiched" in **one full week** of lovely mild winter weather. Thermometer again dropped to 24 below.—Mrs. Petter)

Rev. A. E. Kreider Writes from India

(The following interesting letter by Rev. A. E. Kreider, President of the Board of Foreign Missions, was sent to the Secretary, Rev. Howard G. Nyce. Please note the underscored words "Help is needed.")

Jagdeeshpur, C. P.
December 9, 1946

Dear Brother Nyce:

Just returned after a tour of villages in the western part of the Jagdeesphur area. There are Christians now in 137 villages. I met with these Indian brethren and worshipped with them in their meeting houses of mud walls. I ate with them in their homes. I looked into the faces of many who have passed out of darkness into the marvelous light of Christ. What a joy! Words fail to describe the experience. Christ's power to redeem and regenerate is abundantly demonstrated.

The Jagdeesphur area is divided into six districts. Each district is organized as a church with a pastor. One district consists of thirty-seven villages,—villages in which there are Christians. These villages are widely distributed over the district. The pastor is assisted by evangelists. It is only in this way that constant contact is maintained with the widely scattered membership. Brother Ratzlaff works with the pastors, spending his time with them on the field. He is alone now. It is impossible to shepherd and care adequately for this group of about three thousand souls. *Help* is *needed*. I was present at one baptismal service. Others are asking for baptism. The Lord is working mightily in this area. But the work is not without its difficulties.

The people are asking for schools for their children. Teachers must be trained. More pastors are needed. They cannot be entrusted with such responsibilities without preparation. There are always many sick in these villages. Yesterday in one village, we visited five homes of Christians in which we found the sick. Dispensaries must be opened throughout this area.

Mrs. Isaac is a courageous soul. She has not decided as yet just when she will return to the homeland. It will depend upon her health. In recent weeks her health is improved. But in conversation I took the liberty to assure her that the Board will approve of her return to the States at whatever time she may decide to go. I am reporting this that it may be passed on to the other members of the Board. She is free to plan for the future. When I assured her that she may decide to return at such time as she sees fit, it seemed to give her a feeling of relief. She is needed here and will stay on for some time if her strength permits.

The Conference of the Indian Church will be held at Mauhadih January 3-8. By that time, I will have had opportunity to visit all the stations. Our workers face two *big* tasks here on the field. One is evangelistic and the other is the building of the Christians into a strong self-supporting church. Our workers are earnestly and prayerfully working toward both objectives—Faithfully yours, A. E. Kreider

Peace Committee Outlines Plans for Future

The good news has come that our Alternative Service Program—which we know as CPS—is now down to less then 150 people in MCC camps and units. It is also reported that a sizeable financial balance is on hand at the MCC Headquarters, which will be enough to carry the program to its conclusion without any further contributions.

We thank you heartily for your efforts toward this program. Without our combined efforts it could not have been possible. There are numbers of ex-CPS men who feel very grateful for what the churches have so graciously contributed. We were not always able to meet our entire quota as a conference; yet on the basis of the number of men from our conference in camp, we carried our share of the burden.

While no more money will be needed for CPS, there will be money needed to continue the work of the General Conference Peace Committee, and we encourage your continued support. There is a great deal of work that needs to be done, and we are planning to work in the following areas:

Peace Education. This task has just begun; we need to do more extensive as well as more intensive work along this line in our churches, if our peace principle is to live.

Voluntary Service Projects. During the war we **had to** serve in the Alternative Service Program; now we have opportunity to serve **voluntarily.** There are numerous areas where we can serve effectively, and there are also consecrated people who want to serve.

Foreign Students in Mennonite Colleges. Your Peace Committee bears its share in this worthy project. The time may also come where our own students may study in Mennonites institutions abroad, and thus a closer bond of fellowship of our young people can be established.

Spiritual Service to Mennonites abroad. Many of our brethren abroad would welcome much closer bonds of fellowship to be established between them and us, and it is our hope that we will not fail them in the hour of need. (This is not to reach into the Relief Board and Mutual Aid Board resettlement service; ours is to render what help we can to European Mennonites spiritually, and to bind our fellowship closer together.)

We feel that you will want to continue your support of the Peace Committee, and we ask for your continued prayerful remembrance of this committee. We estimate a budget of $5,000 for 1947, and we solicit your continued prayerful support.—Respectfully, The Peace Committee, H. T. Unruh, Chairman; Albert Gaeddert, Secretary.

Latest Developments in South America

According to a letter from Brother Gerald Stucky, dated November 12, he investigated the possibility of opening a work in La Mesa but discovered that this territory was under the supervision of the World Evangelistic Crusade. Then he made a trip into a section of Cundinamarca north of La Mesa; this is still more or less the same region that the Colombia workers had originally planned to work since there are no mission workers there, nor is there any mission work being carried on there. Brother Stucky especially visited Anolaima and Chachipay. Ocaso was also visited. This region turns out to be as well or even better suited to our purposes as would have La Mesa. The workers feel that while the doors to La Mesa were closed, the Lord was leading into a different place.

In his letter of December 13, Brother Stucky writes, "I am glad to report this afternoon that yesterday we succeeded, by God's grace, to rent a spacious building about twenty-five minutes walk from Cachipay, Cund. This town is about two and one half hours from Bogota, and about an equal distance from Agua de Dios, the leper colony. It is located in a mild climate (the year around), and I think it will serve our purpose well. It was built by some Germans as a kind of a hotel—which apparently was a hot house for the German colony here before the war. Since that time the house had been abandoned by government order and the Germans I believe were put into concentration camp. Now however, a German is again in charge, and he is renting it to us. It is a big building in which I think there will be room for us all as missionaries and perhaps some thirty to forty children a well. We are expecting to be in possesion of the house in Cachipay by the first of February. In the meantime, we will be buying furniture and supplies, and getting ready. We should be prepared to take in children by February too. Already we have about six children ready to come. There will no doubt be plenty of others. It is, I am sure going to be a very worthwhile work, a blessed task, and fulfill a genuine need here in Colombia. OUR ADDRESS AFTER FEBRUARY 1, WILL BE CACHIPAY, CUND., COLOMBIA."—Sincerely, Howard G. Nyce, Secretary.

Five Year Plan!

Donnellson, Iowa
January 14, 1947

Mennonite Publication Office
Newton, Kansas

Dear Sirs:

Enclosed please find check of $8.75 as subscription fee for the MENNONITE for five years, making it paid up till January, 1952.

We feel we cannot afford to be without THE MENNONITE, and appreciate all the information we glean from it, as well as all the educational issues, and contacts with the missionary world. Also the different avenues of service carried on by the M.C.C. and any other relief projects that are explained, are truly to be commended. I think this last item is what makes the paper so interesting for our young folks.

Sincerely,
Mrs. Arnold Lowenberg

MENNONITE PUBLICATION OFFICE
722 North Main
Newton, Kansas

January 18, 1947

Mrs. Arnold Lowenberg
Donnellson, Iowa

Dear Mrs. Lowenberg:

Your letter was an inspiration to us—to all who work on THE MENNONITE.

Your letter shows not only appreciation—it shows an infectious FAITH in the work of Mennonites in general and in our publication work in particular.

Your subscription is being entered—may the years measure up to your high expectations as THE MENNONITE comes to your home, week by week, THROUGH THE YEARS!

Thank you.
THE PUBLICATION OFFICE

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Reasons for Summer Voluntary Service

The second article issued by the M.C.C. discussing the voluntary service program.

One aspect of the M.C.C. Voluntary Services is Summer Service units. Some Mennonite and Brethren in Christ young people have been asking questions about the type of projects that will be available this coming summer. It is too early as yet to announce definite details but it is not too early for young people, parents and ministers to consider the idea and possibilities for the coming summer. The broad outline of the program is already becoming clearer and will be announced next week. Other announcements will likely be made by those groups sponsoring some of their own projects.

In general the purpose of all the individual conference and joint conference projects is to extend our service and witness as Christians and to provide a helpful Christian experience. Until about sixty years ago our churches did not "send forth" missionaries beyond our own group. In the last sixty years we have used largely people who give their lifetime to the work. During these war years our groups have discovered in a new measure how to enlarge their total witness and service by utilizing two and three year periods of individuals in an organized program. Voluntary Services is a channel set up to utilize even shorter periods and for service particularly on this continent which could include the younger members of our churches. Summer Service projects provide a "handle" both for youth and the church.

For the church it provides an opportunity to start harnessing and nuturing talent of youth and others. It combines doing and learning—such as, organizing a Bible class in a new community, a play and story hour for children in an underprivileged community, or being helpful to the handicapped behind closed doors. Going away from home for short periods of time should give young people more of a vision of need in this world, more appreciation for their Christian heritage and their communities.

Summer Services is a "handle" from the viewpoint of consecrated young Christians themselves. Often they hesitate to do things as individuals but catch the spirit when it is a group endeavor. Naturally many of them are adventurous and eager to try their talent at new tasks such as caring for mentally ill, the blind, or working with colored folks of the South. A variety of service opportunities, being in a Christian group with mature Christian leadership, and actually beginning to "do" have helped some young people find God's will for their lives. In Summer Service young folks and older ones, too, go out to heal the bruised, teach the Bible, fight the hookworm, stand by the underprivileged and those in distress—all as a Christian group with the motive of love.

via M. C. C. Headquarters

The Methodist Youth Program

by Hoover Rupert

Continuing the series of articles discussing the youth program of different denominations

Youth work in Methodism has undergone some magnificent changes in the last decade. In 1939 three branches of Methodism, the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant Churches, united to form the Methodist Church. Prior to unification, each of the denominations had been making a parallel approach to the youth of its constituency. Thus there were separately organized Sunday-school classes for youth, the Epworth League, missionary groups sponsored by the women's organizations such as Standard Bearers, Queen Esther, King's Heralds, etc., and other youth interest groups.

With the unification of the churches came the unifying of the church's program for youth, and the Methodist Youth Fellowship was born. This was the organization of youth into one church group. In a local church, all the separate youth groups now came under the general pattern of the Methodist Youth Fellowship. The Sunday church-school session of the youth group was an integral part of the MYF as was the evening meeting and the missionary interest groups. In most cases, one group of officers served the organization for the entire youth group, and each of the activities of the MYF were interrelated.

The Methodist Youth Fellowship is composed of every youth between the ages of twelve and twenty-three who is a member of the Methodist Church or enrolled in the Methodist church school. It numbers approximately 2,000,00 youth in its membership. Youth aged twelve to fourteen are classified as intermediates, those fifteen to seventeen as seniors, and those eighteen to twenty-three as young people.

Organizational Pattern

In the Organizational pattern there are four commissions within the MYF. The Commission on Worship and Evangelism is charged with the responsibility for planning and conducting the worship services, and for acting as a membership committee in securing new members. The Commission on Missions and World Friendship has responsibility for missionary education and mission study within the MYF. Under its guidance, missionary contributions are given to the Methodist Youth Fund which supports mission projects at home and abroad. The Community Service Commission leads in social service work and social action projects. The fellowship and recreation program comes under the supervision of the Commission on Recreation and Leisure. Each of these commissions is headed by a youth chairman and under the guidance of an adult counselor. In addition to these four chairmen, each local chapter of the Methodist Youth Fellowship has a president, vice-president, secretary-treasurer, and publicity chairman.

Beyond the local church is a rather intricate framework of organization. The subdistrict organization is composed of ten to fifteen churches within geographical proximity of each other. Each of these groups which is organized has the same type of cabinet or council group as the local church organization. The District Methodist Youth Fellowship is organized on the basis of the districts of Methodism. There are 556 districts in the Methodist Church. Each of them includes from six to twelve counties. Again the council set-up is much the same. Districts are grouped into annual conferences. Each of the 105 annual conferences of Methodism has a Conference Methodist Youth Fellowship organization with a full corps of officers and program of activity.

The National Conference of the Methodist Youth Fellowship is composed of the presidents of the Annual Conference MYF organizations and includes the forty presidents of the Methodist State Student Movements. Projects of national importance are planned and carried on by the democratic youth organization on the national level. **Power,** a quarterly booklet of daily devotional helps, is published by the National Conference, as is **Concern,** the bi-weekly youth newspaper. A biennial convocation is held by the National Conference. The 1946 session is being held this month.

All the boards of the Methodist Church cooperate in the youth program on the national level. However, the central office of the Methodist Youth Fellowship is in the youth department of the General Board of Education. Here the promotion and planning of the work of Christian education of youth in the Methodist Church begins in its channeling down to the local church. A staff of twenty-five workers render field service, do editorial work, and serve as resource persons for the 40,000 local Methodist churches. Contact is maintained regularly with conference, district, and subdistrict youth councils and adult counselors, and through them into the local groups of the MYF.

Significant Activities

One of the outstanding developments in the youth program of Methodism has been the program of Methodist Youth Caravans, Inaugurated seven years ago, this program trains and sends out teams of youth, each with an adult counselor, who give seven weeks of volunteer service in working with the youth of seven local churches. This week of youth emphasis in each local church visited emphasizes all the phases of the youth program including worship, study, recreation, and work projects. In addition, caravaners are trained to help in local organizational problems. The caravaners are college students who serve without pay, receiving only their board and room. In the seven years of Methodist Youth Caravans, there have been 450 teams with a total of 1,527 youth and 505 adult counselors who have rendered service in over 8,000 churches in all parts of the nation.

Other opportunites for service in the Volunteer Service program of the Methodist Youth Fellowship include work camps sponsored by the National Conference, the Church School Extension Service which calls for giving a year of service on a subsistence basis, in doing mission and church-school extension work in rural and neglected areas. The response to these challenges to service has been most gratifying. Always there have been more volunteers than could be used.

The Methodist Youth Fellowship maintains an active summer agency program. This summer nearly 700 camps, institutes, and assemblies will attract 100,000 youth who will spend the week of their camp experience in worship, study, and recreation. As in every denomination, these times of inspiration give great impetus to the Christian vitality of Methodist youth even as the training they offer gives practical guidance to building an effective MYF program in the local church.

Our Failures

by Louis E. Thayer

Back of the failure and defeat,
Back of the fight we lose,
Back of the test we did not meet—
Lies strength we did not use.

Back of every unfinshed course
Of golden chances gone,
We'll always find some vital force
We did not draw upon.

Why, as we try to reach success.
Do we so often fall?
How can we hope to win unless
We give each task our all?

Trends in Methodist Youth

Methodist youth are becoming more missions-minded. They have caught the feeling of what it means to live in one world and are proving themselves equal to the challenge of our day. In addition to the quarter of a million dollars which they contribute through the Methodist Youth Fund, hundreds of youth are volunteering for full-time service in the mission field. Following the prescribed program of training and education, they will go to the various mission fields across the world.

Methodist youth have a social conscience. They have always been leaders in the field of social action. Their organized opposition to compulsory peacetime military conscription is well known both in the church and in Washington. Their pioneer efforts in racial relations have been a shock to some groups within Methodism, but have often been the light which has guided others to greater tolerance and understanding. Their ready response to the call to service in caravans and work camps has indicated their willingness to pay more than mere lip-service to their social ideals.

Methodist youth are demonstrating that democracy can work. The Methodist Church has recognized that youth are active and important members of the church. They have been given representation on local official boards, and on the conference and general boards of the church. They sit in consultation with adult members and have an equal voice and vote with their fellow-Methodists. Within the youth organization procedures, plans and organization are built and operated by democratic methods which recognize the right of every one to have a voice in plans, and the obligation of every one to share in making the plans effective.

Methodist youth are active. They are busily engaged now in the Crusade for Christ program which their denomination is projecting from 1944-48. This year they are emphasizing evangelism and are seeking to contact and win for Christ the unchurched youth of the land. They are active in interdenominational activity. They are working members of the United Christian Youth Movement, with some of their number serving on the corps of officers of the UCYM. in any local United Christian Youth Council, the Methodists will be found as active cooperators in interdenominational projects.

Methodist youth seek to be effectively Christian. Their motto is "Christ Above All," and they seek to be true to the implications of their motto's challenge.—Youth.

Items of Interest

Several of the young people corresponding with Mennonite youth in Holland have written to report about their new found friends. Miss Marie Peters of Henderson, Nebraska, reports that she is corresponding with Miss Nettie de Boer, seventeen-year-old girl living in Aalsmeer, Holland, a town of twelve thousand. Miss de Boer is attending Commerical Night School. Howard Shelly, student at Bluffton, College, corresponds with Kees Jan De Jong, also of Aalsmeer which, incidentally, is Dutch for "All Lake." Kees is attending an engineering school.

* * * *

The children of the Nappanee Church have supported a Books for India project which grew out of a request from Missionary Thiessen in India for English books for Children. The project undertaken by the Nappanee children's groups, has resulted in the raising of a fund of $92.71. One-third of this is to be sent as cash to be used for books in Hindi, the remainder will buy books, which then will be sent to India.

* * * *

In the November, 1936, issue of the Bible Society Record, Pastor Wilhelm Wiswedel writes from Bayreuth, "We have many people from Russia, Baltic countries, Poland, Romania, Hungary, and Czechoslovakia. They are members of the Baptist and Mennonite churches. They have lost all their belongings and most of them are without any Bible or New Testament. The joy was great when I got from Chaplain Russ a great number of Bibles and distributed them among them. They all thank heartily the American Bible Society in New York for this God's gift, and we all are praying that the Lord's blessing would rest on the giver and the readers of God's Word."

* * * *

The story of a new translation of the New Testament comes from the American Bible Society. The new translation is in Commerical Kikongo, a trade language developed by government officials and traders and understood by many tribes in Southwestern Belgian Congo. About 500,000 people use the language. The new translation is the result of the work of two missions in the region including the Mennonite Mission. Mrs. Martha Janzen brought the manuscript to New York in August of last year for the study of the Versions Committee of the Bible Society.

* * * *

In November and December, seven Sea-going cowboy crews, composed of Mennonite crews under the M.C.C., sailed for Europe.

* * * *

The Civilian Public Service units now have 145 men in camp. This is the lowest since June, 1941. Recent reports concerning the new Congress state that there seems to be a general attitude of coolness toward extending the conscription act beyond its March expiration. At the same time, the War Department has announced new proposed plans for peacetime conscription which the military forces are expected to press strongly for passage by Congress.

* * * *

The Home Missions Council, at its annual meeting held this year in Pennsylvania, announced new and far-reaching resolutions regarding future church policy regarding racial discrimination. Their resolutions called for a policy which would not permit any discrimination regarding races. Since God is the Creator and Father of all men regardless of color of skin, the Church of Christ should also view men in like manner.

Miss Doris Garmatter, who was Secretary-Treasurer of the Middle District Young People's organization, has resigned in order to enter relief work. Miss Ferol Althaus of the Ebenezer Church has been appointed to take her place.

* * * *

Orval Etter, a religious pacifist lawyer, was not permitted admittance to the bar by a subcommittee of California bar examiners. This decision has been reversed, a report states. Mr. Etter has been admitted to the California bar. A similar case in Illinois resulted in the refusal of admittance of the lawyer to the bar. This case has been carried to higher courts.

* * * *

Crime in the U.S. is up 8.1 per cent for 1946, according to a report by Edgar J. Hoover. The eighteen to twenty-four age group represented the biggest increase — 17 per cent of the five hundred thousand fingerprint arrest records reviewed. Arrests of women for the first nine months of 1946 decreased 22.2 per cent, compared with the same period in 1945.

* * * *

On Thanksgiving Day in a Tokyo stadium, fifteen thousand Japanese participated in a service thanking the Allies for alleviating the food crisis the past year. Representatives of the leading political parties spoke.

College and Seminary News

BLUFFTON COLLEGE

Arrangements have been made to establish Bluffton College as a center for pre-medical examinations which are now being given under the Graduate Record Office. Previously these tests had been offered by the American Medical Association directly. The first examination under the new arrangement was given January 11, 1947. E. M. Hertzler, who is pastor of the Brethren Church, Marion, Ohio, was our guest speaker in Chapel. He is serving as field secretary for the National Reform Association representing the interests of teaching religion in the public schools.

BETHEL COLLEGE

The annual dual relief drive for the World Student Service Fund and the MCC opened January 20, with a goal set at eight hundred dollars. Two Bethel foreign students and Miss Chang Shem, representing the WSSF, described in chapel talks the conditions among students in their respective countries. The Student Volunteers served the fellowship supper for the second evening (January 19) of the School of Missions, in which the students are showing a fine cooperation with the local church. The Music Appreciation Hour, in charge of David Suderman, was resumed on January 19. These Sunday afternoon concerts of recorded music on the new Stomberg-Carlson phonograph have had a good response since their beginning in the fall. The chimes and vibraharp mechanism has been repaired by N. Paul Stucky and attached to the clock system so that once again the community enjoys music twice daily from the Tower.

FREEMAN JUNIOR COLLEGE

Among recent gifts for the College farm were a flock of chickens from J. T. Gross and John C. Mueller, two pigs from A. T. Kaufman, and a Holstein heifer from Christ. Kaufman. The Dining Hall received a Mix Master from Mrs. Isaac Tieszen and steam kettles, coffee urns and drying racks from the War Assets Administration. The library has received valuable gifts from Nick Goosen, Edwin C. Graber, John Gering, and Dr. Harold Gross. The Christian Youth Volunteers showed the religious picture, "The Rapture," as part of their weekly program on Monday. January 27-31 is the date for the annual Bible week. This year Rev. P. C. Hiebert will be the speaker.

MENNONITE SEMINARY NOTES

Leo Laurense, Seminary student from Amsterdam, Holland, attended services one Sunday at a Christian Reformed church, a denomination of about 140,000 members in this country and of Dutch extraction. He was warmly received as a fellow Hollander and as a result was engaged to give a program to the young people of the church.

A large group of young people attended the program at which enthusiastic singing by the group and talks composed the evening program. Talks were given on who the Mennonites are and Leo told a bit about Holland.

The Christian Reformed church, it was interesting to learn, is a conservative branch of the Dutch Reformed church with a rather rigid polity. They have strong threads of Calvinism in the church doctrine. This church operates its own grade, high school, colleges and seminary. In the heart of Chicago, this group has a high school with an enrollment of over eight hundred. In the face of the diverse attractions of a city, this is quite unusual. This church feels it must do this to train adequately its members in the Christian faith.

Mr. and Mrs. Walter Ediger from Hillsboro, Kansas, became the proud parents of Warren Gail on January 12.

RELIEF

Distribution of Shoes in Denmark

"We took part in the distribution of about 1,000 of the wooden soled, leather topped shoes which were bought in Denmark for the refugees. (These wooden shoes are very suitable for the wet camps and with care they will give service for a year.) Because there is a well organized system of clothing distribution which covers all the refugee camps in Denmark, it is rather difficult to set up an independent distribution system. It was, therefore, decided to have the shoes sent out to the camps and that we would be present in a number of the camps to take part in the distribution."

Relief Activities in Holland

On the night of December 23 two thousand quarts of meat were distributed to as many needy families from Amsterdam gathered in a large community meeting. This distribution was received with much acclaim and it provided an excellent opportunity to carry out some special relief effort at Christmas time.

The project of distributing clothing to 15,000 children was brought to completion during the month of December, with distributions in the provinces of Friesland, Groningen, and Drenthe. Two distributions of children's clothing were conducted in the province of Limburg in towns near the German border. As the clothing program is to come to an end in January, much was done during December to organize the remaining clothing stocks and prepare for the final distribution.

Clothing distribution in behalf of the Russian Mennonite Refugees in Holland continues at Roverstein. On December 23 Siegfried Janzen and Irvin Horst were successful in procuring military permits and a license to transport approximately four tons of food to the Russian Mennonites in Gronau, just across the border. The food was intended as a Christian gesture, but it was more than a gift—it met a real need.

Northwest European Headquarters now Located in Basel

The above headquarters and center is now located at Arnold Boecklinstrasse 11, Basel, Switzerland. This is centrally located with respect to the railway station, Mennonite churches, and other places of interest to Mennonite workers. The personnel now located at this center consists of: Mr. and Mrs. Atlee Beechy and daughter Karen, Walter Gering, J. G. Toews, Mrs. Elmer Gingerich, and Arlene Sitler.

Briefs:

Clayton Beyler, who has been the acting director of relief in China, left Kaifeng on December 27 and Shanghai on January 3, to return to this country. He is expected to arrive at San Francisco within the near future.

On December 20 Fred Peters and Peter Epp transferred from the Holland Unit to the Unit beginning to organize in Kiel, Germany. They took with them a supply of food and clothing from the stocks of the Holland Unit.

MATERIAL AID

Goodwill Christmas Bundles are Distributed in Puerto Rico

"All in all it would have been a real treat to you to be able to see the joy these gifts brought when they were distibuted. Little boys blew their whistles, tossed balls and beanbags, little girls hugged their dolls—the first they had ever had, and adults just beamed with pleasure. Children are now wearing their bedroom slippers to play outside, their nightgowns as dresses, their pajamas to come to the milk station for food and their stockings without shoes. There were not enough gifts for everybody, so ever since we are besieged with children who also wish to receive a gift from the Americanos. We are sorry to disappoint them. . !!

Needs for Clothing Contributions

Our clothing centers have recently stated that contributions during the holidays and the first half of January have shown a marked decline. Although the response has been generous throughout 1946, we call this to your attention in case you have clothing that could still be given this winter. We are shipping practically all of our available stocks in the next few weeks, and any thing that is given now will be processed at once and sent to those who are again faced with the rigors of a hard winter with little clothing or fuel to heat their homes.

A good portion of our shipments now are going to our Mennonite brethren who are refugees in Europe. Some of these people are now being transported to Paraguay and are in need of many of the things that we take for granted so easily here. Even more of these people are unable to get permission to leave Europe and have no means of making a livelihood. It continues to be our privilege and responsibility to help them as best we can.

Parcel Service to all German Zones

Beginning January 15, parcel post relief packages may be sent to the Russian Zone of Germany as well as to the American, British and French Zones. It is reported, however, that such parcel service to the city of Berlin is still restricted. Contents of relief packages may include non-perishable foods, clothing, soap, shoes, and pharmaceutical products. Weight is limited to 11 pounds, and only one package can be sent from one person to the same addressee in one week.

Overseas School Bags — A Project for Children

In addition to the food and clothing needs of war sufferers, our relief worker sent back reports describing acute needs for certain other forms of material aid. One such need is for school materials for children. The war has caused an almost universal paper shortage, effecting certain European countries especially. Such other items as pencils, crayons, erasers, scissors, and color books are also practically impossible to obtain. Although food and clothing are usually considered most vital in relief work, it seems imperative also to help all we can in providing for the happiness and normal intellectual development of these small children.

Overseas School Bags is planned especially as a a project in which children participate. These school bags or satchels containing tablets, pencils, colors, erasers, color books and other items will be gifts from the children in North America to the needy children in foreign lands. Although parents, teachers and Sunday School workers will doubtless need to help the children in planning and in securing the necessary information, it is urged that the children themselves participate in the work to as large an extent as possible.

A descriptive folder is available free upon request, which gives detailed instructions for packing and mailing, and also contains a packing lable to be placed inside the school bag. Thus one descriptive folder should be ordered for each school bag to be packed. When the bags are received at the Mennonite Central Committee, they will be re-packed for overseas shipment, and a small Bible Story booklet will be added, written in the language of the country to which the bag is to be sent. All the Overseas School Bags must be sent in to the Mennonite Central Committee by **March 10, 1947.**

All interested persons who live in the United States should address their orders for descriptive folders to Overseas School Bags, Mennonite Central Committee, Akron, Pennsylvania. Those living in Canada should address their orders to Overseas Bags, Mennonite Central Committee, 223 King Street East, Kitchener, Ontario.

Jottings

—**Rev. Ronald von Riesen**, Executive Secertary of the Board of Education returned to his office at Mennonite Headquarters on January 22. On his recent trip east he visited the Mennonite Biblical Seminary on January 12. January 13-17 he attended the sessions of the Association of American Colleges and the Council of Church Boards of Education which met in Boston, Massachusetts. On his return trip he preached at the Salem Mennonite Church, Dalton, Ohio, on January 19. At Bluffton, Ohio, he met with the Ministers' Retreat Committee on January 20 to make arrangements for the 1947 Ministers' Retreat. Members of the Retreat Committee are: Olin Krehbiel, J. D. Unruh, A. S. Rosenberger, J. N. Smucker, and Ronald von Riesen.

—**The Third Quarterly Conference of the Eastern District** will be held on Monday, January 27. Ten to twelve minute papers on "Worship" will include: "Developing the Spirit of Worship in the Church Service," J. Herbert Fretz; "Hindrances to the Worship Service, "J. J. Plenert; and "The Offering—A Part of the Worship Service," Freeman Swartz. It is announced that the speaker at annual conference this year will be Dr. Gilbert Little of Wichita, Kansas.

—**The Mennonite Relief Clothing Center, Newton, Kansas,** will move from 220 Main to 225 Main during the last week of January. The center sent a truckload of shoes to Akron on January 21. It is expected that these shoes will immediately be sent overseas.

—**Zion Church, Souderton, Pa.** Mr. John Park Lee, son of a Presbyterian minister, a former journalist, and now Financial Secretary of the St. Luke Hospital, Philadelphia, spoke to us Sunday evening, January 19. Mr. Lee has been a member of Alcoholics Anonymous for seven years and is very active in that organization as well as in church work. He made more understandable to us the problem of alcoholism. He referred to the twelve-point program of the A.A. and especially stressed the necessity for full surrender to a higher power.—Corr.

—**Eden Church, Moundridge, Kansas:** Dr. P. C. Hiebert, Chairman of the M.C.C., was with us for morning and evening services Sunday, January 19. At the evening he presented a vivid picture of the great relief program as carried on by the M.C.C.—Reuben Krehbiel, Corr.

—**Bethel Church, Hydro, Oklahoma:** On January 12 Rev. J. J. Esau of Bluffton, Ohio, was in our midst in the interest of G.B.I. He brought a very inspiring message on "Why Do I Pray?" James 5:16. Also had installation services to install our deacon, Val. C. Krehbiel. On Sunday night, Rev. Gerhard Neufeld, the Girls' Trio, and the mixed quartet from the Oklahoma Bible Academy gave a program.—Wilfred Ewy, Corr.

—**Bethel Church, Winton, California:** On New Year's Eve "Watch Night" was held. Following a service at the church, a few gathered at the home of Rev. and Mrs. Glanzer. The evening was spent in singing and prayer. Also wieners were roasted in the fireplace. The Women's Sewing Circle has decided to devote most of its time during the coming year to relief work.—Lorraine Heppner, Corr.

—**First Church, Philadelphia, Pa.,** The Sunday School White Gift Offering amounted to $175, 50 per cent going to the Mennonite Biblical Seminary, Chicago, and the remainder toward mission work in Kentucky. Some items reported at our annual congregational meeting were: Relief contributions in 1946 equaled $322.41. In her capacity as church worker, Miss Catherine Niswander made 1,142 calls in the interest of the Sunday School and church. Gifts for mission and benevolent projects increased during 1946. With the Sunday School pledging half the amount, we have assumed full responsibility for the support of Wilhelmina Kuyf, a fellow-member and missionary to China, now engaged in relief work there.—Mrs. H. S. Weiss, Corr.

—**Freidensberg Church, Avon, South Dakota:** The home of Mr. and Mrs. Ben A. Unruh, beloved and esteemed members of the Friedensberg church, was the scene of a joyous celebration on December 29, marking the occasion of their fiftieth wedding anniversary. Open house was held in the afternoon for their many friends and relatives. In the evening a delightful program was given by the children, grandchildren, and friends of the honored couple. Speakers at the occasion were: Rev. John Dirks of Tyndall, South Dakota, brother of Mrs. Unruh and Rev. Edward Duerksen, pastor of the church. Inspiring were the personal comments of both Mr. and Mrs. Unruh on their fifty years together. Mr. Unruh pioneered on the farm which is still their home seventy-one years ago. Approximately 150 guests and relatives were in attendance. Children of the honored couple are Mrs. Esther Becker and Mrs. Elsie Becker of Marion, South Dakota; Mrs. Dorothy Graham of Daytona Beach, Florida; and John Unruh of Avon. The family circle was complete in attendance with the exception of one granddaughter who could not be here for the joyous occasion.—Anna Unruh, Corr.

—**Salem Mennonite Church, Munich, North Dakota.** During 1946 eighty-one messages were delivered from our pulpit, thirty-seven by our own pastor and forty-four by visiting ministers and missionaries. We lost two of our members by death and one by church letter. Twelve members were added by baptism and three by church letter. Our congregation now numbers one hundred forty-seven members. Five children were born, six marriages were performed and four funerals conducted during the year. At the December meeting the Be Ye Doers Mission Society had a canned food shower for Miss Kathryn Dick, missionary to Africa. One hundred fifty-three cans of food were donated. Their first project for the New Year is to sew for the orphans at an African Mission station. While the male members had their annual business meeting, December 27 the members of the Senior Sewing Society tied seven large comforters and one crib comforter for relief. A lunch was served at noon to all present. New and used clothing is again being collected for relief. Several boxes of cut garments have been ordered by the Sewing Society and the ladies are now busy sewing. On December 29, the home of Mr. and Mrs. John Pankrantz burned. With the help of neighbors they were able to save a large portion of their belongings The Bethany Bible School gave a Christmas program on December 22 at the Swiss Mennonite Church, Alsen, North Dakota.—Sara Fast, Corr.

—The Saucon congregation, north of Coopersburg, Pa., decided at its annual business meeting to contribute one dollar per member per year for the Ministers' Pension Fund. This is a worthy cause, and Saucon is one of the first congregations to take this step.—Kathryn Mumbauer, Corr.

—West Swamp Church, Quakertown, Pa., The total of the White Gift collection taken in Sunday School was $1,504.97. This money was used to buy milk and cereal for relief.—Mrs. Earl Schmeck, Corr.

—Arlington Church, Arlington, Kansas: On December 29 and January 5 we were unable to have church services because of the extremely cold weather. Many of the farmers in the community were "snowbound." Paul Albrecht, a senior at Bethel College, brought us the message on Sunday morning, January 12. On January 19, Loris Habegger, also of Bethel, gave the morning sermon. Jasper Dunn, a member of our congregation, left for the east coast on January 2 to go to Greece as an attendant on a cattle boat.—Mrs. Lester Ewy, Corr.

—Bethel College Church: The Board of Deacons, with the pastor and treasurer, arranged the following schedule of Sunday morning offerings: Foreign Missions, 8; Relief, 8; Home Missions, 2; Church Maintenance, 12;Church Building Fund, 12; Publication, 2; Board of Education, 2; Mennonite Seminary, 1; Western District Conference Treasury, 1; Ministerial Aid Fund, 1; Mutual Aid Board, 1; Western District Treasury, 1. —Eldon Graber, Corr.

—Buhler Church, Buhler, Kansas: Our New Year's morning services were opened by our pastor, Rev. Henry Fransen by reading I Cor. 13. Rev. George Moore of Gallup, New Mexico, gave the morning message. Mr. and Mrs. Elmer Schroeder and Nancy took a holiday trip to California. The Arnold B. Baergens are the parents of a baby girl. Mrs. Arnold Siemens is recovering from an operation. The sewing circles had their first meeting in January. They did relief sewing and quilting. —Corr.

$2.00 for $1.00

We have some $1.00 box assortments of Christmas Greetings left over from the season just past, and while these last, we will sell these to our customers at the amazing price of 2 boxes for $1.00 postage prepaid. (Note: These cards do not have scripture texts.) Send check or money order with your order to:

Mennonite Book Concern
Berne Indiana

—Butterfield, Minnesota, Church: On account of bad weather our Christmas cantata had to be postponed until New Year's morning. The ladies have been busy sewing for relief. We have sent forty quilts and also some clothing for relief. We have sent a box of new infant clothing to the Arizona missions. We also sent money for C.A.R.E. packages.—Mrs. Gust. Miller, Corr.

—Johannesthal Church, Hillsboro, Kansas: We observed the "Week of Prayer" at the appointed time. Mr. Albert Plenert and Mr. Erwin Penner led the discussions the first night on the first two topics. Mr. Dan G. Jost and Rev. Ernst Harder led the discussions the second night, and Mr. J. A. Ewert led in the last discussion on the third night. Rev. Regier had the two Sunday's topics on the respective Sundays. January 19 two members of the Gideon Bible Association were with us to acquaint us more with their work.—Mrs. Arnold A. Plenert, Corr.

—West Zion Church, Moundridge, Kansas: A fellowship dinner was served after the morning service on December 29. Our young men who had returned from service were the guests of honor. After the meal the business meeting was held. The Universal Week of Prayer was observed the first full week of the New Year. The members of the church choir and the Intermediate C. E. Society had a Watch-Night party on New Year's Eve. Mr. and Mrs. Fred D. Meyer celebrated their golden wedding anniversary on Christmas Day. The children of the Meyer family invited friends and relatives for a program at the church. Refreshments were served following the program.—Mrs. Ernest D. Miller.

—Zion Church, Elbing, Kansas: January 5 our church observed the twenty-fifth anniversary of Rev. H. J. Dyck's pastorate of our church with a fellowship dinner and a program in the afternoon. Rev. W. F. Unruh, Pastor of West Zion Church, Moundridge, Kansas, and Rev. Arnold J. Regier, Assistant Pastor of the Mennonite Bible Mission, Chicago, Illinois, were the guest speakers. Rev. Dyck has been responsible for approximately 1,300 services besides serving at special occasions such as weddings, funerals, and others. Soon after his coming a new church was build because the former

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

was too small. Now again our church is filled on ordinary Sundays. During his pastorate he has also served on the Home Mission Committee of the Western District Conference, the Board of Directors of the Bethel Deaconess Hospital, and the Board of Directors of the Herald Publishing Company.—Mrs. Louis A. Janzen, Corr.

—**Springfield (Pa.) Church:** On December 10, 1946 a son was born to Rev. and Mrs. Ward W. Shelly. They have named him Thomas Ward. On January 12, Mrs. Ely Fretz was leader of our C. E. meeting and told us of her visit to the mission stations at Busby, Montana, and Oraibi, Arizona.—Mrs. Le Roy Meyers, Corr.

—**The annual fellowship supper** of the church councils and officers of the Sunday Schools of the five Mennonite churches in the Bluffton, Ohio, area met at the Grace Church in Pandora, Wednesday, January 15, 1947. These churches include: First Church, Bluffton; Grace, Pandora; St. Johns, Pandora; and Lima Mission, Lima, Ohio.—Mrs. Laurence Burkhalter, Corr.

—**Rev. H. Albert Claassen** writes from 1508 Elk Street, Beatrice, Nebraska, that their address will be 35 Hastings Avenue, Toronto, Ontario, Canada, when they take up the home mission work there. By the time this appears in print the Claassens will very likely be in Toronto. Brother Claassen states, "We would commend ourselves and our Toronto Conference work to the prayerful interest of our churches."

—**Alberta Community Church, Portland, Oregon:** Our Christmas program was well attended. The tiny tots had various pieces and musical numbers for the first part; then the adults presented a pageant assisted by the choir. Our choir has decided to practice on Wednesday evenings after prayer meeting instead of Sunday evenings after the service as it has been doing. On January 19, our pastor, Rev. Clyde Dirks, preached at the Barlow Church while Rev. Paul Roth from Barlow gave the message here. All the ministers in the Oregon churches exchange pulpits once each quarter. It gives everyone a chance to become better acquainted with our fellow-workers. The evening service was in charge of Miss Lillian Butler of New York City. She is a missionary to the Jewish people. Her message was informative and was well received. Her home church is the Emmanuel Church at Pratum, Oregon.— Mrs. Homer Welty, Corr.

—**Bethany Church, Kingman, Kansas:** On December 3, the ladies of the church met for an all day meeting in the church basement to sew for relief and prepare comforters for the needy. Fourteen large comforters and five small ones were finished that day. Mrs. W. C. Voth met with the ladies on December 12 in the interest of the Visitation Program of the General Conference Societies. Her visit was much appreciated. Since September the mission society has prepared and shipped 330 pounds of new and used clothing, nineteen large comforters, thirteen small comforters, sixteen blankets, and in addition took part in various projects as requested by our papers at different times. A shipment of food was collected and taken to Newton in December.

—**Hoffnungsau Church, Inman, Kansas:** A "Christian Workers Conference" sponsored by our Sunday School and the Hebron Sunday School was held eight evenings, beginning, January 5-9 and opening again January 13-16. Rev. D. C. Wedel and Dr. R. C. Kauffman of Bethel College each had charge of two study periods each evening. Erwin Goering also of Bethel College brought messages several evenings as the Week of Prayer was observed in connection with the Conference. These happenings were counted rich experiences as was also brought out by those in charge of the devotional program for the evenings. Rev. Albert Gaeddert, our pastor, is giving catechetical instruction on Sunday mornings to the young people of the church. —Mrs. Elmer Voth, Corr.

—**Miss Elisabeth Goertz** is on her way home from China. The boat **General Meigs** was scheduled to sail from Shanghai on January 3 and was expected to land in San Francisco on the sixteenth.—Howard G. Nyce, Secretary of the Board of Foreign Missions.

—**Rev. Howard G. Nyce,** Executive Secretary of the Board of Foreign Missions, attended the Foreign Missions Conference at Buck Falls, Pa., during the week of January 13.

REV. AND MRS, S. M. ROSENBERGER CELEBRATE GOLDEN WEDDING ANNIVERSARY

On December 29, 1946, Rev. and Mrs. Seward M. Rosenberger observed their Golden Wedding Anniversary at their home, Quakertown, Pa. R. D. 1. Their children arrived home on Saturday, and a family dinner was served that noon.

On Sunday afternoon a number of close relatives and the pastor and his wife, Rev. and Mrs. Neuenschwander, called. Many cards and gifts were received from friends and relatives.

The late Rev. Andrew B. Shelly when pastor of the Swamp Charge, performed the ceremony fifty years ago, in the home of the late Mr. and Mrs. William B. Sell.

Rev. Rosenberger began his career as a school teacher in Milford Township and kept on in this noble work until 1925, when he held the responsible position of supervising principal of several schools. From 1925-1929 he served as pastor of the Swamp Mennonite Charge.

In the General Conference he served on the Board of Education for one term, and planned a text book on catechism. Ill health prevented the completion of the book, which was finished in 1936 by his son Rev. A. S. Rosenberger. Mr. Rosenberger was one of the organizers of the Eastern District Brotherhood, more than twenty-five years ago.

The Rosenbergers have four children: Arthur of Dalton, Ohio; Willard, New York City; Warren of Closter New Jersey; and Edgar at home. In addition t the sons, Mrs. Arthur Rosenberger and Mrs. Warren Rosenberger and daughter Kathie were also presen for the happy occasion.—Mrs. Ed K. Stoneback, Co

The Mennonite

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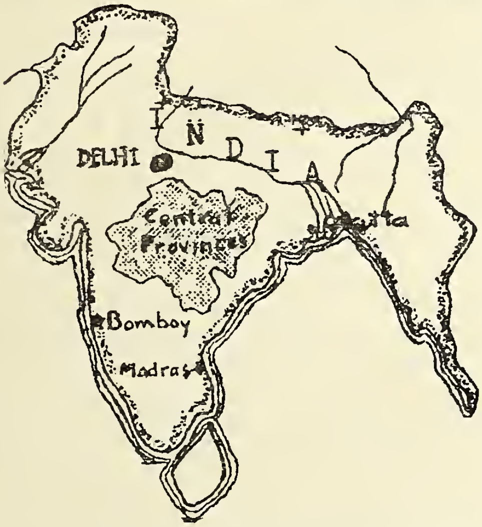
Statistics of India



(The above map of India shows the Central Provinces in which the General Conference mission field is located. The mission field lies on the eastern edge of the provinces.)

The following statistics are given for reference and information, They are largely given in round numbers, but are sufficiently accurate for practical purposes.

POPULATION	400,000,000
Urban	13%
Rural	87%
Christian	8,000,000
Hindu	210,000,000
Mohammedan	95,000,000
Untouchables	55,000,000
AREA India	1,623,000 Sq. Miles
United States	3,624,000 Sq. Miles
DENSITY of Population average in India, per Square Mile	264
Average in the U. S. A. per Square Mile	41
Average in England per Square Mile	684

MISCELLANEOUS

There are 55 million acres under irrigation sponsored by Great Britain.

India has about one-third of the world's cattle.

It is estimated that the farmers of India pay more to the money lenders by way of interest than to the government as taxes.

(The above three statements are taken from "Verdict on India" by Beverly Nichols).

There are 150 million acres of land which can be cultivated, but which is today lying waste. (From "Our India," by Mino Manasi.)

There are 584 Indian States with an area of 712,508 square miles. The largest is Hyderabad, with a population of 14 million. The smallest is Bilari with a population of 27 people.

India is reported to have over 200 languages. There are fifteen major languages. "Hindustani" is probably spoken more widely than any other language of India. "The English language is the only language other than their own which is spoken by educated Indians in all parts of the Indian Empire." (William Paton in "Christianity and the Crisis")

Twelve per cent of the people are literate, 2 percent of the women. Among Christians, 30 to 40 per cent of the women are literate. Female literacy increased 150 per cent in the decade 1931 to 1941.

India excels in the production of sugar cane, tea, jute, and lak or shelac. It has the highest mountains. Probably the highest rainfall in the world is at Cheripungi. There the rainfall is 500 to 600 inches in a year, and practically all of that falls in June, July, August, and September.

The average rainfall in our mission area is about 50 to 55 inches a year.

It is stated that India has the largest deposits of iron in the world. The Tata Steel Works are the largest in the British Empire.

The British have been in India since the year 1600.

There is a large temple in Madura which covers 30 acres.

The Nizam of Hyderabad is reported to be the richest man in the world.

It is estimated that there are 5,000,000 sadhus and fakirs in India. Some put the estimate very much higher.

MEDICALLY SPEAKING

Life expectancy is 30 years or less, in U. S. A., 62.

It is estimated that there are one million lepers in India. This estimate is probably much too low.

Infant mortality is next to the highest of any nation.

(Continued on page 8)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

SPECIFICITY is often to be desired in communications between people. Too often we fail to understand clearly or thoroughly because something is couched in too general terms. When specific facts are mentioned we know what's what. An example of helpful specificity is to be found in the following letter to us. A reader writes,

"I would like to say here that I have enjoyed and found very helpful the *variety* of articles that have been appearing in *The Mennonite*. Among these articles which were of special interest were: "What is the Unpardonable Sin?" the symposiums on various subjects of interest, and we enjoyed especially the recent "husband and wife" articles. We too like the jottings, but when a person wants real food for thought, he turns to the articles and not the jottings, so I would like to put in my vote for some more good articles."

This reader gives us encouragement in certain, specific fields. This makes us feel like doing more along those lines. Maybe this reader does not care much for certain items in the paper. By not mentioning these and by mentioning the ones she prefers, this reader encourages us to publish the kind of paper she likes. This is one example of how specificity can be very helpfully used in the matter of encouragement.

We all need to give encouragement. Such encouragement makes many more miles on the gallon when it shows that the one who gives it has thought enough about it to be able to tell "just what it is" that he likes.

FIGHTING for something we want is a very common and strong temptation. We feel that we must take things with force if they are not forthcoming in a less troublesome way. It does seem so true that he who fights for his life shall get what he wants. But the trouble is that those fought are subject to the same temptation, and the more they are fought the more they feel that they must fight if they are not be run over altogether. And so individuals, groups, and nations brace themselves against each other, ever feeling more and more that there isn't enough to go around for everybody, else why all the demand. How different the attitude which, instead of creating fears by fighting, allays them by such generous self-giving that the sinner begins to feel so secure that he too is enabled to join the process of self-giving. Some one has written about gambling one's life on self-losing No wonder that we shy away from it so readily. It takes great faith to believe that what we want will somehow come to us through giving rather than through getting.

A YOUTH PAPER, which is attractive and full of vital material, is something that the young people of our conference need as much as they do the food, clothing, and shelter that their parent's help to provide. Young people will read something in these days, and generally they read a lot. Unless good reading material is made readily available they will be tempted to read some that is not of the highest possible quality. Should not parents be willing to spend from three to five dollars a year to furnish soul-food for their children? They would consider themselves negligent parents if they did not provide the proper food for the bodies of their children. Are the minds and emotions of their children of less importance than their bodies? In the youth supplement of this issue mention is made of a youth paper. So far the youth material has been carried in *The Mennonite,* and we feel that the present editor of the youth section is making commendable use of the alotted space. However, this amount of space is inadequate. Either enlargement of this space in *The Mennonite* or a separate youth paper would solve the problem. Although there are some advantages to having the youth material in this paper, it is possible that a separate paper would have a greater appeal to young people. Perhaps, the day for such a youth paper is here. Although parents have a responsibility in this matter, we believe that youth will eagerly promote reading material which meets its needs. The two working together ought to be able to do something about the matter.

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Just Folks Like We Are

by Mrs. Orlando Goering

If I were a Jew you would probably picture me as a dark, hook-nosed person about whom you had heard, and probably given ear to, such rumors as these: the Jews have large ownership and influence in our banks and industries; they have a secret world plot; they caused the communist revolution in Russia; they killed Jesus. And so we join those who look with suspicion upon the Jew, forgetting that even in civil law a person is considered innocent until proved guilty.

We need to remember that JEWS ARE PEOPLE WHO ACKNOWLEDGE THE JEWISH RELIGION. They are of ALL races, Caucasian, Mongolian, Negroid. It is no more possible to identify a Jew by his appearance than it is to identify a Lutheran, Catholic or Unitarian. What we are apt to consider a "Jewish type" is a Mediterranean type. Jews, like the Mennonites, have clung together because of persecutions and their strong adherence to their faith. This separation from other people, where it has existed, has caused the development of "Jewish" traits, even as in certain Mennonite communities people have common traits [redacted] to promote and condone pogroms against Jews so poor and impotent that they could scarcely earn a livelihood. But even today, in the face of the cold-blooded and deliberate murder of nearly half of Europe's Jewish population, some of us are so gullible as to believe that they control world affairs when they are not even able to save their women and little ones.

Communism has no more in common with Judaism than with Christianity. Even though a handful participated in the revolution, it was not of Jewish origin. The Jews suffered as all others; they received no special privileges or benefits.

Then there are religious accusations—lurid lies about "ritual blood;" illustrated mis-quotations from the Talmund! the belief that the Jews were solely responsible for the death of Jesus and cursed for it. Neither we nor Pilate can free ourselves of our responsibility by the washing of hands. And if we believe their sufferings due to a curse that is upon them, than it would also be well for us to bear in mind that much of their suffering has come from the hands of Christians, and that he who inflicts suffering is more cursed than he who suffers.

Why then, if the Jew has done so little to invoke it, is anti-Semitism so prevalent?

Anti-Semitism flourishes in moral and spiritual degeneration. It makes little headways in areas of Christian good-will. Ours is a decadent, secular culture serving the god of expediency. Perhaps here the Church bears guilt with Hitler for the affliction of the children of Abraham.

Anti-Semitism is closely bound up with our national and social welfare. It makes its greatest headway in times of unemployment and insecurity, when faith in established institutions and hope of economic recovery are waning. At such times existing institutions and reactionary forces need to blind people to the real causes of their troubles. They need a scapegoat who can be blamed for all the world's ills. But the scapegoat must not be too powerful. It must be a minority. So at one time the cry was, "To the lions with the Christians." In our day the Jew was taken to Buchenwald.

In the days preceding the downfall of Czarist Russia and in the days of Bismarck's and Hitler's Germany, every effort was made to cast all the people's hate and discontent on the Jews. If anything was wrong, the Jews were to blame. Many of our Mennonite forefathers came from Germany and from Russia when anti-Semitism was strong. Let us examine ourselves and see whether or not the propaganda

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Mrs. Orlando J. Goering grew up at Hurley, South Dakota, attended Freeman Junior College, and graduated from Bethel College in 1943. Mrs. Goering's maiden name was Violet Miller. Her husband, Orlando Goering, is graduating from Garrett Biblical Institute this spring and hopes to take up some form of Christian ministry shortly.

intended for the peasants of those countries has reached beyond them into our life.

Anti-Semitism is a tool used NOT AGAINST THE JEWS ONLY, BUT OFTEN THE WHOLE POPULACE. It is a scheme for obtaining a following for selfish purposes. For their sake, and for ours, we must not become suckers to anti-Semitic propaganda!

Concerning the elimination of anti-Semitism, James Parkes has said:

> "Human nature is conservative; men have been accustomed to blame the Jews, and it will be easier to change the world into a pleasant place to live in than to leave it as it is and expect them to find another scapegoat."*

We cannot hope to cure the world of all its ills, but we can make ourselves a part of its healing rather than a portion of its problem. We must do all we can to give EVERY man in each of our communities a job and a feeling of "belonging" socially. We must help to create little areas of good-will where hate and discrimination of any kind will find no nourishment.

We have an obligation to be intelligent. Not only should we be acquainted with the aims and methods of anti-Semitism, but it would be well for us to find out what the Jews are today, religiously. We might visit a Jewish synagogue or read books such as *This is Judaism,* by Rabbi Isserman. "The Eternal Light" is one of the best series of religious dramas the radio features and gives a great insight into the lives of a much mis-understood people.

Anti-Semitic groups will make their literature available to our church members. Church libraries should contain books and pamphlets that will help our people understand the Jews and their problems.*

We must bear in mind contributions Jewish people have made—Einstein, Mendelssohn, Spinoza, Sarah Barnhardt, Harold Laski, Samuel Gompers, Fritz Keisler, Sholom Asch, Louis Untermeyer, Morris Fishbein, and all those spiritual giants who gave us our faith and our Bible. Even Christ himself was born, reared, lived and died—a Jew. As Pope Pius XI said, "It is not possible for Christians to take part in Anti-Semitism. We are Semites spiritually."

Russia has made racial discrimination and persecution illegal. It has refused to treat persons with cultural differences as inferiors. If an irreligious, if not anti-religious, nation does this, how much more should we who call ourselves Christians exercise the spirit of Christ towards those who are "just folks" like we are.

The question asked by a Negro who was accosted by a white man to stay in his place may put the question better. The Negro replied: "Where is my place, sir? When I go to the theater, they put me **up top,** When I ride a ship, they put me **down below.** When I ride the train, they put **up front.** When I ride the bus, they put be **behind.** I cover all dimensions, sir! Where is my place?"—**The Christian Advocate.**

MENNONITES THE WORLD OVER

By Cornelius Krahn

A New Mennonite Church Organized. Goettingen in Central Germany never had sufficient Mennonites to organize a church. At present it is a gateway from the Russian to the American Zone of Occupation. Many Mennonites from Prussia and Russia have passed through it on their way west and a great number have remained in and around Goettingen. Dr. Crous, formerly librarian of the Preussische Stadtsbibliothek, of Berlin, where he lost his two sons, his home, and all of his possessions, found an abode in Goettingen, where he became a friend and advisor of the refugees. Recently he was ordained into the ministry to take care of the spiritual welfare of the newly organized refugee congregation. Dr. and Mrs. Crous have both undergone operations and express great appreciation for the personal packages they have received from America. They are cooperating with the American relief workers in the great enterprise of feeding the hungry.

A Dutch Study Group Organized. The Mennonite Conference of Holland and the Elspeet Movement have created a study group which is to investigate the basis of the Christian faith and to give direction to the religious thinking of the Mennonite brotherhood in Holland. The professors of the Mennonite Theological Seminary of Amsterdam and some other leading Mennonite pastors comprise this group.

The first step in this enterprise is to investigate, in a scholarly and objective manner, the principles, beliefs and practices of the American Mennonites. They hope that this will help them in finding the mission of the Dutch brotherhood today. For this purpose they are requesting books that deal with this subject matter.

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* James Parkes, *An Enemy of the People: ANTI-SEMITISM,* New York, Penguin Books, Inc., 1946. p. 132.

A Church Still in Ruins. The Mennonite Church of Rotterdam which was destroyed in May, 1940, when the German army invaded Holland has not yet been rebuilt. Even though plans are underway, the shortage of material—a very likely lack of funds—make building impossible for the time being. The congregation with its new pastor. Rev. N. van der Zijpp, who is at the same time professor of Mennonite history at the Mennonite Theological Seminary of Amsterdam, meet in an auditorium or in a neighboring church.

What Is Starvation?

by Lester Glick

(The following is the conclusion of the series of articles on "What Is Starvation?" In this article Mr. Glick continues to tell of the effects that starvation had upon the C.O.'s who tried the starvation experiment at the University of Minnesota and then in conclusion suggests what implications some of the facts have in regard to the starving people of Europe.)

The thirty-six subjects in the early phase of the experiment enjoyed a fairly compatible existence together. They had adjusted well to living with one another and mutually enjoyed dormitory life. As the deficiency phase of the experiment progressed they became more individualistic and critical and finally became "chain gripers." The laboratory staff even became the subject of derision. Certain of the subjects became so irritated with their fellow partakers in the diet that they wouldn't think of eating at the same table with them. One man stated his dislike of eating with a fellow subject by saying that he would rather eat on the floor than at the same trough—meaning table.

All the men tended toward depression and an inferiority complex. As a result their behaviour became compensatory so that in certain cases the men became overly polite and in other cases they became openly belligerent.

What would be the effect of starvation on a family in an actually deprived area? The whole family, even though Christian, would experience scenes of strife and unhappiness. Each would tend to become more in considerate, selfish, and unkind, with the resultant effect that a home would lose the sacredness that one would expect in a Christian home.

As we look at the conditions at Minneapolis and compare them with those found in semi-starvation areas, we can see a number of quite contrasted circumstances.

First, at Minneapolis the victims were adults. Actually, in deprived countries, starvation is no respector of persons. The large families are often the first victims. Consequently the children cease to develop normally. The whole outlook on life becomes distorted. Their joints become swollen, their bones grow out of proportion, and their physiological development is often permanently affected. The attitudes of distrust and selfishness become inherent, and their phsychological out-look on life will be molded in a manner that will make them a liability to society long after their hunger is satisfied.

The subjects at Minneapolis had the best medical attention. Six or eight doctors were always available for the careful diagnosis of any impending illness. Despite this careful attention various ailments made their inroads. There was one bladder ailment, one tuberculin lesion, and one mental casualty, and although either could have proven critical they all responded to treatment after food was restored.

In the footsteps of semi-starvation linger disease and an increased death rate. Mortality rate in operations, such as appendectomies, has increased from 2 per cent to 20 per cent in Germany. In a study made of school children in France and Holland, 50 per cent of the children showed symptoms of tuberculosis. The infant mortality rate in Vienna has risen from 13 per cent to nearly 40 per cent. The problem of health is enhanced because many areas are without adequate medical care. Certain provinces in China, for instance, have only one physician available for as many as ten thousand people. Many of these physicians are handicapped too because of insufficient drugs.

In the clinical picture at Minneapolis the subjects knew that the diet was only for six months. One subject said that on his calendar July 26, the last day of starvation, was underlined twice and had three circles around it. Life, they thought, would begin anew the day when they would receive a normal diet. Actually in starvation areas there is no July 26 to anticipate. They live on hope, but it is usally an intangible hope, mixed with an emotion of fear.

Good warm clothes and proper shelter were at the disposal of the men in the experiment. If these were not provided, the subjects would have suffered from exposure because of retarded bodily function.

In Europe today there are thousands who by force have to turn their backs to the homes which they owned and had paid for and enter a strange land with only those supplies that they could carry on their backs. In a survey made in eleven countries in Europe, authorities have estimated that 2,142,000 people have been evacuated from their homes. Of this group there are approximately ten thousand Mennonites, mostly from Russia, who are now located in the various countries of Europe as stateless people. Many were evacuated several years ago, and in the ensuing months their clothes have become rags and their rations have become more meager. They do not clamor for new cars, new refrigerators, an ultra-modern house, or a month's vacation. They want a chance to eat, to work, to live without fear, and to worship as they please. Many are middle-aged and never have been baptized because they knew that it might cost their lives to take part publicly in such a rite. When one group was asked if they would have a message or request to send their American co-religionists they asked, "Pray for us lest our faith leave us."

This year America has had a harvest unprecendented in size since pre-war years. We who had bountiful gardens, vast food resources, and the necessary currency to purchase needed food materials cannot begin to understand the millions who plaintively are holding out their hands for bread. It is hard for us to appreciate the German woman who said in a recent letter, "If we might only have some ordinary unbleached flour with which we might bake bread, we would be so grateful." On the other hand, we can hardly feel the warmth of the gratitude which a Belgium lady tried to convey when she said in a letter, "We give our grateful thanks for such good-tasting pork and beans. Thank God for them."

Although the immediate harvest in Europe gives an illusion of plenty, the present crop stretched over the nine months will mean definite hunger for thousands. There is an estimated ten million metric ton shortage of grains for countries that must import the "golden kernels" in order to have bread this coming winter. The results will be not only hunger, but the grim ghost or disease will reap a bountiful harvest in pneumonia, tuberculosis, flu, and other infectious diseases.

Will we sit back in a religious complacency and nonchallantly say, "Be ye clothed and fed," or will we awake to the challenge, trim our candles, and carry to the destitute a portion of our full baskets. If we give in the true spirit "in the name of Christ," many of those less fortunate than we will give the testimony, "You have given us a new hope in humanity, in brotherhood, and in God." Let us be true stewards with our possessions. Let us take seriously the golden rule. "Do unto others as ye would that they should do unto you." Let us be alert to the imperatives of the New Testament and carry high the torch of love for our fellow man.

Chief Concerns of Refugees

by Marie Brunk

As day by day letters flow into the office from those who have lost their homes and their family, I constantly marvel at the deep faith in God these people have retained throughout their severe trials. They are not bitter, but rather thank God daily for the little that is left to them—which in many cases is only life itself and the hope that a day might come when they can begin again anew.

The foremost concern of the writers of the letters is to find those that they love. I know of a mother, who having found the location of her child, gave up a warm house, clothing, and food to share with her child a starvation existence. The second concern of our people is the hope of the future. Their minds constantly dwell on the thought of at last settling in a place they can call *home*. The third subject which constantly comes up in letters in an almost apologetic manner is the immediate need for material assistance. Winter is drawing near and there is no warm clothing for the children and not enough food to withstand the rigors of a cold winter.

From their letters I gather that the little things of life mean so much to them, things that we take for granted—an answer to a letter, a package, a chance to attend church services, a Bible, or an expression of gratitude. Perhaps you can feel the spirit of their letters in the following extracts from some of them.

"I have received your precious letter with many thanks. We are so happy that there are still people who think of us and work for us to help our difficult situation. You would hardly believe it possible if you could cast a glance into our camp and see how people living in such conditions can still hope to cross the waters and join parents, brothers and sisters. This hope keeps us going in our difficult situation. I have given my name for Paraguay for all of my family is there and I long fervently to be finally released after so many years of fear and need and denial, but I daily say to myself that the Lord has helped and He will continue to help, and praise and thank Him for it. Might we soon be delivered. May the Lord further bless you in your work and reward you . . . and now God be with you."

"For six years now we have been homeless, wandering without shelter, without the wherewithal to live, without the barest necessities of life—and in Germany there is no room for us. I am living with my 78-year-old mother under a roof, but without any possibilities for cooking. My 10-year-old son, whose father has been in exile since 1937, is suffering from undernourishment and one of his lungs is not well. He was once a blooming, healthy child, but six years of privation with the irregular life of wandering have destroyed the strongest constitutions. Today I find in Germany not even a hearth where I can preserve the health of my mother and child. Please help me as soon as possible so that we always homeless ones may finally find a home, peace and quiet. God's richest blessings I pray for you."

" . . . I must say that the Lord helped and the Lord is helping. I have felt the helping hand of our Father often in life and especially in the last years, and the few of us today feel that He is always there to help when necessary. Sometimes I am sorry that we are so alone here and we hear so little of what is going on among our people. We owe so many thanks to the Lord for bringing us out of the East. May His mercy also be extended to our dear ones from whom we have been separated for so many years. We want to trust the Lord for He will direct everything rightly."

"A harsh fate has scattered us Mennonites from Russia in a foreign land where we were all separated. Today we are assembled in a camp. We have all lost our homes and possessions; our families have been separated from us; and we are in great need. Sickness is becoming more widespread for we do not have enough food."

"We plead for help for we are in great need and would be thankful if you could extend your generous hand to us. Our deepest desire is to find a new home."

"Because we have received your address. I am going to dare to come to you with a big request. Could you assist us with some food. My daughter, my daughter-in-law and I were sent out of Russia in 1943 and now after fleeing three times we are here. The husband of my daughter was taken away back in Russia. My daughter-in-law has one child and my daughter has three. It is often very difficult to find one's way through because of the scarcity of food and clothing. Now I want to ask you if it is possible for you to help us. That the Almighty God may bless your work and reward you for what you are doing in this dark time to relieve needy mankind is my most heartfelt prayer."

A feeling of awe and humbleness touches my heart as I read these cries for help and I am ever grateful for the opportunity of serving our co-religionists.

College and Seminary News

MENNONITE SEMINARY NOTES

During the week of January 19-26, Dr. A. Warkentin served as a speaker for the Course for Preachers conducted at the Winkler, Manitoba Bible School. The Winkler school is a Mennonite Brethren school with Brother John G. Wiens serving as principal. An invitation to ministers in the surrounding churches was issued to participate in the special week of fellowship and study.

The Mennonite Student Fellowship held its monthly meeting on January 19 at the home of Dr. Paul Voth, member of the University of Chicago faculty. About thirty young people gathered from over the city. The formal part of the meeting consisted of a discussion of Dutch Mennonites given by Leo Laurense, student from Amsterdam. A luncheon was served and there was time for much informal discussion and visiting.

Dr. Ed. G. Kaufman spent the week of January 12-18 in Boston attending the annual meeting of the Association of American Colleges. At this meeting, Mennonite college presidents also meet for their annual meeting as an Association.

FREEMAN JUNIOR COLLEGE

President Unruh spent this week in the Henderson, Nebraska, community in the interest of Freeman Junior College. Dean Gross attended a meeting of the National Association of Biblical Instructors held at Seabury-Western Theological Seminary, Evanston, Illinois. The girls of the Foods I class sponsored a tea as a class project. The Agriculture classes actively participated in the Grain and Handcraft Show sponsored by the farmers and business men of the community. Mr. and Mrs. R. M. Howell Jr. presented the art of Bohemian glass blowing in an interesting demonstration on Thursday afternoon. This program was one in a series of educational entertainments presented to the students during this year. Among recent campus visitors were Mr. and Mrs. Vernie Unruh. Mrs. Unruh is the former Belva Waltner, a Freeman graduate. Rev. Jacob I. Walter was a guest speaker in chapel this week.

BETHEL COLLEGE

The Junior Class play, adapted from Eggleston's "The Hoosier Schoolmaster", is to be presented February 14 in Memorial Hall, with Orville Voth and Helen Wiebe heading a cast of twenty-four characters. R. C. Kauffman and D. C. Wedel are holding classes at the Beatrice, Nebraska, Mennonite churches in connection with the Adult Education program of the Extension Department. During the two weeks after the holidays they served the Hoffnungsau and Hebron churches. The following week D. C. Wedel spoke during Bible Week at the Meno Bible Academy, while R. C. Kauffman and W. H. Hohmann conducted a three-day school at the Tabor church. Leona Krehbiel, librarian, and Eva Harshbarger, Dean of Women, addressed the Women's Association at their January meeting, discussing modern trends in library and dormitory construction respectively, in anticipation of the new buildings planned for the campus.

Mrs. R. A. Goerz, for many years editor of the "Missionary News and Notes" and widely known, throughout the conference, passed away suddenly, due to heart failure, at the Bethel Hospital, Newton, Kansas, on January 29, at the age of seventy years. The funeral was held in the First Mennonite Church on February 1. Rev. Lester Hostetler of the Bethel College Church, of which Mrs. Goerz was an active member, was in charge. Death came suddenly, for on Monday night Mrs. Goerz had still attended a women's meeting at the college.

Statistics of India

(Continued from page 1)

Twenty percent of all deaths are thought to be due to malaria.

Tuberculosis is a worse scourge than leprosy. It is five times as prevalent among women as it is among men.

Most of the tuberculosis sanatoriums are conducted by Christian missions.

Before the war mission hospitals trained about 80 per cent of the nurses in India.

The number of blind people in India is given as 600,000.

India has one doctor to 10,000 population, one nurse to 56,000, one qualified dentist to 350,000, one qualified pharmacist to 4,000,000. (These figures are from the "Indian Medical Gazette" 1944).

There are usually about six hundred lepers in the Leper Home at Champa. From its beginning to the time of Dr. P. A. Penner's retirement to the United States in April, 1941, 3,300 lepers passed through this institution.

Dr. Wanless of Miraj performed 10,000 cataract operations. Dr. MacPhail told me he did as many as 115 cataract operations in one day. It is reported that one doctor did thirty cataract operations in thirty minutes several years ago, in Calcutta.

GENERAL CONFERENCE MENNONITE MISSION STATISTICS JANUARY, 1946

Area, 8,0000 square miles
Villages, 3,000
Population, 1¼ million
Baptized Christians 3,300
Christian Community (including children), 5,300

—Taken from a pamphlet prepared by Dr. Herbert H. Dester and published by the Literature Committee of the Women's Missionary Association.

Jottings

—Apostolic Mennonite Church, Trenton, Ohio, held its annual, congregational meeting, January 12. Rev. J. E. Amstutz gave an inspiring message, after which a covered dish dinner was served, and promptly at 1:30 the business meeting opened. Rev. Amstutz gave a resume of his work during the year and also held a short memorial service for those members who had departed during the year.—Lydia A. Augspurger, Corr.

—Bergtal Church, Pawnee Rock, Kansas: The Mission Workers held their annual election of officers recently. They are installed in June and begin their year's work in July. The group is busy making comforters for relief. An inspiring farewell service for Mr. and Mrs. Ivan Deckert was well attended. Those participating on the program were: Mr. and Mrs. Deckert, Rev. Balzer from Inman, and Rev. J. B. Schmidt. A purse of $156 was added to the previous gifts for them from the various organizations of the church. We have enjoyed their fellowship in our midst on and off during their furlough.—Mrs. John Dirks, Corr.

—First Church, Bluffton, Ohio: A series of pre-Easter lectures will be given in the First Mennonite Church, March 9-16, by Rev. W. F. Unruh of Moundridge, Kansas. Rev. Unruh spent a number of years on the mission field in India.—Mrs. N. Laurence Burkhalter, Corr.

IN MEMORIAM

CARL WOODREY of Trenton, Ohio, after a lingering illness died on January 3, 1947. Born in Germany in 1865, he came to America in 1882. On June 26, 1890, he united in marriage with Juliana Evans, and to this union were born three sons and one daughter. Surviving are the widow, two sons, six grand children, and six great grand children. Mr. Woodrey was a member of the Apostolic Mennonite Church of Trenton, Ohio. Rev. Amstutz chose for his text Luke 2.29-32.

CORNELIUS F. UNRUH, son of Cornelius and Anna Funk Unruh, was born July 10, 1886, near Goessel, Kansas. Here he attended the elementary school and grew to manhood. He was baptized upon confession of faith on May 30, 1909, and became a member of the Alexanderwohl Church, whose faithful member he remained until the time of his death. On April 14, 1912, he was united in marriage to Sarah Schroeder. In 1919 they bought a farm north of Goessel, which has been home ever since. Active in the church in various capacities, he was a member of the building committee at the time the church was rebuilt. He departed this life on December 28, 1946. He leaves to mourn his departure his sorrowing wife and three daughters: Elma, Martha and Mildred all of the home; two brothers, Dan and Henry of Newton; five sisters, Mrs. I. B. Fast, Mrs. P. J. Schmidt, Mrs. Henry Harms, and Mrs. W. L. Patrick of Newton, and Mary of Topeka. Funeral Services were held in the Alexanderwohl Church on New Year's Day.

JACOB R. F. SCHMIDT, son of Jacob and Elizabeth Reimer Schmidt, was born March 4, 1870, in Kleefeld, Russia. When six years old he migrated with his parents to a home near Goessel, Kansas. He was baptized in 1889 and received as a member of the Alexanderwohl Church of which he remained a faithful member until the end. In 1894 he and Elizabeth Franz were united in marriage. Its sorrows and joys they shared for over fifty-two years. With the exception of ten years in western Kansas and the last six in Newton, he lived near Goessel, Kansas. He passed to his reward December 5, 1946. His sudden departure is mourned by his deeply sorrowing wife, and his children: Dan F., Mrs. H. L. Schmidt, and Mrs. D. R. Janzen, Walton, Kansas; Mrs. J. L. Pankratz, Canton; Mrs. Arthur Buller, Orange Cove, California; Menno F., Shafter, California; Jacob F., Wasco, California; Samuel F., Hillsboro, Kansas; and Louise of the home.

HELENA PETERS HIEBERT, daughter of John A. and Gertrude Rempel Peters, was born on Aug. 28, 1909, at Quincy, Washington, and passed away December 15, 1946, at her home near Newport, Washington. She was baptized on August 26, 1928, by Rev. J. J. Kliewer and accepted as a member of the Newport Mennonite Church of which she remained a faithful member to the end. She was very active in church work and served as Sunday School teacher. She was united in marriage to William Hiebert on Sepetmber 5, 1929 by Rev. J. J. Kliewer. She leaves to mourn her passing her bereaved husband; one daughter Lucille; one son, Donald; her parents; two brothers, Dick of Spokane and John of Custer; and five sisters, Mrs. Anna Oastling of Kittitas, Mrs. Gertrude Loewen, Custer; Mrs. Kathryn Hiebert, Newport; and Marie and Eva of Spokane.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Your Youth Council Meets

by Elmer Ediger

The United States, Canada, and Mexico are big areas. Imagine 237 dots as churches scattered over the map. This would mean about sixteen in the Pacific district, thirty-one in the Northern district, twenty-two in the Central Conference district, nineteen in the Middle district, twenty-seven in the East, sixty-one in the Western district, including Mexico, ten in British Columbia, nine, Alberta, twenty-one, Saskatchewan, fourteen, Manitoba, seven, Ontario. We assume there would be more than ten thousand youth between fifteen and thirty. What a potential for Christ! What strength if we were more consecrated and more united! What a thrill it could be to join hands, unashamedly in the name, character, and spirit of Christ and be enthusiastic about being Christian and working for the Kingdom of God! Do we have the vision? Do we have the patience and fortitude to work toward such a great goal?

One important link in such a movement is the YPU Council. From these districts will come one or more representatives to First Mennonite Church, Newton, Kansas, February 8, 9, and 10. Together we will sense, as we did last year, the great responsibility entrusted to us. We sincerely pray and ask for your prayers that we may follow God's leading, for certainly he has a plan for us! Your district should be represented and you should expect to have a report from him or her so that it may be a cooperative effort. Our trouble tends to be that we don't dovetail our efforts. In the final analysis what you have of the larger program in the local church determines how effective the districts, the YPU Council have been. Real production is on in local level!

Here are some of the questions, problems, possibilities that will be discussed:

1. What has been done in each **district** during the past year? What have some outstanding local youth groups done in your district?
2. What is most needed by **local youth** groups?

The 1946 Y.P.U. Council Representatives

A Word from a Pastor

It is a real joy to know that you young people are so deeply interested in an active Christian program. If you will dedicate your vision, your enthusiasm and your full loyalty to the cause of Christ, we know the future of the Church is assured. In this materialistic age, it is very important to show how the spiritual forces alone are sufficient to meet the present practical problems. By a practical consecrated Christian program, you can present the world with a living pattern of what it could be and should be under Christ. God bless you in these efforts.

J. N. Smucker

Special Y.P.U. Edition

3. What type of **program materials** should be prepared?

4. **Voluntary service** for six, eight ten weeks or one year? What type of projects should we recommend to the V. S. committee?

5. Prepare for **YPU "general assembly"** August 1947, at Berne! Can we get at least one youth delegate from every local congregation? Could high school age representatives have a special part of the session? What should we try to accomplish? What constitutional changes do we recommend?

6. Shall we have the second **all General Confernce Mennonite Youth Retreat** after General Conference this year?

7. Shall we continue our **Missionary Educational** project? What projects do we recommend to districts.

8. One district has proposed combining their district paper with **"Mennonite Youth"** section. Shall we enlarge the youth section? Shall we publish a separate paper or supplement to be distributed in church to all young people?

9. How can our **college youth Christian organizations** and YPU dovetail some of their efforts?

Your Youth Council meets for its annual meeting. Through these discussions, then presentations to some of the Boards, district conferences we make some effort to realize our purpose as a united Mennonite Youth in Christ. We look forward to it and are appreciative of this opportunity to participate in our total conference program. We pledge ourselves to the total program of our church, the cause of Jesus Christ.

What's Been Done in 1946?

by Elmer Ediger

Our youth work has actually just begun. We are not ashamed of it but we probably should be if in the next ten years we don't become **much** more effective.

DISTRICTS

In most of our districts and provinces our youth are undertaking some very worthwhile cooperative activities. Outstanding have been the **retreats.** This area is a real demonstration of what church cooperation in a state, province, or district can do. Increasingly there is also thought of purchasing district retreat grounds.

As a joint service, "district projects" have become a real handle for youth in a district. In the Pacific District (California particularly) they cooperate in financing a missionary couple among the migrant labor camps. Pacific District also voted to give financial boost to promotion of Voluntary Service in General Conference. Western District has ambitions of making their own retreat grounds. Middle district has a thousand dollar goal for financing a missionary couple in a General Conference Home Mission field. The Eastern District youth threw their efforts toward a building fund for the Lancaster Church. The Northern District for the first budget focused primarily on YPU projects and, incidentally, this was a part almost all other district projects also. In Canada—Ontario youth support their high school, in Saskatchewan the northern part sponsors Elim Gospel Beach, the northern, the Mennonite Youth Farm at Rosthern and also a large DVBS teaching program; Alberta, the Didsbury Bible School; and other provinces also.

What Is the Young People's Union?

The Young People's Union, commonly known as the Y.P.U., is an organization of the young people's societies of the 237 churches of the General Conference. It is dedicated to achieve "A United Mennonite Youth in Christ." It strives to provide conference-wide projects such as Voluntary Summer Service, raising money to provide an education for young people in a Missionary Education Fund, sponsoring the four-page Mennonite Youth section of **The Mennonite.** It endeavors to support and encourage district organization and projects. It wishes to encourage and provide conventions, conferences and retreats for young people and foster creative, wholesome young people's work in the local church. It's offiers are elected on Young People's Day at General Conference every three years. All its efforts are devoted to furthering the cause of Jesus Christ and His Church. It is devoted to a program for and by young people.

YPU projects

Union of all districts and local churches is for a purpose! We must **grow spiritually** as young Mennonite Christians. We must begin **to serve now.** We must strive toward Christian unity, **fellowship,** wholesome social relations and recreation. In local organizations this boils down to three aspects—program, projects, fellowship. Here are some of our cooperative undertaking through the YPU:

1. **Mennonite Youth,** this paper which you are now reading, a regular part of **The Mennonite.** During this past year it has reached a new high, we would say, as far as contents for older youth and leaders. We hope that we will have funds and help to develop it so that high school age and older youth will reach for **The Mennonite** and read **Mennonite Youth.** YPU Council and executive Committee appreciate greatly the work of Esko Loewen, now its editor for more than a year. This is your paper too—write your ideas, news to the editor and give **Mennonite Youth** a boost financially too by a local youth meeting offering. The budget is $500.00 a year. (Yes, we're almost in the red!)

2. **Missionary Education** is a part of the total foreign student project. We support four Christians who will be returning to their own country to help in Christian work as they feel called. Of these the Paraguay student is now attending Freeman Junior College, two Puerto Rico students at Bethel and one at Bluffton. The budget is $2,000.00. (Send your local youth or C. E. meeting contribution on to your district treasurer. Our friends have come this distance at our invitation to prepare for greater church usefulness!)

3. **Field Work, Institutes**—not nearly all of the ten thousand youth nor two hundred churches were contacted but every district and province was covered to some extent by the work of Ernst Harder, Ruth Ewert Harder, Verney Unruh and Elmer Ediger. It was a real thrill for those of us doing the work to meet many of you personally, live in your homes, discuss many questions. We hope it encouraged local leadership, made all of us more conscious of our possibilities.

4. **Around the world Mennonite youth correspondence**—Any of our youth who wishes to correspond with Dutch or German Mennonite youth (possibly also from Switzerland, France, Paraguay, India) can do so by writing a letter. Give details of yourself. Send a letter to Esko Loewen, MENNONITE YOUTH Editor. About one hundred youth are already interested in such a project.

5. **General Conference Voluntary Services**—Representatives appointed by the Peace Committee and YPU make up the G.C.-V.S. committee. 1946 was the first such project in G. C. history, the unit of nine at our Home Mission Church in Chicago. With availability of Bertha Fast as full time director of G. C.-V.S. a larger and more varied program is being planned for 1947. Youth serve now—not only when you are older.

6. **Retreat Study** — To encourage continued growth in this field of demonstrated value, the YPU has prepared a summary of 1946 General Conference retreats for young people. Copies will be available from General Conference Headquarters.

Young People's Day at General Conference, Aug., 1947

by Arnold Nickel

The Executive Committee of the Young People's Union is again making plans for the Young People's Day which will be held in connection with the General Conference in August, 1947. In making their plans the Committee's first plan is to have at least one representative from each church attend the All-Conference Youth Day. The Young People's Day in the past has not been too well represented by young people from all the districts and churches of the Conference. This has greatly curtailed the effectiveness of the program, and it has also limited the possibilities for a larger program that might be accomplished through cooperative planning and united effort. The old familiar maxim is applicable to our problem. "United we stand, divided we fall."

The Conference Young People's Day is set apart for all young people to obtain factual information about the YPU and its program, to receive new ideas and helps related to the district problems and the local church needs, to get acquainted with broader opportunities of Christian service, to review the YPU activities of the past two years, to draw up new plans for the future program—which needs to be greatly enlarged, to fellowship with the young people of other districts and churches, and also to renew spiritual enthusiasm in each Christian young person who is interested in the work of Jesus Christ.

Now is the most appropriate time for your Christian Endeavor or Young People's Society to plan on sending a delegate to the General Conference YPU Day. By doing it as soon as possible each organization will be more interested in what the YPU is trying to do to unite Christian young people for more intensive and extensive service.

Be sure to read the Youth Section of **The Mennonite** for later details concerning the plans of the YPU Day.

A Young People's Paper?

The motto of the Young People's Union has always been "A United Mennonite Youth in Christ." This motto recognizes the need for a constant sharing and fellowship with one another. Sharing in the fellowship of worship and the common faith in Christ, in projects designed to make life more rich through wholesome social and recreational life, in ideas for programs which challenge the thinking of the members, and in projects to express in deed the concern and love for fellow men that faith in Christ inspires.

There are various ways of accomplishing this sharing. Letters are always of vital importance. Visits paid by the young people and their leaders with one another is another way. Very important is the printed page, especially considering the far flung distances which separate the youth of the church.

The printed page, a Youth Paper, should have several objectives in mind as its purpose. 1. There should be articles of inspiration which deepen and fortify the spiritual life of the individual. 2. There should be articles dealing with specific problems the individuals or the youth of the church face such as peacetime conscription, the hunger and suffering of and our part in it, modern labor-industry strife, etc. 3. The paper should present various projects of the church—work among migrants, voluntary hospital service units, Bible school teaching, the mission in the southern mountains, etc. 4. The paper should share experience

The first General Conference Retreat was held August 12-17, 1935, at Camp La Verne high in the Sierras immediately after the General Conference held at Upland and Los Angeles, California. Rev. Aron E. Jantzen was Retreat Director. Some of the staff members were Rev. A. E. Kreider, Miss Martha Burkhalter, and Miss Emma Ruth. The theme for the retreat was " . . . and who knoweth whether thou are not come to the kingdom for such a time as this?" Esther 4:14. Those who attended found the experience a deep spiritual inspiration of study, worship and recreation together back far away from the bustle of life.

A General Conferene Young People's Retreat is again being considered this summer. It would be held in Indiana in conjunction with General Conference which is scheduled to be held at Berne, Indiana.

of local groups, what local young people's group are doing. 5. Leaders in social, religious, recreational life should be able to submit plans for programs, parties, crafts and hobbies through the pages of the paper. 6. There should be room for personal items about individuals in the churches.

The whole paper should serve as a voice sharing all the varied experiences and thoughts that the best church youth programs would contain.

There has been planning and discussion about the need of a youth paper for Mennonite Youth, one that is separately issued and specifically planned and made up for and by Mennonite Youth. Are we now at the point when this should be seriously considered? In the 1938 minutes of the Y.P.U. meeting, this matter was discussed. It has been discussed and planned on ever since. Are we at the point where we can do more than discuss it?

Young People's Voluntary Service

by Carl Lehman

There are great many people, both young and old, who have strong convictions on what the church should be doing and what they as members of the church are willing to support financially. Among these there are two kinds, (1) those who are always ready to suggest what others should be doing and who have but a vague notion of what it is all about, and (2) those who are really sincere and mean business when it comes to helping those in material or spiritual need, and who are ready to do something about it themselves when the opportunity presents itself. It is for this latter group that our Voluntary Service Program has been organized.

Not everyone can give a lifetime on the mission field, but many could give a year, or at least a month or two during the summer or winter. And for those who are planning for a life-time of service, nothing could be better preparation than several months in actual work on a mission field or in a special project sponsored by the church. Further preparation after such an experience would be much more meaningful and useful. What a difference it would make in strengthening all our churches and in the support of all our church work if hundreds of young people could have actual experience away from home in projects of the kind! With these thoughts in mind we have made the dream actually come true. The Voluntary Service Committee has arranged projects for those who mean business in working for Christ and His church.

We began in a small way last year. Enthusiasm was so great that we hope to expand considerably this year. We are planning projects of a varied nature for young people of different abilities and skills. They are to range from Summer Bible School teaching to actual construction work on one of our mission fields in this country, probably in one of our missions to the Indians. Begin talking about this to your pastor now. Discuss it in your young people's meetings. Decide now to have a rich experience this coming summer, or perhaps next winter.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

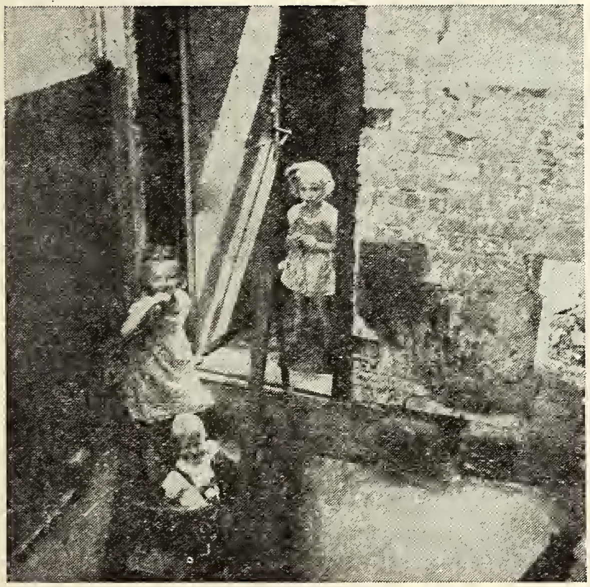
Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Undernourishment and a Children's Home near Bremen

by Dr. Fraesdorff, Home Physician

The "Adolfinenheim," a Protestant children's health resort being situated at the seaside, on the isle of Borkum, German Sea near Bremen, Germany, was founded in 1921. This foundation developed from the desire of creating on our beautiful and healthy island a health resort for weak and sick children of larger cities needing recovery, thanks to a number of generous donations from America.

Protected by the dunes the home is lying in the immediate neigbhorhood of the southern beach. Since the home opened, many thousands of children have found here health and strength. Unfortunately, the war caused a six and a half years' discontinuance of the cures, but now we are happy that through the energy and kind assistance of the appropriate private and public agencies of Bremen we have been enabled to resume our work in the spring of this year. The home accommodates about 250 children during each cure lasting six weeks and is being operated throughout the whole year. Our little patients are taken care of by qualified deaconesses and nurses; the home physicain holds regular medical examinations, attends the sick and prepares an individual schedule of medical treatment of each child.



This is the way Bremen children have to live! In such dwellings children cannot remain healthy and cannot become good citizens.

Due to its maritime location the isle of Borkum is a seaplace with a pronounced high-sea climate. All climatic advantages recommending a seaplace such as moderate differences in temperature, settled climatic conditions, moist air being free from dust and rich in salt and iodine, and first and foremost the permanent motion of the air are found to be even intensified on this island. The photo-chemical effects of the sunlight present an equally important healing factor, for the sunshine here is far richer in ultra-violet rays than in the inland, the atmosphere being nearly completely free from dust and other polluting particles, so that its effects on the skin are not inferior to those of a hill-climate.

These effects of the light combined with the effects of the permanently circulating and saline air involve what we may call a stimulating climate. Both the application of cold and warm salt water baths, the inhalation and drinking of sea water as well as the influence of the purely climatic healing factors are calling forth a strong reaction of the whole body, in particular of the weak infantile organism. But the desired result of such a seaside treatment can only be attained if the entire climatic healing factors are applied and utilized by an individually scheduled cure. Such a cure intensifies the operation and blood-circulation of all organs, involving an acceleration of the whole metabolism. Morbid matters and useless remainders are secreted by the body, requiring, of course, an increased intake of food. From this follows that if the cure shall entail a permanent success a good and sufficient nutrition of the children is absolutely necessary. The distressed war and post-war conditions have involved that nearly all children from the larger cities, and it is they we are primarily attending here, are suffering from serious underweight, anemia and neurasthenia, and the normal food rations would never suffice to ensure a successful result of the cures for the physical and mental best of our children.

Therefore, we are so extremely happy and grateful that the abundant supplies from abroad have allowed us to provide our children with additional food and invigorating remedies. The kind American benefactors may be convinced that their gifts are always gratefully and joyously welcomed by our children, who are never at a loss to apply them in the right way. The donors ought to have heard the shouts of joy, when the first time after a long number of years a lovely smelling chocolate soup appeared on the table. It is a really overwhelming experience for the children that they are allowed to eat to their heart's content. The daily dispensation of codliver oil, meaning an additional caloric intake, shall not remain unmentioned. And what an enormous mental relaxation it is that once in a while the children are living in a place unshattered by war, in surroundings barred to material needs, distress, financial troubles and mental sorrows.

But it must be said again that our cures would never have reached the good results we are already stating now, without the relief supplies from abroad. In view of our aggressive climate here we would certainly often have found a decrease of weight instead of the present increase of weight. Therefore, we would be thankful if for the benefit of our children further assistance through generous relief supplies could be made available to us.

via Mennonite Central Committee
Akron, Pennsylvania

The Youth Fellowship of the Evangelical and Reformed Church

BY DORIS EILEEN PAAR

(This article tells of the work of the Evangelical and Reformed young people. These articles are printed by permission of "Youth," the paper published by that denomination.)

A YOUTH FELLOWSHIP by definitions is an association of young people. This is certainly true, but what a richer meaning this name has for those of us who are a part of The Youth Fellowship of the Evangelical and Reformed Church! It means the group of young people who work in our local church; it includes all the young people of our denomination working together with a common purpose; and it is thrilling to realize that it means that we are part of a great, united, Christian youth movement.

The adaption of the name, "The Youth Fellowship" after the merger of the Evangelical and Reformed Churches, is history to us now. The youth groups in the former Evangelical Church were called Young People's Leagues and were united in a denominational program. The Reformed Church carried on on distinctive denominational program; some of their groups were Christian Endeavor Societies while others were called Young People's Societies and Girl's Missionary Guilds. In 1934 when the Evangelical and Reformed churches united there was an immediate interest in the kind of program the newly merged church should have. Young People and youth leaders from both of the old denominations were appointed as a Joint Committee on Youth Work. After investigation and discussion the members of the joint committee felt that they wanted to follow neither of the old patterns but, using the good features of both, to develop something better. Their recommendations were approved by the General Synod in 1936 and the Board of Christian Education and Publication was given the task of launching the new program.

Since that time every young member of the Evangelical and Reformed Church has been a part of The Youth Fellowship. It includes those of us who attend church school, those of us who sing in the choir, those of us who belong to the Girl's Guild, those of us who join in the work, study, worship and play of the local group called the youth fellowship. Regional and synodical federations as well as the National Youth Assembly and the Youth Cabinet give a sense of unity to The Youth Fellowship.

At the first Youth Assembly in 1937 a Youth Cabinet was elected to help The Youth Fellowship to develop. Before it could go very far in planning a program it had to know where it was going. Local church groups, classes in our summer schools and camps, and leaders in our denomination were asked to think about a purpose for our Youth Fellowship and to send in suggestions. The cabinet used the suggestions and formed a statement of purpose which it later simplified. We all know—or should know—the sevenfold puropse which unites all the young people of our denomination. For readers who may not be familiar with our purpose, it is given here:

1. To know God better, worship him sincerely, study his Word, and do his will.
2. To know Jesus and his way, and follow him.
3. To love the church, know its work in all the world, and take part in it.
4. To join with young people of other churches, and all people of goodwill, in fellowship and work for a better world.
5. To use our time, at work or at play, for the good of others and ourselves.
6. To face the hard problems of our day in the spirit of Jesus.

7. To serve needy people and good causes in the spirit of Jesus.

After its organization the Cabinet got busy helping to organize synodical youth cabinets and it continues work with them now. It plans the National Youth Assembly which is held at Lakeside, Ohio, every four years.

Every year the Cabinet plans study units for youth fellowship meetings which are printed in YOUTH, our official denominational young people's magazine. In 1947 the leaders' materials will be published quarterly in a packet called **How**, with supplementary material on the same topics to be printed in YOUTH. The cabinet also helps practical suggestions for the building of good youth programs.

Every young person is a contributing member to his own local church. Over and above this, local youth fellowships adopt certain projects which they support as a group. This year seven projects chosen by the Youth Cabinet are: the heifer project, the fund for rebuilding our colleges in Japan, the U.C.Y.M., the Karl Meyer memorial fund for work camp scholarship, mission support, C.P.S. Scholarships for Education, and the Holland Project. For the first time the Cabinet has set a goal of $10,000, and is asking each youth fellowship group to select a project and pledge a certain amount in support of it.

The Youth Cabinet consists of seventeen young people, who are elected for a term of four years, five advisers, who are appointed by the Board of Christian Education and Publication, and the dirctor of youth work, who gives full-time service in carrying out the plans of the Cabinet and building The Youth Fellowship program.

The Youth Fellowship is organized into officers and commission chairmen. The commissions include: Greater Fellowship Commission, Work and Study Commission, Student Fellowship Commission, Community Service Commission, World Service vice Commission, Intermediate Fellowship Commission, Editorial Commission, Stewardship Commission. The chairmen appoint their respective commissions which work during the year preparing a report for the cabinet meeting and helping to carry out the recommendations which have been approved by the Cabinet.

Youth Cabinet members are represented on the various boards and commissions of the church. For example, the chairman of the Stewardship Commission is represented on the denominational commission, the chairman of the Community Service is represented on the Commission on Christian Social Action, and the chairman of the World Service Commission is represented on the Board of International Missions, et cetera. More youth groups are also being asked to have a representative on the committee in our local churches.

Most synods have annual rallies or conferences at which the young people find greater fellowship and inspiration with groups from other churches. Synodical youth cabinets carry on the synodical program through the year, planning the conferences, publishing a newspaper, helping local Youth Fellowships to organize and develop a more effective program, promoting the projects, and working to get all youth groups affiliated with the National Youth Fellowship.

There are more than two thousand youth fellowship groups but less than half of them have affiliated. Affiliation expresses the willingness of the local group to share in the national Youth Fellowship. The local group is asked to make an annual report to the Youth Department of its activities of the past year and its plans for the coming year, to contribute annually to the denominational youth work and to accept the statement of purpose as its own. When a group affiliates, it is granted a Certificate of Affiliation and is furnished free with "The Youth Worker's Kit." a miniature library of youth literature.

With the revival of interest in The Youth Fellowship, now that the war is over, many local groups are asking for more specific help with their programs. The Youth Cabinet has recommended an organizational plan which includes, besides the regular offices, five commissions which are working groups. Every member of the fellowship is one of the commissions. The commissions recommended are: Worship and Study, World Service, Community Service, Home Church Service, and Recreation.

Many groups have a retreat, once or twice a year, when they make their plans. The commission idea is being adopted increasingly by youth groups.

Aside from the Youth Assembly, synodical and regional conferences over five thousand young people each year gather at our summer camps and leadership training schools, where they find keener awareness of God, new friendships with like young people from other churches and areas, new ideas to take back and use in their Youth Fellowships at home. Our church has cooperated with the work camp program of the American Friends and many of our young people attend work camps each summer, thus helping in a community which is in great need. Along with young people of other denominations, they are willing to work with their hands to serve God and their fellow men.

We also meet with young people of other denominations in interdenominantional and interracial conferences. In view of the pending merger of the Congregational Christian Churches and the Evangelical and Reformed Church, there has been very close cooperation, in many sections, among the young people of the two denominations. At their respective summer camps and leadership training schools there has frequently been an interchange of fraternal delegates. The fellowship has been mutually helpful and very delightful.

The Evangelical and Reformed Church is one of the forty-two denominations and agencies cooperating in the United Christian Youth Movement. In communities where Christian Youth Councils are sure to be part of the local council. We know that if our fellowship is to be a worthwhile Christian fellowship we must have experiences and work with other Christian youth people.

Items of Interest

The Uniform Sunday School lessons have passed their seventy-fifth year of use. It was in 1871 that twenty-nine publishers met together to discuss a uniform plan to be followed in Sunday School work. Out of this meeting a committee of ten was elected to establish a uniform lesson plan, and in 1872 the first uniform lessons were introduced. It was in 1841 that the Sunday School Union of England first originated and the Sunday School movement spread from there until it became world wide.

* * * *

Youth Week and Christian Endeavor Week was observed from January 26 to February 2 this year. This special week was first inaugurated by the Christian Endeavor which now has its headquarters in Columbus, Ohio. Recently, the United Christian Youth Movement, which first began in about 1934, has joined with the C. E. in observing this as a special week for youth. Many churches throughout the land are observing this as a special week whose theme is, "Youth Share the Christian Faith, the Christian Fellowship." February 2 will be the six-sixth birthday of the C. E.

* * * *

Books for Children which are the proper age level to make possible the child's growth. A wholesome book list which considers all aspects of the child's development. Such is the list which Miss Elva May Schrock made up for the Middle District Conference. This list was mimeograped and distributed. It has been mentioned in these pages before. Miss Schrock states that quite a number of calls from other conference districts for the list have come in. There remain eight copies of her list. Any person interested in it should write to Miss Elva May Schrock, R.F.D. No. 2, Nappanee, Indiana.

* * * *

Word comes from Japan describing the conditions in Tokyo. Miss Elizabeth Vining, a tutor of the Crown Prince of Japan and formerly connected with the Quaker relief organization, states that, "Little shacks built out of wood, or of old iron and tin are going up everywhere. There will be no way to keep people warm this winter, for fuel is scarce and there is no charcoal ration. Some people are living in their old air raid shelters, which are no more than a hole in the ground."

* * * *

The North Carolina Conference of the Methodist Church in the last annual session of the conference barred persons, who drink, advertise, manufacture, sell or advocate the sale of liquor or in any way seek to promote liquor traffic, from church positions.

* * * *

At the Home Missions Council meeting held in Pennsylvania, the question of establishing a Christian university in Japan was discussed and considered as a project for the churches.

The average monthly income of the Japanese workers is $38.53. During the first ten months of 1946, the U.S. spent $520,000,000 wholesale for candy or about $3.70 per person. In Japan all children between four and fourteen are to get a candy ration which will mean about a mouthful of candy. That is all.

Mennonite Youth in Germany Write

Recently thirty-two letters from Mennonite young people in the Pfalz region of Germany arrived in the United States. These letters came as the result of a request to establish a letter fellowship between the young people of the same faith in Germany and this country. They are now being distributed to young people in the United States and Canada who then will correspond with their new found "pen pals."

This is a part of a World Mennonite Letter Fellowship that has been undertaken by the Young People's Union. It strives to serve as the agency to make contacts between interested young people in America and young people of other lands.

When the war ended, there was a general and deep desire to mend the broken ties caused by the conflict which had raged. The universality of the Christian Gospel which knows no race, clan or nation, prompted the Young People's Union to re-establish the ties of fellowship which had been broken. This inspiration prompted by the very nature of the Christian confession resulted in an effort to reach fellow Christians in other lands through a letter fellowship.

The thirty-two letters from Germany contain much of interest. They, too, yearn to realize again the bond that common faith in Christ and membership in the Church creates. There are notes of sorrow and pain in the letters at the thought of the war which broke the tie with other lands. There are tales of all the suffering of war; some are refugees from Poland and have gone through severe privation and suffering. Others have been bombed out, lost loved ones, been forced to move from one place to the other. There are many familiar names such as Haury, Ewy, Lichti, Zerger and also many unfamiliar names.

Many of the letters tell of the deep joy they experienced when some of the relief workers from America met with them at a special meeting and conveyed to them Christian greetings from fellow brethren in America. Some say that it will be impossible for them to stay in Germany because they are "Heimatlose" or homeless or among the great number of displaced persons often called D.P.'s". Paraguay or America are looked to with great longing.

The Letter Fellowship will be continued with the object of making possible contacts with Christian young people in other lands. If there are any persons interested in such a correspondence, they should write Esko Loewen, 6201 S. Carpenter, Chicago 21, Illinois, for further information.

MATERIAL AID

Evangelical Hilfswerk

It might be noted that all shipments to Germany are, because of regulations, channeled through CRALOG and Evangelical Hilfswerk. Any goods which are shipped to the Mennonite Central Committee to its own administered Child Feeding Units at Kiel, in the British Zone, and Neustadt, in the French Zone, or Christenphlicht, in the American Zone, are channeled through CRALOG and Evangelical Hilfswerk but are distributed by our own Mennonite teams. Evangelical Hilfswerk distributes only those Mennonite goods which are destined for general CRALOG distribution.

Recent Shipments

During the six-week period beginning with December 1, the following material aid has been shipped to the various relief areas:

To the Mennonite Child Feeding Unit, British Zone of Germany; 40 tons navy beans, 60 tons Ralston relief cereal, 22 tons baby foods, 35 tons raisins, 32 tons assorted foods from Smoketown, Pa., 34 tons assorted foods from the food warehouse at Newton, Kans.; and 30 tons of flour. To Christenpflicht, in the American Zone of Germany: 30 tons of assorted foods from the food warehouse at Silver Springs. Pa. To Mennonite Child Feeding Unit, in the French Zone of Germany: 30 tons assorted foods from the food warehouse at Silver Springs, Pa.

To Evangelical Hilfswerk for CRALOG distribution, in the American, French and British Zones of Germany: 107 tons of flour and 30 tons of assorted foods from the United States, and 80 tons of flour from Canada. To Holland: 30 tons of flour and 31 tons of assorted foods, destined for the Mennnite refugees now in Berlin, Germany. To Italy: 30 tons of Ralston relief cereal. To the China Unit: 5 tons of clothing, bedding, soap, and other hospital supplies. To the French Units: nearly 8 tons of shoes and soap.

Goodwill Christmas Bundles

Following are the totals of the Christmas Bundles which have been shipped. These bundles are being distributed by the MCC relief workers on the field.

Country	No. from U.S.	No. from Canada	Totals
Germany	2,101	3,322	5,423
Holland	2,047	1,025	3,072
France	736	596	1,332
Belgium	662	325	987
Denmark	637	251	888
China	416	243	659
Philippine Island	384	163	547
Paraguay	355	146	501
Italy	354	145	499
India	312	83	395
Puerto Rico	290	61	351
Ethiopia	211	25	236
	8,505	6,385	14,890

Narrow Escape

A carload of raisins from Reedley, California, a carload of clothing from Winnipeg, Canada, and the 6,385 Christmas parcels from Canada, with a total value of $75,000 recently escaped the huge pier fire of the New York Central Railroad lighterage docks. Fortunately these goods had passed through these docks a few hours before the fire broke out and are now on their way overseas.

MENNONITE REFUGEE MOVEMENT

Arrangements are continuing to be worked out for the transportation of over two thousand Mennonite refugees from Europe to Paraguay, via the ship **Volendam.** C. F. Klassen is making the necessary arrangements in Europe, while C. A. DeFehr is leaving on February 1 to be in charge of receiving the people at Buenos Aires, and reshipping them from there to Paraguay.

Since the ship from Buenos Aires will carry smaller groups, the remainder of the refugees will probably stay at a large immigration hotel in Argentina until they can also be reshipped. Recent word has come that the Argentine government is willing to waive transit visa fees and the deposits ordinarily required, though this must still be officially confirmed with that government.

Intergovernmental assistance is being sought to help defray the cost of transporting these refugees, but this is not as yet certain.

Homes for the Mentally Ill

The Mental Rest Homes' Advisory and Planning Committee, appointed at the annual MCC Meeting, met on January 25 at Chicago to proceed with further study of ways and means to establish small homes for the mentally ill. The committee consists of: H. R. Martens, Reedley, Cal.; J. W. Vogt, Hillsboro, Kans.; H. A. Fast, North Newton, Kan.; E. C. Bender, Elkhart, Ind.; Titus Books, Cleona, Pa.; Paul Nase, M.D., Souderton, Pa.; and Orie O. Miller, Akron, Pa.

Personnel at MCC Headquarters

There continues to be a need for qualified secretaries and office workers at Akron MCC headquarters. Anyone who feels a call for this type of work and wishes to serve in this way, is encouraged to write to Richard Ebersole, Mennonite Central Committee, Akron, Pannsylvania.

Released via MCC Headquarters
January 24, 1947

Jottings

—First Church, Nappanee, Indiana: On Sunday evening January 12, the Intermediates, who have just finished a three-months study in the Old Testament, presented a Bible Quiz, a chart, and a discussion. The Christian Youth Fellowship met at the E.U.B. Church at their usual time with Dan West, "Father of the

Heifers for Relief Program" as speaker| In making out our reports for 1946, we see that the total giving of our church and its organizations was $12,177. That is an average of $76 per member or $162 per earning member. Our giving for outside causes jumped from 44 per cent for 1945 to a total of 66 per cent for 1946.—Mrs. Loyal Corwin, Corr. (Thank you for digging out these per-member and percentage figures. That is accurate, informative reporting. —Editor)

—First Church, Lima, Ohio: Weekly we have a Children's Bible Hour. A nice group of children attend these meetings. Now we are cooperating with the city churches in a union evangelistic campaign with Dr. John R. Rice. Tonight, January 19, many souls accepted Christ as their Saviour.

—First Church, Pretty Prairie, Kansas: Rev. Albert Gaeddert responded to our request by speaking to our C. E. Sunday evening, January 19. The topic of his very interesting talk was "Peace Principles." Leo Beck, native of Holland and a Bethel College student, who spent the week end with Benny Schrag, was a Sunday morning visitor in our church.—Ralph Krehbiel, Corr.

—Grace Church, Dallas, Oregon: January 16 the Ladies Aid was held in the P. J. Quiring home. Thirty-eight were present. We are having the John S. Friesens and Miss Marie Toevs of Mountain Lake, Minnesota, as visitors. Miss Toews gave us a very interesting talk. The Friesens are visiting their children Henry Schirllings. January 19 we had pulpit exchange in the Oregon churches. Rev. W. A. Regier was in our pulpit.—Mrs. Dave Balzer.

—Immanuel Church, Los Angeles: The church had a farewell for Rev. and Mrs. Lubin Jantzen and family on January 12. The dinner, enjoyed at the noon hour, was also in behalf of the returned service men. Mr. Goering and Mr. Martens, representatives of the M.C.C., presented slides and gave us a challenging insight of the work in Puerto Rico on Sunday evening, January 19. We were blessed recently by the inspiring, dramatic singing of Wm. Bartel, Christian business man of Portland, Oregon.—Mrs. Harold Burkholder, Corr.

—Mr. Harry Martens and Mr. Erwin Goering are visiting the General Conference communities of the Pacific District in the interest of Bethel College. Mr. Martens is also showing slides and giving talks as a representative of the General Conference Relief Board. He was formerly director of the M.C.C. relief and rehabilitation unit in Puerto Rico. Mr. Goering formerly served under the M.C.C., first as director of a C.P.S. camp, later as regional director, and last as director of all Mennonite C.P.S. camps.

—Lehigh (Kansas) Mennonite Church: We have been very fortunate in having been supplied with ministers while Rev. Janzen, a part-time, traveling worker for the Western District Conference, was gone. Rev. H. A. Fast served the congregation on January 12 and Missionary J. R. Duerksen on January 19. Rev. Duerksen spoke on a few highlights of his mission work in India. On Christmas Eve our Sunday School presented a program, consisting of the Christmas story, a few numbers by the younger children, and a pageant, "The Meaning of Christmas," presented by the intermediates and juniors, assisted by the church choir. A collection of $112 was taken for relief. We are looking forward to having Rev. Edmund Miller with us both Sunday morning and evening, January 26, and also on January 27 and 28.—Mrs. F. G. Unruh, Corr.

ADDRESSES OF MISSIONARIES

The address of Rev and Mrs. Gerald Stucky and Misses Soldner and Becker in South America is:

Cachipay,
Cundinamarca
Colombia
South America.

Missionary P. J. Boehr's address for the time being is:

c/o M. C. C. Headquarters
Canadian Church Mission
South Suburb
Kaifeng, Honan
China.

—North Star Church, Drake, Saskatchewan: On December 11 we were privileged to have in our midst Rev. S. Mouttet of the "Go Ye" Mission and the Grace Bible Institute of Omaha, Nebraska. In a challenging manner he presented the need of the Mission and how God so marvelously provided for the ever-increasing need of the Institute. Our pre-Christmas messages centered around the theme of Advent. On Christmas Eve our Sunday School presented the ever new story of Christmas in songs, recitations, and dialogue to a large and appreciative audience. The offering was for C.A.R.E. packages. Twenty were sent. Prayer Week was observed by our church under the leadership of the pastor. Rev. H. T. Klaassen of Laird, Saskatchewan, is to give us a series of lectures on I Corinthians the week of February 10-13.—P. Schroeder. Corr.

—Swiss Church, Alsen, North Dakota: The weather has been fair and the roads open so far. The young people are studying "Mountain Peaks of Prophecy" at their regular meetings Tuesday evenings. In our prayer meetings we are studying the book of Ephesians. In our Sunday morning services our pastor is bringing us expository messages from the Gospel of John. Our choir gave the Christmas cantata, "The World's Redeemer," on December 26, under the direction of Rev. Flickinger. On December 28 Melvin Klein and Ruth Klein were married at the parsonage. We enjoyed a nice program December 22 by the Bethany Bible School of Munich, North Dakota.—Corr.

—Rev. and Mrs. Arthur Friesen, serving as missionaries to the Indians on the Oklahoma mission field, are the happy parents of Richard Allen Friesen born January 12. The report states. "The little boy is a very good boy."

—Rev. Gerhard Friesen of Newton, Kansas, has accepted a call to the pastorate of the Congregational Church at Udall, Kansas, According to present plans the Friesens will continue to live in Newton for at least the next three months.

—Beatrice Church, Beatrice, Nebraska: The Fellowship Group of the two churches here sponsored services January 26-30 with Rev. D. C. Wedel and Dr. R. C. Kauffman as speakers. The last evening a young people's banquet was held in our church. February 5-7 Miss Bertha Fast will be with us to tell of her relief experiences and to present the challenge of the summer voluntary service projects.—Mrs. Elbert Koontz, Corr.

—**Bethel College Church:** E. M. Conover, Director of the Interdenominational Bureau of Church Architecture, New York City, will be with us for an all-day meeting Sunday, February 23. He will speak at the regular morning service (Mr. Conover is an ordained Methodist minister), and in the afternoon and evening he will show pictures on church architecture, conduct an open forum, and meet, by appointment, our various committees connected with the building project. Mr. Conover has had a wide experience in church building, serving in his present capacity, more than twenty denominations. He has published several books on church architecture and is an interesting speaker on the subject.—Eldon W. Graber, Corr.

—**First Church, Aberdeen, Idaho:** We are again offering a teacher training class in our church this winter. We are taking up "A Guide for Child Study," Unit IV, prepared by the Evangelical Teacher Training Association of Chicago. Fifteen members are availing themselves of this opportunity to prepare themselves for better Sunday School service.—Arnold E. Bartel, Corr.

—**First Church, Halstead, Kansas:** Our congregation has sent about sixty C.A.R.E. packages. On January 26 Dr. H. A. Fast reported on his extensive trips made for the M.C.C. This was very interesting. The Dorcas Mission Society has sent for relief sewing and will make one hundred garments in the next two months. Rev. D. C. Wedel will preach here February 2.—Corr.

—**First Church, Nappanee, Indiana:** Last Sunday at 5:30 the Christian Youth Fellowship met for their regular meeting at the E.U.B. Church. Everyone was urged to bring a wearable pair of used shoes for relief. They brought seventy-eight pairs. For our evening service we had a series of movie shorts of "Our Church in Action." The pictures were of the different Sunday School classes, pictures taken at the Middle District Conference, dedication of the heifer the children bought for relief, and others taken and shown by Dr. L. M. Slabaugh. Tuesday evening the January Workers Conference met at the parsonage. The topic was "What Every Teacher Should Know about Church History." For our next Sunday evening service we will have Adolpho Comba, an Italian, Waldensian student of Goshen College, who will speak to us.—Mrs. Loyal Corwin. Corr.

—**Schoenwieser Church, Winnipeg, Canada:** With the presentation of Lessing's "Minna von Barnhelm," a five-act drama, the Young People's Dramatic Society was able to raise $375 for the Mennonite Central Committee. Rev. J. H. Klassen, who for the past several years has lived in Vancouver, arrived back in Winnipeg for the Christmas season for a prolonged stay. In spite of the sub-zero weather, he remarked, "Ich bin lieber da wo das Wetter kalt aber die Herzen warm sind." This quotation clearly shows that in spite of his seventy-eight years he has lost none of his former ruggedness. Our young people's organization has begun a fund for a new church and recreational center. To date we have raised almost two thousand dollars, one thousand of which we have loaned, free of interest, to the Home for the Aged and Infirm, Bethania.—E. J. Enns Corr.

—**Rev. B. B. Friesen,** who formerly served the Mennonite church at Sardis, British Columbia, now lives at 427 East 46th Avenue, Vancouver, British Columbia, Canada. Rev. W. Martens is now Elder of the church at Sardis.

—**First Church, McPherson, Kansas:** We had watchnight services on New Year's Eve. These were quite well attended. Brother Edwin Stucky brought us the message. On January 5 we had Holy Communion. On

EXCERPTS FROM LETTER BY ELISABETH D. GOERTZ TO SECRETARY OF FOREIGN MISSION BOARD

1321 Vine Avenue,
Martinez, California
January 20, 1947

Dear Brother Nyce:

Greetings to you from this side of the Pacific. I arrived safely on January 17, 1947, in San Francisco. . . . We had a safe journey, very mild weather for this time of the year, with very little storm and it took only fourteen day on the **SS General Meigs** from Hanghai to San Francisco. There were two classes of passengers—cabin and emergency. I had a cabin class ticket. Rev. Clayton Beyler, former acting director of the MCC Unit in China, was also travelling home. . . . I am slowly planning, and for the next weeks I hope to visit here in California until Sunday, January 26, when I hope to go to Seattle and then east from there by way of Beatrice, Nebraska, to see my sister and her family. I am looking forward to the meeting of the Mission Board and hope to be in Newton by that time, to give my report. . . . It is always a feeling of confusion when we arrive in our homeland until we get adjusted to things in the States. I pray for the Lord's strength to attend me and for His guidance in every step of the way. I hope to be able to meet the obligations due everyone at home, for the loving support through all these years of change and stress. . . . I am enjoying good health . . . . I come with greetings from all our members our Chinese churches and also from the members of our MCC Unit in China.—Yours, happy in the Lord, Signed, Elisabeth D. Goertz

HEADQUARTERS OFFICE CORNER

The officers of General Conference herewith announce the appointment of Brother S. F. Pannabecker, missionary to China, and now serving as Dean of the Mennonite Biblical Seminary, 4614 Woodlawn, Chicago, Illinois, to fill the vacancy caused by the resignation of Brother P. H. Richert, Route 2, Newton, Kansas, as member of the Foreign Mission Board.—Walter H. Dyck, Executive Secretary.

January 19 brother Orlando Goering was our guest speaker.—Mrs. Freeman Jantz, Corr.

—**Salem-Zion Church, Marion, South Dakota:** We were grateful for generally fair weather and open roads in January, permitting a record attendance at each Sunday morning worship service for the entire month. While Rev. and Mrs. H. J. Brown are awaiting transportation back to China, our congregation is being richly blessed by their presence in our midst. Both are active in the work of the church, teaching Sunday School classes and preaching upon request. Our Women's Mission Society meets regularly on the first Thursday of each month, with a program and short business meeting. The Society completed the project of sewing aprons and children's dresses for the Arizona Indian Mission. Relief clothing is being collected again. Our Prayer Group meets every Thursday evening at 7:30. They have made a study of the various religious cults in America pointing out their doctrines and belief—Mrs. J. J. Saner, Corr.

—**The Oklahoma Bible Academy** is enjoying its yearly Bible Course with the beginning of the second semester. The first week has proved very rich spiritually and very practical. In addition to the Bible studies of Psalm 23 by Rev. D. C. Wedel and Philippians by Rev. Waldo Kaufman, one hour a day was spent in music appreciation by Rev. Kaufman and one hour a day was spent in a survey and study of the educational task of the church by Rev. Wedel. Rev Wedel's messages on Sunday and the evening messages in the neighboring churches, together with Rev. Kaufman's song service, were also very inspirational. We are looking forward to another week of blessings with Rev. Walter Dyck as he leads in a study of Colossians each day and discusses with us the subject of "THE POWER OF LOVE." Rev. Ben Rahn is also to be with us for a study of the life of Christ.

—**Arlington Mennonite Church, Arlington, Kansas:** Our speaker on January 26 was Dr. R. C. Kauffman of Bethel College. He gave us some very interesting thoughts taken from his recent experiences with relief work in India.—Mrs. Lester Ewy, Corr.

—**Bethel Church, Hydro, Oklahoma:** Rev. Waldo Kaufman was a speaker at the special Bible course at the Oklahoma Bible Academy January 20-25. He taught a course in Philippians and in music appreciation and also spoke in the neighboring churches in the evening. Our pastor and his wife are living in the parsonage recently purchased by the church.—Wilfred Ewy, Corr.

—**Fairfield Mennonite Church, Fairfield, Pa.,** An inspiring sermon was given on January 26 by Rev. Reginald Diety, who, while attending Gettysburg Theological Seminary several years ago, served this church as supply pastor. Rev. Diety, accompanied by his wife and two sons, visited with Rev. A. W. Geigley and family near the week end. He is at present connected with the Lutheran publishing interests in Philadelphia.—Henry Burkhard, Corr.

—**First Church, Bluffton, Ohio:** Dr. Ed G. Kaufman, who spent eight weeks in Europe the past summer studying post war conditions, presented a vivid and enlightening picture of the European Mennonites on Sunday evening, January 26. Dr. Kaufman showed the need for a closer cooperation and a better understanding of our Mennonite brothers and expressed the hope that the student exchange program would do just that. —Mrs. N. Laurence Burkhalter, Corr.

—**Meadow Mennonite Church, Colby, Kansas:** Mr. and Mrs. J. C. Willems celebrated their twenty-fifth wedding anniversary on January 26. Refreshments were served to friends and neighbors in the basement of the church. Missionary W. C. Voth and family were present for the occasion. Rev. Voth is giving catechetical instruction. Church attendance was good during the last year.—F. D. Goossen, Corr.

—**Correspondents note:** Keep as one whole sheet the "Correspondent's Report Form" which has been sent to you for use. It **should not be cut** on the dotted line.

—**Zion Church, Souderton, Pa.,** A new Sound Victor 16mm motion picture projector was presented to the church by one of our Men's Classes on Sunday, January 26. At the morning service the pastor preached on the misuse of the motion picture, and at the evening service he spoke on "The Answer to the Movie Problem." At the latter service the projector was dedicated and used for the first time when the film, "Go Forth," a missionary film was shown.

TWENTY-SIX HANDS IN THE SOUP!

"Too many cooks in the broth spoil the soup," so the saying goes. That must be it!

And you may have wondered why it is sometimes that mistakes occur in names or addresses on your MENNONITE. So we counted the number of hands which handle your subscription before it finally "gets settled" in the mailing list. Here's what we found:

Your local postmaster	**2 hands**
Mail clerk on train	**2 hands**
Newton post office	**2 hands**
Newton mail carrier	**2 hands**
Manager, Publication Office	**2 hands**
Assistant, Publication	**2 hands**
Assistant to the Assistant	**2 hands**
Mailing Bureau, Manager	**2 hands**
File sorting clerk	**2 hands**
Embossing clerk	**2 hands**
Proofreader	**2 hands**
File Clerk files the plate	**2 hands**
Then, to file your letter	**2 hands**

"One hand while your're learning" may be good advice, but to get it RIGHT takes many hands—and many minds, and many hearts, any one of which MIGHT make a mistake! Perhaps the writer of the Psalms knew what he was talking about when he pleaded, "Lord, bless Thou the work of our hands."

The Mennonite

Volume 62 —— **February 11, 1947** —— **Number 6**

Thy Word Is a Lamp

There are many kinds of lamps for many different uses and in many different places to give light. God's Word is the spiritual lamp to give us light for every circumstance of life.

As a Beacon Lamp

The Word guides to safety, warns of dangers and temptations and gives a continuous light through storm or calm.

As a Hurricane Lamp

It is never blown out nor goes out though beset by the storms of opposition, skepticisms, doubt and persecution.

As a Signal Lamp

The Word gives the go sign (green light) of encouragement to walk the Christian way of life—the go sign to travel with Christ, "go ye into all the world and preach the gospel . . . . and lo I am with you." The warning sign of caution, danger ahead. And sometimes the red sign of stop, halt, wait upon th Lord.

As an Invalid's Lamp

That lightens the wee hours of the night so God's Word gives cheer to the weary—a mellow light that eases and gives grace for the pain.

As a Study Lamp

God's Word is wisdom and truth to lighten the way of life and to prepare for the problems and opportunities of life.

As a Pilgrim's Lamp

How needful it is for the rough and rocky road and as a guide for life's unknown course.

As a Sparkling Chandelier

It reveals hundreds of sparkling rays of beauty, gleaming like radiant gems, God's Word reveals the beauty of holiness, the brightness of rejoicing, the purity of love, the sparkle of praise and the glow of prayer.

As a Miner's Lamp

The Word goes down deep into the darkness of sin and reclaims the sinner that he might be put on fire for God.

As an X-ray Lamp

It exposes the sore spots of sin and sham in the Church and in the lives of the Believers, and reveals the secret hidden things.

As a Health Lamp

The Word brings healing to the sin-sick soul—warmth to the discouraged—and destroys the germs of doubt and fear.

As a Flood Lamp

It reveals the course of man from the beginning to the end in the Arena of the Ages.

—Mrs. Olin Krehbiel

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

GOD AND MAMMON can not both be served. Perhaps, this point by Jesus can be applied to the relationship which the Church should have to the economic situation of today. It is noteworthy to observe with what feeling church members will talk about economic matters and also to observe how little they relate the Church to economic affairs about which they are making up their minds and feeling continously. Doesn't Jesus suggest that a follower of His can not expect to divide the economic from the "spiritual" and that God must be the acknowleged ruler over all? Therefore, it is very encouraging that a National Conference on the Church and Economic Life will convene in Pittsburg, Pa., February 18-20. This will be "the first national church study conference on economic issues ever to be held in this country." It will be made up predominantly of representatives from agriculture, labor, management and the general public. The Call to the conference contains these significant statements: "The individual Christian today is inextricably involved in the clash over proposed solutions and the conflict of seemingly divergent interests. As citizen, producer and consumer he has to make decisions that are essentially moral and religious. As a member of a Christian church he has the responsibility to make these decisions in accordance with Christian principles . . . . What are the most significant issues within economic life about which the Church should be concerned? What is the contribution which Protestant churches can best make toward resolving these issues on Christian principles? What program should the churches undertake to assure such a contribution?" What happens to the economic life of our nation shows up in that of the other nations. As a result it helps to determine the amount of suffering, confusion, and hatred that the world will see in the years to come. To scold about wheat prices or strikes and then to insist that the Church must not have anything to do with economics is to forget that one cannot serve both God and Mammon. God must rule if man is to have life abundant physically and spiritually.

LOVE your children! This insight pronounced by some wide-awake school teachers may seem unnecessary, but it isn't. For there is often much less parental love for children than supposed. There is a possessive attitude towards them. Children are not respected as though they were people. Their fellowship during leisure time is not particularly coveted or for very long periods. They are frequently corrected so incessantly that they hardly have any consciousness of being liked for what they are. And so one could continue. No wonder that a teacher, who made a survey of sixth grade boys in a city of about eleven thousand, found that what the boys most wanted in the evening was some time with their fathers, time which was not begrudged them but used by the fathers as a precious opportunity to be with their sons. Children, as all people, are hungry for affection and security. Now the whole problem would be simple if parents could just snap their fingers of will power and love right off. But human emotions don't work like that. To tell parents to love their children is not enough. They must be enabled to love them. Frequently parents are short on love towards their children because their parents in turn were short on love towards them, and so on back to the various generations. A parent who is in such emotional turmoil that he or she is irritable with the children and thoughtless needs not to be condemned but understood. Such a parent is often emotionally sick. While young he probably was exposed to so much emotional sickness that he caught the disease, and the bacteria of egocentricity are still in him. Such a parent has simply been handicapped. Undoubtedly, no more shame should attach to his case of the parent who has been physically handicapped by some disease in childhood. Parents more wholesome emotionally should know that but for the grace of God they might find themselves in a similar condition. The problem is one of helping parents to love. This means a deep-going emotional change. Right here the Church has

(Continued on page 8)

THE MENNONITE

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Christian Responsibility

by Erwin C. Goering

Out of the Reformation struggles, conflict and persecution came the Anabaptist movement. The adherents to the movement believed strongly in (1) baptism upon confession of faith, (2) non-swearing of the oath, (3) the Bible as an open book to all and the only guide of faith and practice, particularly the New Testament, (4) separation of church and state, (5) church discipline, (6) the church as an independent voluntary group of believers banded together for the purpose of worship, and (7) non-participation in war. The Christian cannot take up the sword, as love must be the ruling force in all relations. To take the life of another is always wrong. This has come to be known as the doctrine of non-resistance. The Mennonites have traditionally adhered to this doctrine.

The aim of this early group was a "pure" church, not necessarily composed of sinless men and women, but rather sin-conscious adult men and women, men and women who knew right from wrong, and who of their own volition as a result of a deep seated religious conviction had formed themselves into a voluntary band of worshippers. They sought to become a regenerate church of members who courageously lived what they believed, who believed that the Jesus way of life as revealed in the New Testament was THE WAY. They believed that at any cost the individual must follow the Biblical injunctions without regard to counter commands from outside forces—political, social, or otherwise. This positive loyalty and strict adherence to scriptural teachings brought these Christians into frequent conflicts with the political authorities and their decrees. Their insistance upon "We must obey God rather than man" brought various degrees of persecution upon them, much of which were extremely violent.

Not only the political government, but also much of the church at large of that day entered into active persecution of this so-called "heresy." But as persecution grew in severity the doctrines of THE WAY spread from one locality to the other, from village to hamlet, and from country to country.

To these Anabaptist Christians the Sermon on the Mount was their religious and social program. They accepted baptism upon confession of faith and from the time of conversion sought to live, as best they knew, a life consecrated to the highest cause they knew—Christ Jesus, Jesus taught meekness, compassion, purity; He taught His followers to let their light shine; He encouraged His disciples to become the salt of the earth. Jesus is The Light and to His disciples said and says to-day, "You are the light of the world." (Weymouth) "Just so let your light shine before all men . . . ." Jesus said "love your enemies, pray for your persecutors; that you may become sons of your Father in heaven."

In this generation the Christ again calls for consecrated men and women to heed His call. The qualifications are nothing less than complete obedience to Him and a willingness to follow wherever He leads and bids us to go. Mennonite youth has a unique opportunity to bring spiritual as well as material sustenance to a bleeding world. The cry is for loving help, given in the name and spirit of Him who was given as a sacrifice for us all. But how can one minister in His name if within the heart remains one compartment in which is reserved the right to hate, to retain any prejudice. When Jesus said "Ye must be born again," He undoubtedly meant a total spiritual rebirth. It is hardly conceivable that in such a rebirth there is room for a double standard. The love of Christ must constrain us to serve Him by not only telling the gospel but also by living it, suffering for it, and if necessary dying for it. Jesus said "For whoever would save his life will lose it; and whoever loses his life for my sake and the Gospel's will save it." (Revised Standard Version) The true non-resistant Christian is willing to give his life in full dedication to his Lord and Master in whatever service He sees fit. He need not seek to justify war. The purpose and spirit of war are not compatible with Christ's Gospel. The Christian's life must be so effective a sermon to all about him that when he speaks by word of mouth such speaking simply reiterates what already has been lived. The love of Christ constrains the true believer to live a life of love in his every walk. The mission fields are ripe for harvest. The relief needs continue to be great. The Christian ministry needs qualified, dedicated consecrated workers. Mankind hungers for love.

Christ's Gospel of love will bring peace to the hearts of men who accept Him. We must be bearers of that Gospel and witness.

Erwin C. Goering, who is Assistant in Public Relations for Bethel College, formerly served under the M.C.C., first as director of a C. P. S. camp. later as regional director, and last as director of all Mennonite C.P.S camps.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Will More Mennonites Go to Mexico? A special commission of the Mennonite Central Committee has investigated possibilities of settling European Mennonite refugees in Mexico. P. C. Hiebert and William T. Snyder found the conditions favorable and were granted assurance by President Miguel Aleman that Mennonite settlers would be welcome.

It is generally known that a large Mennonite settlement has been located in Mexico since 1922, predominantly Old Colony Mennonites from Canada. Smaller groups consist of recent immigrants from Russia, Pennsylvania, and Kansas (Church of God in Christ, Holdeman). The total number of Mennonites in Mexico now exceeds twelve thousand.

A Mennonite from Berlin writes that living on 1350-1650 calories a day is impossible without a considerable loss of weight. A working person gets a half a pound of bread a day while those at home get only a little over a half that amount. In addition to this each person receives less than one-half pound of potatoes a day. Meat butter, fats, milk and sugar are received in such small quantities that they hardly deserve consideration.

Butter and fat are being sold on the black market for 350-400 RM. per pound. (Before the war 1 R.M. equaled 25 cents.) A pound of coffee sells for 600-700 RM., and a man's suit for 3000-5000 RM. No wonder that people lose weight.

Mennonite Church Architecture? Recently a Dutch Mennonite paper carried an article in which the need for unified action in matters pertaining to church architecture was emphasized. Would such a suggestion also be in place among Mennonites of America?

For centuries the Mennonites were happy when they were permitted to meet unmolested, without a thought of erecting elaborate edifices. They met in private homes or in obscure buildings which resembled dwelling places in appearance. Therefore they did not worship in large buildings on public squares to which everyone was summoned by the sight of the tower or the sound of the bell. For these and some reasons of principle they developed a very plain structural design which can be traced in a great number of older Mennonite churches in Holland, Prussia and America even today. The Pennsylvania Mennonite church pattern has been most consistently preserved among the more conservative Mennonite groups in the eastern states. The most outstanding characteristic of the more progressive Mennonite churches throughout the United States is that they follow no specific unified pattern. Furthermore in many cases a very little reflection and observation reveal that some characteristics are in definite contradiction to some Mennonite traditions and principles. Why, for example, should the tower of a Mennonite church be the replica of a fortress. And why should windows be smeared with a little paint? Why should we need a crucifix if we worship God in "spirit and in truth"? Why should we move the pulpit to the side as if we were inviting the Catholic magic of the altar and the bloodless repetition of the sacrific of the Lord in the Mass? Perhaps it would be in place to consider these and some other questions in an attempt to develop an architectural design for new churches that will be more fully in harmony with our beliefs and practices. We need not remain as "plain" as our forefathers nor should we accept other extremes that are in contradiction to our beliefs.

Dutch Mennonites Appoint a Committee of Foreign Relations. A statement has been received by various representatives of the Mennonites of America to the effect that the **Alegmeene Doopsgezinde Societeit** (General Conference of the Mennonites of Holland) has appointed a committee that is to deal with the Mennonite Central Committee and the various conferences of America and Canada. The president of this committee is Dr. H. Craandijk, Singel 452, Amsterdam C, to whom all correspondence should be directed.

Children's Projects

The proposal for a quarterly news-sheet to disseminate information and promote interest among boys and girls in supporting relief was approved by the Executive Committee of M.C.C. on November 1, 1946. The name of the new mimeographed quarterly is **A Letter to Boys and Girls** The paper is available to church and Sunday school groups.

The purpose of "Children's Projects" is to provide information and consistent channels for children, individuals or groups, to contribute to the foreign relief and service program.

To have faith that something constructive can be done about a problem is a very substantial basis for the hope that adds joy and courage to life. The Christian attitude is not one of negativism or hopelessness. Significantly we speak of The Way. For the Christian there is a way of dealing constructively with every problem, for in Christ he has The Way that overcomes all the problems in this world. With His Spirit in our hearts and minds we are more than conquerors. The Christian has the high faith that this universe is orderly and therefore makes sense to the mind of man if he gets to know it sufficiently well enough. As parents teach children to face problems and to think about them in order to find the solution that is there, they are giving them a very hopeful attitude towards life.

Impatience seems to beset us so easily when we neglect to feel with others. As long as we are sensitive to the feelings of others, as long as we "feel with them," as long as we try hard to make life come out right for them, we are not much tempted to impatience. But when we become wrapped up in ourselves, in our own interests and disappointments and difficulties, then it is that we fail to feel with others and fail to give them that intelligent understanding that helps to clear away the haze of emotional and mental frustration. Patience is a product of love, a love based upon a rather thorough resolution of one's own problems.

IN MEMORIAM

MRS. MARTHA MARY KREHBIEL GOERZ

Martha Mary Krehbiel Goerz, daughter of Rev. and Mrs. Christian Krehbiel, was born April 18, 1876, at Summerfield, Illinois. She grew up on a farm adjoing Halstead, Kansas, where the parents had moved and established the family homestead in 1879. Her education was received in the public school and the Mennonite Preparatory School at Halstead and at the State Teachers' College at Emporia.

She was baptized June 22, 1890, by her father, and became a member of the First Mennonite Church at Halstead.

During her early years she assisted with the Indian School that was conducted on the parental farm and later was of special assistance to her mother in the work of the Orphans' Home which developed after the Indian School was discontinued.

Her marriage to Rudolph A. Goerz occurred December 30, 1900, the couple establishing their home in Newton where they lived the rest of their lives. They became active and faithful members of the Bethel College Church. After many years in business, her husband preceded her in death July 10, 1945. During his long illness, she gave herself with unselfish devotion to the care of her husband and the needs of the home.

Her passing away Wednesday afternoon, January 29, after a severe heart attack in the early morning, was sudden and unexpected for up to that time she had been active and enjoyed reasonable health. She leaves to mourn her departure: a son, Harold Goerz, and his wife Maybelle and their daughter Guinevere, of Moundridge; a daughter, Frances, and her husband Elmer Garrison, and their daughter, Martha Lou, of Wichita; one sister, Mrs. Katherine A. Ewert of Madison, Connecticut; four brothers, Rev. C. E. Krehbiel of Newton, Edward B. Krehbiel of New York City, Paul and Lucas Krehbiel of Halstead; and a host of friends in the church and community. Five older brothers and one sister preceded her in death, her brother Bernard having passed away only a little over a month ago. That she was fully prepared and reconciled to leaving this world is revealed in a few brief phrases she penned on a scrap of paper in the early morning before going to the hospital, as follows:

I turn to the Spirit within
Restored in Faith
Established in Peace

Her life was characterized by a deep devotion to Christ and the Church. Always interested in the missionary work of the church, she kept records of individual missionaries and their families on the various fields, abroad and at home. For a number of years she edited the "Missionary News and Notes," the publication of the Women's Missionary Society which she helped establish. Her numerous activities included work for relief, for the Bethel Deaconess Hospital and Home for the Aged, and for Bethel College and the Bethel College Church.

She did what she could and bore her trials and troubles with Christian patience and fortitude, strong in the assurance that

"When He leads through some valley of trouble,
His omnipotent hand we trace,
For the trials and sorrows He sends us,
Are part of our lessons in grace."

NOTES FROM HOME MISSION FIELDS

by A. J. Neuenschwander, Secretary, Quakertown, Pa.

Albert Claassens To Serve in Toronto

On January 29 word came that Rev. and Mrs. H. Albert Claassen had arrived in Toronto, Ontario. They will take up the leadership of the United Mennonite Church of Toronto, located at 140 Victor Avenue, Toronto 6, Ontario. Needless to say that the members of the Mission Church are praising God for the new shepherd who will direct the work under the guidance of the Great Shepherd, the Lord Jesus Christ. We solicit the prayers of those interested in the work and workers in Toronto. Rev. and Mrs. Arnold A. Fast left the field at the end of May. Rev. Fast is now attending college.

To Entertain Seminary Students

Rev. A. H. Leaman has announced that on Thursday evening, February 6, the First Mennonite Church, 73rd and Laflin Streets, Chicago, will entertain with a dinner the students of the Mennonite Biblical Seminary. This is indeed a very fine gesture of goodwill, and it will also form a bond of closer fellowship between the church members and the Seminary and students. In the past months some of the seminary students helped occasionally in the First Church and also in the Happy Hour Mission School.

Your Prayers Desired

Rev. V. E. Nickel, Wymark, Saskatchewan, reports that Mrs. Nickel has been in the hospital, but is at home at present. She is to have a major operation as soon as she is strong enough. The fact that Rev. Nickel teaches in the Swift Current Bible School this winter makes it necessary for his wife to be at home alone much of the time. Your prayers will be greatly appreciated.

Annual Board Meeting

The Lord willing, the Board of Home Missions is planning on having a meeting at the time all the other General Conference Boards have their meeting in Newton, Kansas, February 11-13. The many problems that are before the Board cause every member to seek help and guidance from the Lord so that they might be solved in accordance with His will. Your intercession will be greatly appreciated.

"Those interested in character education of young people are now well agreed that one should be positive rather than negative in approach. In other words, it is a far better policy to have sufficient wholesome entertainment for young people, than to constantly be telling them what they should not do in the way of recreation."—**The Bluffton College Bulletin**

My Last Letter from Missionary Petter

You will be interested to read the last letter which missionary Petter wrote to me. I take the liberty to publish it, because it contains some very encouraging news from Montana. It also contains such comforting words that I was very glad to receive it. Especially is this true of the scripture passage which he refers to. Since he did not forget me in 1946 before the throne of God, I am wondering if he can remember me now. I believe he can, and that is a comfort to me. We know from the Book of Revelation that the departed souls can still pray. It is often asked whether the departed souls know anything about our condition here on earth. I think they do. The Bible gives us reasons to think that. But the best comfort is Hebrew 7:25, which says concerning Christ, "He ever liveth to make intercession for them."

I take this opportunity to thank my many friends for the many fine Christmas greetings which they sent me. I wish them also a blessed new year.

P. H. Richert

Rev. P. H. Richert
Goessel, Kansas

Dear Brother Richert:

This year of 1946 shall not end before I write to you, assuring you that in the flight of time and delaying circumstances I have not forgotten you before the Throne of God.

It has pleased Him to call you aside of your great activity for the sake of His Kingdom to undergo a severe test of passivity and physical suffering, yet you know that He cares for you and can alone comfort and support you. May His presence be at your bedside day after day in this new year, helping you to bear your cross and realize what II Cor. 4:16-18 says.

He leads me too aside into passive service, now being soon eighty-two years old with a physical heart that no longer functions right and forces me to put on the "brake" to all undue motions and exertions. There is hardly hope for betterment, but my condition is easier to bear than yours, and I thank God for the advantages I can still enjoy.

The mission work here received an uplift in 1946 by the baptism of thirteen younger Indians and better attendance to church services. Mrs. Petter has shouldered the work here with the help of Indian Christians. Of recent date, the Busby mission workers have had religious meetings one day weekly for the school children in Lame Deer and Birney. When we need help for a Sunday service, Brother Habegger comes readily. They can do so now that the Wengers are in Busby and there are four mission workers there. No doubt there will be a change made, whether Wengers are stationed in Busby or somewheres else, when Habeggers shall succeed me in Lame Deer. Plans for Ashland are not definite, likely not until the next Board session.

Milton Whiteman is encouraged in his Birney work. As for Frank Littlewolf, he is not in good health and has been staying in Miles City, because of his young daughter who works in a laundry there. They came for the Christmas season, and he helped in the services here.

As for the building plans here, they cannot be carried out until government restrictions are lifted, and that may take another year or more.

The mail is soon to leave, so I close my letter with

Hearty greetings and prayer that God's sustaining grace guide and keep you.

Rodolphe Petter

ON STEWARDSHIP

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8.

A parting farewell from the ones he loves best,
And now all dear Christians let's give it a test;
Witness both in Jerusalem at home as you see,
Judaea, Samaria and over the sea.
That's why we need money to do his last will
The quiet inner voice, Oh it is not still.
If we have received this power from on high
We will truly proclaim his great love till we die
But how can we prove this great love in our heart
If we do not willingly do our small part
And send in our offering to the M. C. C.
To help relieve the suffering across the blue sea?

—O. L. S.

"Fifteen years ago I heard Bro. Bonsack say that the book of greatest importance next to the Bible is the pocketbook. Perhaps one of the best ways to get insight into our scale of values would be to review a record of the use we made of our money during the past twelve months. We use money for the things we think most valuable.

"We have just closed the financial enlistment campaign in our church. It was my privilege to work close to this program and to serve on one of the teams that called on the membership.

"It occurs to me to share several observations: (1) Many people are senstive about their giving. Usually those who give less than they feel they should are the most senstive. (2) People give because of generous hearts rather than because of generous bank accounts. (3) The people with the deepest religious experience tend to give larger proportions of their incomes. (4) When viewed in the light of needs and the amount of money spent on material goods, few people give as generously as the Christian spirit demands. Some people spend more annually for Christmas presents, movies, tobacco, etc., than they contribute to benevolences. (5) The church must devise new ways to reach the layman in terms of his Christian Stewardship."

—Raymond A. Peters in "The Gospel Messenger"

College and Seminary News

FREEMAN JUNIOR COLLEGE

The Academy Seniors are working on several projects in their Mennonite History course. Some are making a special study of proposed conscription acts, others are working out a history of their own congregations, while still others are making a study of different types of church architecture and are collecting pictures of Mennonite churches. Dr. P. C. Hiebert, Chairman of the Mennonite Central Committee, was the special speaker for our annual Bible Week services this past week. As has been customary for speakers in previous years, Dr. Hiebert spoke to the student body each morning during the regular chapel period, and also each afternoon. His morning services dealt largely with the work of the M.C.C. in connection with relief projects and with C.P.S., while the afternoon meetings were more of a devotional nature. Shortly after leaving here, Dr. Hiebert plans to fly to South America in the interest of M.C.C. Refugee Resettlement Work. President Unruh spent the last week visiting churches in the nearby communities in the interest of Freeman Junior College. As a special treat at their last monthly meeting the faculty enjoyed a roast turkey dinner in the Foods Room. The turkey was a gift of Delmer Miller, a member of the Foods Class, who donated it for this purpose and try out the new Westinghouse roaster recently added to the Foods Room equipment.

BETHEL COLLEGE

About sixty members of the History of Civilization classes spent February 1 in the Nelson Gallery of Art and Atkins Museum in Kansas City, with thirty others scheduled to go on February 15. The class in social case work recently spent a day in Topeka, studying social porgrams of various Kansas institutions. Dr. A. J. Regier was chairman, for the fourth consecutive year, at the highly successful meeting of the Kansas Directors of Teacher Placement, held in Wichita last weekend in connection with the Kansas Council of Administration. Lois Jean Riesen, (Hillsboro), flutist, gave the first Senior recital of the year on February 3. Included in her program was a very fine rendition of Mozart's "Concert in D. Major," accompanied by the College Orchestra. The names of eleven Bethel students have been chosen to appear in the 1946-47 edition of "Who's Who Among Students in American Universities and Colleges."

BLUFFTON COLLEGE

The second semester opened January 27 with an enrollment of 267 students of college rank. Twenty-two of these were new this semester. Five faculty members attended the Pastors Convention in Columbus January 29. One of the high lights of the day's program was an address by Pastor Martin Niemoeller. On Monday evening, February 3, faculty members were hosts to the students in a reception held in the Musselman Library. An intensive drive for funds for the proposed Auditorium-Physical Education building will be launched in the Pandora-Bluffton area February 11. The local campaign will continue for two weeks, during which time every home in the area is to be called upon so that everyone will be presented with the opportunity to give. Team of solicitors have been organized for this purpose. The fund now exceeds $45,000, of which more than $37,000 is in cash. The Wilberforce Singers will give a sacred concert on the afternoon of February 16 as a Vesper Program. Wilberforce is a negro university. The third number on the College Concert Series will be a concert by the Oberlin Conservatory Woodwind Ensemble Friday evening, February 21.

MENNONITE SEMINARY

Vesper services were held at the Mennonite Seminary, Sunday afternoon, February 2 at 3:00 o'clock. Participating in the service were the seminary choir and quartet. Dr. S. F. Pannebecker led in the service and Dr. A. Warkentin spoke. Rev. Marvin Dirks directed the music and offered special music by singing a solo. Dr. Warkentin preached on "Christ of the Church in the Apocalyptic Vision of John."

This is the first of a Vesper Service series planned to be held bi-monthly. The services are held from three to four o'clock in the afternoon. They are planned as an opportunity for fellowship and worship together for Mennonites in the city.

The next meeting is scheduled to be held on February 23. At each service well-known leaders in the different branches of the church will participate. Any who are in or near the city are welcome to participate in the services. They can be placed on the mailing list by writing to the Seminary, 4614 Woodlawn Avenue, Chicago 15, Ill.

STRENGTHENING HOME LIFE

Good family-relationships are fundamental to a strong nation. For this reason, no one should attempt to raise a family without giving serious study to the subject. Books on homemaking and child development can be obtained from any good library. Husbands and wives, parents and children have a personal and also a far-reaching responsibility one to the other. The bases on which these responsibilities rest and the best ways of carrying them out require reading, careful thought, and day-by-day watchfulness. Family life will be strengthened **according to the proportion that the members take an intelligent interest in understanding and benefiting one another.**—National Kindergarten Association.

YOU'LL NEVER MISS IT!

What?

That penny which you give the postmaster just before you move, to get a "Change of Address Card," Form 22-B, to notify us of your change of address BEFORE you move to another location.

BUT YOU WILL MISS one or more issues of the MENNONITE if you don't—and that's SOMETHING. Get Form 22-B, so your MENNONITE will get to your door regularly; that way

YOU'LL NEVER MISS IT!

SUFFERING

When man sinned, he made himself subject to suffering and death, and all subsequent history has been one of sin, suffering and death.

Many have suffered as a direct result of their own sins and the words of Jesus ring out "Sin no more, lest a worse thing befall thee."

Another group suffers because of the sins of other people. God warned Israel that he would "visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

A third group suffers of whom Jesus says, "Neither did this man sin, nor his parents; but that the works of God should be made manifest in him."

All suffering is a challenge to the individual that the works of God might be manifested thereby. When the words of the Lord, "My grace is sufficient for thee," help the suffering child of God to surrender to His will, then joy, peace and rest will radiate from the face. When the Spirit of the Lord succeeds in making a serving child out of a suffering child, out of a handicapped child, then the world marvels. Sympathy, kindness and love will radiate from the face. Suffering has become the background for a beautiful life as the clouds form the background for the beautiful rainbow.

Submission

My Jesus, as thou wilt:
Oh may thy will be mine;
Into thy hand of love
I would my all resign:
Thru sorrow or thru joy,
Conduct me as thine own,
And help me still to say—
My Lord, thy will be done.

My Jesus, as thou wilt
All shall be well for me;
Each changing future scene
I gladly trust with thee;
Straight to my home above
I travel calmly on,
And sing in life or death,—
My Lord, thy will be done.

A Prayer for a Sick Person

O Thou one true God, creator and giver of life; by this sickness Thou doest remind me of my mortal state. My days are in they hands.

In the Name of Jesus Christ I come to Thee asking for forgiveness for all my sins. "For all men have sinned and come short of the Glory of God." Blot out my sins in the name of Christ and by His blood and give me the peace of God in my soul. Then I may rest in the confidence that He knoweth and doeth all things well.

Bless the work of the doctors and friends who minister to me and give Thou the healing power; for in Thee alone is this power.

Thy way, not mine, O Lord,
However dark it be;
Lead me by thine own hand;
Choose out the path for me.
I dare not choose my lot;
I would not if I might;
Choose thou for me my God,
So shall I walk aright.

Amen.

NOTE: The above material constitutes the contents of a little tract on "Suffering," which has been prepared by the Evangelism Committee of our Conference and is now ready for distribution. Orders may be sent to Rev. Jacob J. Enz, Nappanee, Indiana. Rev. Enz is in charge of tract distribution. The tract just referred to may be had with any one of five beautiful religious masterpieces on it. These masterpieces are in color and are excellently done. Perhaps, some people will want to use them in place of "illness" or "get well" cards.

From the Editor's Point-of-view

(Conainued from page 2)

a tremendous responsibilty. There are Christians who have insight into the dynamics of this emotional problem, and they through their counsel can do much. Others, handicapped by their own advantages or lack of training along this particular line, may make very worthwhile contributions in other fields rather than in the one we are considering. The point is that in the Church of today there is urgent need for those who have insight into the dynamics of an emotional situation such as the one we are discussing. Undoubtedly, the tie between a good many parents and children is about what could be wished for. However, even with these and more so with those not quite as wholesome, there is room for improvement. Then there are those so torn in the turmoil of life that they need thoroughgoing help if they are to love their children in such a way as not to be a stumblingblock to them. Here is an area that the Church can well afford to explore systematically and patiently. It is so easy to argue that there is no problem here. If that is true, then the school teachers are wrong. General frankness would undoubtedly prove them right.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21. Ill.

Summer Voluntary Service Prospects for 1947

In previous issues have been articles on the beginning of the Voluntary Services Program under the Mennonite Central Committee and an explanation of summer service as special "handles" for the church and the young people in particular. Although it is too early to give details, below is the general outline of possibilities of joint Mennonite and Brethren in Christ projects for this coming summer. Announcements of some individual conferences sponsoring such will likely be forthcoming from the sponsoring groups.

1. The largest portion of last summer's workers served in **mental hospitals.** This has proved to be a worthy channel because of the need behind closed doors. There is suffering—mental physical and spiritual. To these, young Christians can minister. At the same time it enables them to better understand all people. It is hoped that there will be at least one mental hospital unit east of the Mississippi and another west.

2. **Mentally deficient** institutions will likely be a new field for summer service units in 1947. These "children" (who may actually be older than the attendants) respond to love, little tokens of understanding and kindness. General practices in some of these institutions are a real challenge to these who hold that "love never faileth", who believe in helping patients rather than merely having "order."

3. **Gulfport, Mississippi,** which still has a few CPS men as well as an increasing number of Voluntary Service workers will again have a summer group of five to ten. They will live and work with the unit dovetailing their efforts closely with the religious, recreational and public health work of the year around group. The unit then will have the advantage of working with year around workers of the various fields.

4. Mississippi may also have a **Christian Caravan**—a team of about four young people and a leader who would have headquarters at Gulfport, but would travel giving programs, help with Bible schools and possibly undertake some repair work with youth in the local non-Mennonite communities. The latter would be a new type of service, would require youth with lots of initiative and ability to overcome difficulties to chart their own path.

5. Although plans have not been completed as to specific places, there will likely be teams taking part in various parts of **relief** and **material aid** program—clothing, canning and office work at Akron, Pennsylvanai. With the decrease of CPS men available young people can render a vital service in this "link" of our total relief effort in the name of Christ.

Other explorations are being made also—such as working in a summer camp for the blind. The above outline of five different types of projects is our goal, but changes may be necessary. We welcome reactions, suggestions for further consideration and your prayers that we may see the leading of the Holy Spirit in this phase of our total Mennonite and Brethren in Christ program.

Groups interested in program materials covering last summer's experiences should write to Voluntary Services, Mennonite Central Committee, Akron, Pensylania.

Via M. C. C. Headquarters

Suggestions for Visiting the Sick

Visiting the sick is an art which one cultivates. Not all visiting the sick is a happy experience for those who are sick. Special consideration and care is needed because the experience of being sick tends to upset the disposition of a normally calm person. Because of the need for special care, some gentle reminders have been suggested which are worthy of consideration:

1. Go to see the sick with only kindness and sympathy in your heart not because of curiosity or morbid curiosity.

2. Be brief. Frequent but brief visits are far better than long drawn out visits ending with the visitor dilly-dallying at the door.

3. Check up on your mood before you go. Be cheerful and if your mood is not one of cheer, don't go.

4. Dress attractively. By wearing cheery colors, a cheery mood can be conveyed. Men should dress in good taste.

5. Sending of gifts and bringing gifts does a great deal for the sick person. A little present is a tangible expression of your thoughtfulness and your spirit.

6. Be guarded with your conversation. There are subjects to avoid. Such as: (a) illness similar to the sickness of the person visited, (b) deaths, accidents, or diseases of any kind, (c) the feeling of the sick person, the traditional "How are you?" is not in good taste, (d) religious subjects should be discussed with care. If the sick person brings them up, one should be free to discuss. By living his religion in love, and concern, and understanding, the visitor is performing a most valuable service. Be sensitive to the needs and desires of the patient.

Effective and beneficial visiting of the sick is most commendable. Individuals and groups making such visits can make their visits of greater service and help by being senstive to the feelings and needs of the sick person. (Suggestions from **Better Homes and Gardens**)

From the Children of America to Our Friends Overseas

by Mary S. Lehman

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

Little deeds of kindness,
Little words of love,
Make this earth an Eden
Like the Heaven above.

Perhaps you have sung this song many times and didn't realize all that it meant. Each little drop of waters helps to make the big ocean, and each little act of kindness and word of love helps to make someone happy.

Children overseas need so many things that we in America take for granted. Above all they need our friendship. The most important thing you and I can do in this world today is to be friendly. To be friendly we have to show friendliness, and to show friendliness to children overseas is to share what we have with these children all over the world.

When we know that other children are happy we also are very happy. You will be glad to hear that some food and other supplies reached children very much like you in France, Germany, Holland, and other countries. These children are so thankful that they wrote to the MCC to say thank you to the Mennonites in United States and Canada.

A booklet was received from a group of children in a school called "Kinderhort" in Germany. These children wrote their letters, poems, and stories in the German language. One 11-year-old child wrote a poem which translated into our language tells us about the things they do:

"We want to write and tell you
Of all the things we do each day.

We begin the day by standing up,
Opening our books and singing a happy song.
Then we pray that no harm will
Come to us during the day.
If the room is not heated
We go to play some other place.
We are happy and contented while we play,
Until it is time for our meal.

We thank you for all the things you sent us
From which we make many good things to eat.
Soon we have eaten everything and everyone is satisfied.
Every day we are wondering what the next day will bring.

One day we all enjoyed pancakes—
This was something very special for us.
One day without suspecting it we were served waffles,
That was a day we still talk about.

Another day we were given stew which was thick and tasty,
It was just like being in Paradise.
Delicious white pretzels were also served to complete the meal.
Everyone had his share of food and was satisfied.
We will never forget all this.
The "Kinderhort"greets you heartily."

A letter was also received from a little French boy who was able to write in English. He wrote:

"Receive of a young French boy not only the gratitude of his stomach but also and specially the gratitude of his heart.

Sincerely yours,
Lucien Leschiera"

Many boys and girls in America think that there is nothing for them to do to help the children who were made hungry, cold, poor, and friendless by the war. Fathers and mothers plant corn, can food, sew clothing, make flour, and give money to help these needy people. There is something for boys and girls to do, too.

Perhaps you would like to know more about the Mennonite Central Committee and what it is doing for children. The MCC has just released the first of a series of letters to be published quarterly. This letter is called "A Letter to Boys and Girls," and it tells boys and girls about the MCC, about ways to help children overseas, and of letters which come from children in other countries

Here in America we have lovely schools where we can learn how to read, write, and spell. We can get from our stores all the pencils, tablets, books, crayons, and other things which we need.

In countries across the ocean the bombs of the war have torn down or burned many of the school buildings. The children still want to go to school and learn, so they have their school out of doors on stumps and rocks until it gets too cold. In these schools the children have nothing to use. They can not get pencils, paper, books, crayons, etc. People in these war-torn areas use every scrap of material they can find anywhere to help their children to learn.

Letters have been received from our relief workers in the various countries asking children in the United States and Canada to help children overseas go to school with school supplies.

From the Philippine Islands:

"We find serious needs in the school of the smaller towns. Many of these small towns have been looted and entirely burned during the invasion."

From France:

"Paper is very hard to get and very expensive so all the paper that comes would be greatly appreciated."

From Italy:

"The Waldensian people in Italy will appreciate our doing something of this sort very, very much."

From Paraguay:

"A distribution of school articles here would be greatly appreciated, especially in the Mennonite Colonies."

From Austria:

"Please don't forget the Vienna unit in your school supplies program."

From Germany:

"We are entirely responsible for the educational program of about 250 refugee children. The items beginning with pencils and ending with clay could all be used to good advantage here. We have no source here of obtaining the needed supplies."

From Holland:

"A considerable number of bags could be distributed to good use in the The Netherlands."

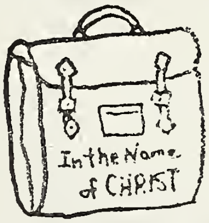
From Puerto Rico:

"Most of the supplies are available, but because individual poverty the people cannot meet some of their needs."

From China:

"We will be interested in what you can get for China and for the many children here who do not have the opportunities which all of us in America take for granted."

The Mennonite Central Committee is giving you an opportunity to share the many things you have and also to know more about other children around the world. Plans have been made for you to pack school bags with pencils, crayons, tablets, and other things children use in school. You will want to have complete directions about the school bag and those things to put in it. If you have not already received a folder telling all about the Overseas School Bag, write School Bag Project, Mennonite Central Committee, Akron, Pennsylvania. Boys and girls who live in Canada should write to School Bag Project, Mennonite Central Commitee, 223 King St. East, Kitchener, Ontario. Each person who sends a bag will need a descriptive folder for this folder contains also the **PACKING LABEL** which must be included in every bag.


In the Name of CHRIST

A sketch of the "Overseas School Bags."

We want to give these needy children also the best Gift of all—we want them to love and serve Jesus. So here at the MCC will be added to your school bag a Bible story book with large pictures of Bible children to color. These books are made so that they can be read by Chinese children, Italian children, French children, Dutch children, German children, children in Austria, Puerto Rico, the Philippine Islands, Ethiopia, and Paraguay. Before the bags are packed to be sent overseas, each one will be labeled as being given with love and kindness "In the Name of Christ."

All these School Bags must be sent in **BEFORE MARCH 10, 1947;** so do not wait too long to get yours ready.

Let us pretend that these school bags are the drops of water that make up the ocean. Many, many children should be able to go to school with the oceans of school bags which we can give to them.

—Mennonite Central Committee
Akron, Pa.

The Church Universal

Today there are in existence seven hundred international organizations. The United Nations is one which everyone hears and knows a lot about. But, there are many, many others which have been in existence for years. There are such service clubs as Rotary International, the Lions Club. There are lawyers, hairdressers, astronomers and beekeepers organizations all of which go beyond national boundries. Nationalistic boundries are being transcended simply because human desires, interests, and ideals are far greater than the confines of the state.

The one oldest inter-racial, international organization is the Christian Church. It has from the first gone beyond the confines of the local group simply because its message is universal. It is for all men whether he be Roman, Greek, Jew or German, Japanese, or American.

The profoundly disturbing factor is that all too often it has been unfaithful to its universal nature by the way it has in reality worked out. The outer structure cannot exist without an inner spiritual vibrancy that is so consumed by the love for God and man that the Church of Christ can in all honesty embrace in one brotherhood Lutheran, Methodist, Japanese, Indian conservative, liberal, German, Negro and even all the Mennonites!

By such a path of inner all-embracing God-given love, and by it only can the ranting differences which shake and tear, not exclusively the political world, but the Church and, more specifically, our own Church, be transcended. The outer structure stands when there is pulsating life inside — otherwise it collapses.

Items of Interest

A "Fellowship Institute" was held the last week of January at the Beatrice, Nebraska, Churches with Dr. R. C. Kauffman and Rev. D. C. Wedel as leaders. The week was spent discussing subjects of interest to the church group. Possible subjects were "Courtship and Marriage," "Missions and Relief," "Psychology and Religion," "The Psychology of Teaching," "How to Create a Desire to Read Good Literature," "Methods of Storytelling," "The Use of Visual Aids in Teaching." Inspirational messages were given and a banquet, also. This is a part of a community service program being rendered by Bethel College.

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Not only were heifers given for relief, but goats as well. The Rev. Vincent W. Bucher, Ozark missionary of the Evangelical and Reformed church, developed the program believing that in many areas goats are depended upon as a milk supply source. Recently 160 milk goats were shipped to southern Europe.

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The average life expectancy in India is twenty-seven years as over against sixty years in the U. S. Two-thirds of the Indian population is under thirty years of age. This fact alone is influential in the type of mission program that can be carried on.

* * * *

It is estimated that the gambling game in this country has netted more than $10,000,000,000 annually. This includes 'legal betting' at race tracks, the illegal 'bookie' business and the 'numbers' racket as well as the lesser gambling enterprises such as dog-track, football, basket-ball, baseball and hockey game betting. This figure is astounding when it is realized that the atomic bomb experiment cost two billions and when compared with other expenditures.

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"Over 200,000,000 people in India — more than one-and-a-half times the entire population of the United States — are either poorly or very badly nourished," says Dr. John H. Reiser, executive secretary of Agricultural Missions, Inc. Dr. Reisner left recently for India to study India's agricultural needs.

* * * *

School children of Darmstadt, Germany, made nearly five thousand toys which have been handed over to the American Military Government with the request that they be given to American children. This was an expression of gratitude on the part of these children who have received an extra warm meal daily from the American Quakers.

* * * *

Senator Arthur Capper, senior Senator from Kansas, plans to introduce a bill into the 80th Congress to ban alcoholic advertising from newspapers and magazines and over the radio. The bill is to deny the use of the mails to publications which contain alcoholic advertising. There are already over four thousand publications which refuse alcoholic advertising. Among these are the **Saturday Evening Post**, the **Ladies Home Journal**, the **Country Gentleman**, **Look** and many daily and weekly newspapers.

* * * *

A letter from an American soldier in Germany, Captain Dill, addressed to the M.C.C. Captain Dill, who worked with several hundred children, expressed his gratefulness to the M. C. C. for the gifts received for the children. He said further, "You are truly servants of God and you materially demonstrate my intention that when our blessed Lord said "Suffer little children to come unto me," He did not specify nationalities." All of the children were orphans through the ravages of war and innocent victims of circumstances.

* * * *

Contributions made by the American public to religion in 1945 passed the $1,000,000,000 mark for the first time, according to Religious News Service. This is one-third the nation's bill for tobacco and one-eighth the outlay for alcoholic beverage or .9 per cent of the money spent for consumer goods.

* * * *

Sixty thousand school children in Virginia are now enrolled in weekly religious education classes offered through the public schools, it was reported.

Senator Johnson on Conscription

Senator Johnson of Colorado, a member of the senate military affairs committee, in a letter to Dr. Karl Compton, chairman of the newly created civilian advisory commission on military training, termed peacetime military training a proposal to delegate the spiritual and moral training of American youths to the 'brass hats.' " He continued: "Such an un-American invocation would substitute sex training and guzzling for spiritual training, and moral stagnation for the development of a healthy, wholesome, self-reliant morale."

Expressing himself on Mr. Truman's statements that the military phase was incidental to what he had in mind and that the word "military" was to be left out, Mr. Johnson wrote: "Out of one side of our mouths we talk of world disarmament and out of the other we start a world armament race! Russia is not going to be deceived by our juvenile strategy in dropping the term 'military' from ' universal training.' Latin America will notice that we have substituted shotgun diplomacy for our vaunted good neighbor policy." —**Gospel Messenger**

RELIEF

Tractor Operators Training Unit

The following have been accepted for the first group of the Tractor Operators' Training Unit in Poland: Fred Swartzendruber, Hopedale, Illinois; Menno Fast, Newton, Kansas; Daniel Yutzy, Manson, Iowa; Gustav Boldt, Newton, Kansas; Arthur Franz, Fresno, Calif., Milo Albrecht, Morton, Illinois; Hiram Heatwold, Bridgewater, Virginia; Milton Thiessen, Dinuba, California; Dan H. Miller, Kalona, Iowa; Thomas Brown, Colborne, Ontario; David Swartzendruber, Tavistock, Ontario, and Abram H. Baer, Maugansville, Maryland. Prior to going to Poland, this group will take a week of training at Columbus, Ohio, under the direction of the J. I. Case and the John Deere Plow Company.

Relief Commissioner Returns

J. N. Byler, and Sister Byler returned on January 24 from the two-week commissioner trip to Puerto Rico. Brother Byler, who is Director of MCC Relief, reports that the Unit at La Plata is carrying on a very significant service to the people of the Island. The members of the Unit are deeply interested in their work. Several of them plan to return for a second term when their present one expires. This continuing nucleus of personnel gives stability and vitality to the program.

Relief Worker Departures, Arrivals and Changes

Viola Duerksen and **Sarah Wiens** arrived "well and happy" at Asuncion, Paraguay on January 27.

C. A. DeFehr and **Sister DeFehr** are leaving by airplane on February 1 from New York and are scheduled to arrive in Paraguay on February 3. Brother DeFehr will be engaged in the work of receiving the Mennonite refugees as they arrive in South America after their vogage from Europe.

A. E. Kreider is in Batavia, Java, to investigate the status of the former Mennonite mission in that area and to survey the needs existing among the people there in order to determine whether some type of relief program under the MCC might be feasible.

Few Releases from CPS

Since December 10 of last year, there have been only three men discharged from CPS, these being for reasons of dependency and educational provision. The term required before men can be released for length of service continues to be eighteen months. Since all men with twelve months of service were released in a special group on December 10, it follows that none of these now in camp will reach the eighteen month mark until June.

Strangely enough, three new men have entered MCC camps since December 10. In two of these cases. the introduction procedure was begun before the draft recess was declared. The other man was transferred from a government camp to the MCC Camp. This brings the number of men in MCC camps to the total of 146.

One-day Volunteer Unit

A group of fifteen volunteer workers from the Mt. Joy and Elizabethtown Mennonite churches and from the MCC Office met at the Silver Springs Food Warehouse on January 25, to pack food for overseas shipment. One carload of such food was also stenciled for shipment to Hungary. When the day of work was completed, a set of slides was shown by Paul Holdeman describing the MCC headquarters, and a talk was also given by William Snyder on the problems relating to the Mennonite refugees of Europe. This was the second time within the past few months that such a group has done this type of volunteer work at the Silver Springs Food Warehouse.

Peace Education Conference

Representatives of the Friends, Brethren, and Mennonites met at Akron, Pennsylvania, on January 28 and 29 for a conference on "Peace Education in the Local Churches." The home, the Sunday school and the church were considered to be the three areas most vital in promoting the peace doctrine among our own people. It was pointed out that as members of the Three Historic Peace Churches, we have a unique responsibility for giving a true and consistent testimony. The exchange of concerns and ideas was very challenging and stimulating.

Released via Mennonite Central Committee
January 31, 1947

Jottings

—First Mennonite Church, Beatrice, Nebraska: "The Young People's Fellowship" sponsored a series of educational and inspirational meetings from January 26-30. Rev. D. C. Wedel, and Dr. R. C. Kauffman were the speakers at these meetings. "A Fellowship Banquet" was held January 30, at 6:30 P. M. Dr. R. C. Kauffman was the speaker of the evening, and had chosen for his subject "How to Get and Stay Married."—Mrs. John J. Wiebe, Corr.

—Edwin Schrag writes from China, where he is doing relief work, that coal costs about $150 per ton in American money. The relief workers had a Christmas box. The price limit was five thousand dollars. The gifts actually cost about $1.50 in American money.

—Church correspondents: If your church has members doing relief work, you may be able to glean interesting items from their letters home and send them in as part of the jottings from your church.

—Bethel Church, Mountain Lake, Minnesota: On Wednesday evenings five different groups meet at the same time in different parts of the church for Bible study. Following this hour the Junior and Senior choirs rehearse. From January 19 to 23 Dr. J. C. Wenger, professor at Goshen Biblical Seminary, gave Bible lectures on the theme, "Christianity and Life." These lectures were sponsored by the Mountain Lake Bible School. January 26 Dr. P. C. Hiebert, President of the M.C.C., spoke of his work in Europe and of the transportation of the Mennonite refugees to Paraguay. Rev. Waltner left for Philadelphia on January 27. Rev. Jesse Toews of the American Sunday School

Union will bring the message on next Sunday morning.—Helen Penner, Corr.

—Bethesda Church, Henderson, Nebraska: The Grace Children's Home of Henderson gave our C. E. a very interesting program Sunday January 26. Paul Barkman was in charge. Marie Fast is to be in our midst and speak to our congregation next Sunday, February 1. Dr. J. D. Unruh of Freeman, South Dakota, visited our community the past week in the interest of Freeman Junior College. Our Junior and Senior sewing societies will again meet for an all-day meeting to sew comforters for relief.—Mrs. Reuben H. Friesen, Corr.

—Deep Run (Pa.) Church: Henry Ediger, a CPS man and teacher of handicrafts, is instructing a group of young people in leathercraft. We had the pleasure of having Rev. and Mrs. Ernst Harder worship with us on Sunday. Rev. Harder told us of his work in Paraguay, South America. They expect to sail for Paraguay in the near future.—Mae Gross, Corr.

—First Church, Aberdeen, Idaho: A special offering for the Mennonite refugees leaving Europe for South America was received in our church on January 26. This amounted to one thousand dollars.—Arnold E. Bartel, Corr.

—Gospel Mennonite Church, Mountain Lake, Minnesota: Since our church is without a minister, the different pastors of Mountain Lake have helped out with messages. Rev. H. H. Dick and Laverne Loewen, the latter a teacher in the Bible school, have brought messages, and Brother Loewen has also conducted midweek Bible class and prayer meetings—Helen Lohrenz, Corr.

—Grace Church, Dallas, Oregon: Mr. and Mrs. Ben Owen, missionaries for Ethiopia, brought us a program last night. Mrs. Owen played the vibra-harp. They will soon leave for Ethiopia. Harry Martens, formerly director of the M.C.C. relief and rehabilitation project in Puerto Rico, will show slides of the work on Friday evening, January 31, in the chapel of the Deaconess Hospital, Salem. The Dallas and Pratum churches are to join in this service. Harry Martens returned recently from Puerto Rico.—Mrs. Dave Balzer, Corr.

—Tabor Church, Newton, Kansas: At the annual church meeting it was voted to have Rev. H. B. Schmidt serve as pastor and elder for the next five years. Rev. P. H. Richert resigned since he is unable to work. He was made Elder Emeritus. Don E. Smuker was guest speaker December 29. January 12-14 Rev. Edmund Miller of the Mennonite Biblical Seminary, Chicago, visited most of our members to receive gifts for the Seminary. Arthur Voth, who has been working for the M.C.C. at Akron, Pa., was home for a visit recently. He is to sail for Europe as relief worker in the near future. Hartzel Schmidt, who went to Poland with a shipload of horses, returned safely. The young people had a social on January 19. They are to edit the **Church News Letter** this year. Prayer Week was observed on three evenings. Prof. Walter H. Hohmann and Prof. R. C. Kauffman were the speakers. The former spoke on "Hymnology" and the latter on relief work in India, "Education for Character," and "How To Keep Fit Mentally." Every Wednesday evening the young people meet for Bible class and choir practice. The Sunday School teachers meet for a discussion of the lesson. Mr. and Mrs. Clarence C. Schmidt have had public sale and are leaving for Oregon. Mr. Schmidt is one of the deacons of our church.—Dan S. Thiesen, Corr.

—Waterloo-Kitchener United Mennonite Church: At the annual congregational meeting Rev. J. H. Janzen showed in his report that he had had a very busy year, having served locally and elsewhere over 180 times The treasurer's report showed receipts of over eight thousand dollars, a new record for the church. Of this amount over two thousand dollars was designated for European relief. The church's membership remained the same at 290. The Sunday School enrollment is seventy. This figure may seem low to our American friends, but it is explained by the fact that no adult Sunday School classes are held. The Bible class in which adults participate includes the ages of fifteen and over. During January the Sunday School sent six parcels of foodstuffs, valued at sixty dollars, to children in need in Europe. The young people's society had an active year and concluded with a balance of ninety dollars. It was decided by the society to start a building fund to raise money for the erection of a hall suitable for young people's activities.—H. P. Enns, Corr.

—Upper Milford, Zionsville: Our Sunday School President, Norman A. Geissinger, recently returned from a trip with a relief ship to Cavalla, Greece. The shipload contained 767 mules for relief.—Mrs. James Miller, Jr. Corr.

—Zion Church, Souderton, Pa., There were 112 "fathers" and "sons" in attendance at our Father and Son Banquet, January 29. During World War II this annual occasion was discontinued, but with the return of most of our service men the Ushers' League is again sponsoring this fine activity. The ladies served a delicious dinner, and the varied program consisted of a poem, musical selections, and group singing. Our speaker was Mr. Charles U. Shellenberger, General Secretary for the Philadelphia Y. M. C. A., who gave a challenging message on the importance of well-balanced life. Corr.

—Ebenezer Mennonite Church, Bluffton, Ohio: Sunday, January 26, was another day of rich spiritual blessing for Ebenezer. At the morning service we had with us, Rev. and Mrs. Chas. Warren and little Beth Ann, Rev. Warren, bringing the message of the morning. Rev. Warren was supply pastor here during the past summer. At present they are perparing for their sailing in the spring to their new field of service on the Tibetan frontier. They will be joining Mrs. Warren's parents, Rev. and Mrs. E. B. Steiner, also of Ebenezer. They have been faithfully serving the Lord in this needy field for the past twenty years. Dr. Bradford Steiner, their son, and his family will also sail with the Warren's to take up medical work in the same field. Ebenezer has a deep interest in the work of these servants of the Lord and has had a part in supporting the work for many years. The evening service was another one of missionary nature. The members of St. Johns Church of Pandora joined with us in a farewell service for Miss Viola Welty. She has been home on furlough since March and is now

2,311 REFUGEES TO PARAGUAY

Two thousand three hundred eleven Mennonite refugees sailed from Bremen, Germany, on January 31, according to a statement by Dr. H. A. Fast, Vice-Chairman of the Mennonite Central Committee. The refugees will go to Buenos Aires and from there to Paraguay, their new homeland. The Peter Dycks, who have been doing relief work in Europe for a long time, are accompanying the Mennonite refugees on their long journey.

ready to return to her field in Africa. She is also one of our members and has been a source of rich blessing to all of us during these past months. A very inspiring musical program was given by the Ladies' Chorus and the Men's Chorus of our church and also the quartet from St. Johns church. Rev. Harder, pastor of St. Johns, gave a most challenging message to both young and old on, Isa. 6:8, "Here Am I Lord Send Me". Miss Welty, Rev. Warren and the pastor of Ebenezer also gave short messages during the service. The church was beautifully decorated with flowers and potted plants which were later taken to our members who are ill in hospitals and home. We are looking forward to the evening of February 2, when, the Mixed Chorus, of the church will present, "The Holy City',, by Gaul. It will be directed by Mrs. Milo Lora and accompanied by Miss Mabel Amstutz.—Anana Landes, Corr.

—First Mennonite Church, Burns, Kansas: On January 19 we had our first wedding in our church basement. Joyce DeMae Gehring, daughter of Mr. and Mrs. Fred J. C. Gehring, and Kenneth Paul Kyle, son of Mr. and Mrs. Paul Kyle. Six of our eight young men who have returned from the service gave the program January 26 at 7:30. Each gave a topic of their experiences while in service.—Mrs. A. M. Hiebert, Corr.

—Hebron Church, Buhler, Kansas: Mrs. A. M. Lohrentz has returned from Buck Falls, Pa., where she served as a delegate to the Home Missions Council for Migrant work. She also spent a short time at Powellsville, Maryland, with her son Walter and Rev. and Mrs. van der Smissen, who are in C.P.S work there. The first week of February Mrs. Lohrentz will go with Mrs. W. C. Voth and Rev. Howard G. Nyce to Oraibi, Arizona,where they will try to establish a mission school. A number of people from here took the opportunity to hear Dr. Charles E. Wells who lectured in Newton from January 19-24—Mrs. Arthur Neufeldt, Corr.

—Lorraine Avenue Mennonite Church, Wichita, Kansas: The Ladies Friendship Circle served an interracial pot-luck supper at the church Monday evening, January 27 to which they invited their husbands. Six races were represented: Indian, Negro, Mexican, Hawaiian, Japanese, and Jamaican. Mrs. Guy Gebhardt of the Y.W.C.A. spoke on: "Is This for Me?", pointing out the many racial discriminations still prevalent, but also the indications of increasing friendly attitudes. Fifity persons attended.—Mrs. P. E. Frantz, Corr.

—Mennonite Bible Mission, Chicago, Illinois: Six boxes of clothing were packed and sent to relief. Of these, three larger boxes of new and used clothing, shoes, and soap were sent to the M.C.C. at Akron, Pa., for the needy in Europe. three smaller boxes of children's clothing were sent to Rev. and Mrs. Oscar Anderson in Africa for sixteen orphans and the missionary children.—Evelyn Triebe, Corr.

—Salem Church, Freeman, South Dakota: Since the CPS program is being discontinued, it has been voted to designate the offering every third Sunday of each month, which was formerly given to CPS, to some specific worthy cause. The January offering, which amounted to approximately $223, is being given to the Seminary, to further the cause of Christian education. —Elma Waltner, Corr.

—Rev. G. G. Epp, Pastor of the Eigenheim Church at Rosthern, Saskatchewan, and a member of the Home Mission Board of the General Conference, came to Newton, Kansas, a little before the meeting of the Home Mission Board and the joint board meetings and visited with friends and relatives in the Tabor community and Newton.

—The Geary, Oklahoma, Church and the West New Hopedale Church at Ringwood have both adopted the 100 Per Cent Church Paper Plan according to Mr. B. Bargen, Manager of the Mennonite Publication Office.

—Bethel College Church: Total cash gifts for the church building fund during January, including last Sunday's collection, amount to $3,116.97. Unreported gifts from December 26 to January 1, were $1,018. The treasurer notes that many gifts from new donors are coming in. Our Educational Committee is making plans for a daily vacation Bible School to be held on the campus after the close of school.—Eldon W. Graber, Corr.

—Bethel Church, Fortuna, Missouri: It is now one year since Rev. and Mrs. Erwin Albrecht began serving our church, and we are glad that they will continue here. The mission society met at the parsonage all day Februray 5. The society is making comforters and sewing

HEADQUARTERS OFFICE CORNER

The Second Annual Session of the Council of Boards and Standing Committees of the General Conference is being held in Newton, Kansas, February 11-13, 1947. The officers accepted the invitation of the First Mennonite Church to use its facilities. Boards and committees will be meeting separately during the daytime in various committee rooms at the church, the Bethel Hospital, other places in the city, and on the Bethel College campus. The evening meetings, joint sessions of about fifteen boards and committees, are being held at the First Mennonite Church. The ladies of the church are providing noon and evening meals. Lodging and breakfast are being provided for out of town guests in the homes of the church and community. It is anticipated that between sixty and seventy persons will be in attendance.—Walter H. Dyck, Executive Secretary

PLAN VACATION BIBLE SCHOOL WORKSHOP

There have been many requests for a Vacation Bible School Workshop. The Education Committee of the Western District Conference is planning to hold one Saturday, March 22, Please, watch for the program and further announcements.

for relief. Rev. and Mrs. Leonard Metzker are visiting Mrs. Metzker's parents. Rev. Metzker is planning to enroll in the Mennonite Biblical Seminary. Miss Ruth Hofstetter has gone to Omaha to attend Grace Bible Institute. Three of our boys are still in the armed services; another boy has been hospitalized for more than two years. The mid-week prayer meetings are held in the homes of members. On February 2 we had a fellowship dinner in our church basement in honor of our Senior Sunday School superintendent, Elmer Garber. The afternoon was spent in a song service.—Mrs. Joe A. Lehman, Corr.

—Note to correspondents: Thank you for the many good reports you are sending in. Will you help us with the following? 1. Will you write out all words and refrain from abbreviating. For example, write "Kansas" instead of "Ks.", "February" instead of "Feb.", "Mr. and Mrs.' instead of "Mr. & Mrs. etc. 2. Will you capitalize only proper nouns. Such common nouns as "son," "daughter," "funeral," etc., should not be capitalized. 3. Sign your name on the same line that the jotting ends. Thank you.

—Saron Church, Orienta, Oklahoma: The "Week of Prayer" and Bible study led by Rev. Rudolph Schmidt, Carnegie, Oklahoma, that was to usher in a new year of worship, was interrupted by the snowstorm January 2. On January 19 Rev. J. J. Esau visited us in the interest of G.B.I. Rev. D. C. Wedel and Rev. Walter Dyck, guest speakers at the Oklahoma Bible Academy, during the past two weeks each brought us a message. Rev. Gerhard Neufeld, a girl's trio and a boys' quartet also were here. In the absence of our pastor, who serves the Mennonite Brethren Church, Corn, Oklahoma, this week Rev J. C. Grunau of the south Mennonite Brethren church had charge of the Sunday evening services.—Mrs. Wm. Frantz, Corr.

—Perkasie, Pa. Miss Fannie E. Landis, correspondent for the Bethel Church, has been ill for some time but is now beginning to improve.

—Dr. Ed. G. Kaufman, President of Bethel College, who is teaching in the Mennonite Biblical Seminary of Chicago this quarter, spoke on the "Historical Background of the General Conference of the Mennonite Church of North America" at the quarterly meeting of the "Old" Mennonite Historical Society, held in Goshen, Indiana, on Friday, January 24. It is now one hundred years since the Oberholtzer schism which culminated in the establishment of the General Conference.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas
C-6

—First Church, Nappane, Indiana: Last Sunday evening, Adolpho Comba, a native of Italy and a student at Goshen College, spoke to us on the "Life and Influence of the Waldenses in Italy." The Christian Youth Fellowship, an interdenominational youth group to which our young people belong, gave over eighty pairs of shoes for relief a week ago Sunday.—Mrs. Loyal Corwin, Corr.

—A radio report states that Europe has been having the coldest weather in fifty years. Temperatures ranged from five to fifteen above zero.

—Ebenezer Mennonite Church, Gotebo, Oklahoma: Our secretary reports forty-eight services were held in 1946 with an average attendance of forty. Our church has voted a special project of using the Sunday School offerings of the first four months of 1947 to buy Bibles for the Russian people in the Ukraine area.—Mrs. Oscar Schmidt, Corr.

—Butterfield Church: Miss Elizabeth K. Schultz of Mt. Lake, who is a candidate for the mission field for Africa had charge of the mission program February 2. She gave a review of the book "Ann and Ava". It is a biography of Mrs. A. Judson, who with her husband were the first missionaries to go to Burma. This was very well rendered. The ladies mission Society has sent $140. for C.A.R.E. packages.—Mrs. Gust Miller, Corr.

—First Mennonite Church, Pretty Prairie, Kansas: Rev. Sam J. Goering brought us an interesting talk on his experiences in Europe at services Wednesday evening. Our pastor, Rev. P. P. Tschetter, is attending meetings at the Berean Academy, Elbing, Kansas February 2-8. The second wedding of this year will be the marriage of Dorothy Stucky to Homer Graber. Bertha Fast, European relief worker, will be here February 17 and 18 to tell of her experiences in relief work.—Ralph Krehbiel, Corr.

BOARD OF EDUCATION ANNOUNCEMENT

The annual meeting of the Board of Education of the General Conference is to meet at North Newton, Kansas, from February 11 to 15, 1947. There are a number of very important phases of the Board's work to be discussed and decisions of far-reaching significance to be formulated. Our concern is with the Sunday Schools, young people's work, young Christian Workers' Institute, academies and Bible schools, our colleges, foreign student exchange, college aid for C.P.S men, minister' retreat, etc. The Board of Education is deeply concerned about the various phases of our Conference work assigned to it and is asking our people to remember them in special prayers during the days of the Board meeting.—Prayerfully submitted, BOARD OF EDUCATION, Ed. G. Kaufman, Chairman; A. S. Rosenberger, Secertary

The Mennonite

Volume 62 — February 18, 1947 — Number 7

As Others See Us

(The following news story on "Plain People" is reprinted by permission from **Time** magazine, issue of February 10. There may be some inaccuracies in the story. For example, in speaking of ten thousand displaced Mennonites, it suggests that they will be carried to Paraguay in groups of two thousand. As much as we know it is not certain that all ten thousand refugees will be settled in Paraguay. In referring to the foreign relief workers it has them looking after Mennonite conscientious objectors in all parts of the world. We are not conscious of any such effort relative to C. O.'s in other countries. A few other matters might be objected to. On the whole it is an interesting example of what a vigorous news writer can do with present-day Mennonites and their history. As such we present it to the end that we may see ourselves as others see us—Editor)

PLAIN PEOPLE

True, believing Christians are as sheep in the midst of wolves . . . . .

So, in 1524, wrote Conrad Grebel, leader of the earnest little band of Swiss Bible students who later became known as Mennonites. Today their descendants—the plain-dressing, plain-speaking, plain-thinking Mennonites of the U.S. and Canada—are still conscious of Leader Grebel's warning. Last week they were doing their best to get some of their brother sheep to safer pastures.

To 10,000 displaced Mennonites in the U. S. and British zones of Germany, they are sending a chartered ship. The D. P.s, mostly of Dutch extraction, will be carried (2,000 at a time) to Paraguay. There they will find two flourishing colonies settled in the late '20s by Mennonite refugees from Russia and Canada. They will be supplied by the Mennonite Central Committee with farmland, tools and seed with which to take up again their simple religious lives.

SHEEP'S CLOTHING. Being Displaced Persons is nothing new to the Mennonites. In their 422-year-old history, they have also become accustomed to martyrdom.

White-bearded Menno Simons, who gave the group its name, was a Catholic priest of 44 when he left his church in 1536 to join Grebel's movement. Then the group were called Anabaptists because of their belief in the necessity of adult baptism. Like the Quakers 150-odd years later, they eschewed a paid priesthood and the use of force, did their best to follow literally the precepts of Jesus, patterned their lives on these of the early Christians. In those days, even more than now, such behavior was not only unconventional but dangerous.

During the Mennonites' first ten years, more than 5,000 of them were killed off. Hounded from country to country and plagued by internal divisions, they persisted in Europe, doing their stubborn best to obey God and get along with man. They annoyed, baffled and roused the suspicions of their fellow Christians. Wrote Catholic Author Christoph Andreas Fischer in 1603:

"Among all the heresies and sects . . . to the destruction of the Catholic church, not a one has a better appearance and greater external holiness than the Anabaptists . . . They call each other brothers and sisters; they use no profanity nor unkind language; they use no weapons of defense. They are temperate in eating and drinking, they use no vain display of clothes . . . . They do not go to law before judical courts, but bear everything patiently, as they say, in the Holy Spirit. Who would suppose that under this sheep's clothing only ravening wolves are hidden?"

WOLVES' WORLD. In 1683 a group of Dutch-decended Mennonites came to Quaker William Penn's new colony in America and settled at Germantown. For a time, they found tolerance and peace. By 1776 the Pennsylvania Mennonites numbered nearly 7,500; today there are approximately 200,000 on the North American continent. They too, "plain people" as they call themselves, have not escaped the disease of sectarianism and schism. U.S. Mennonites are currently divided into 16 groups, including the black-clothed, buttonless, bearded Amish of southeastern Pennsyl-

(Continued on page 7)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

THE COUNCIL OF BOARDS MEETINGS which were held in Newton, Kansas, February 10—14 by the various boards, committees, and auxiliaries of the General Conference, were an event of importance. In former years the various boards and committees usually met at different places, at different times. As a result they were not able to consult with each other and to meet together in one large group. This year they had the opportunity of counselling together, and the scriptures remind us that in the multitude of counsellors there is safety. One of the primary problems of anyone is to get understanding, to think things through to the point where he has a rather clear picture of relationships. The more an individual can verbalize his own chaos of thought and feeling, the more he can understand himself and others, to the end that he can establish right relationships. Individuals meeting in a group and groups meeting together benefit in a similar way as they become conscious of facts and the relationship of these facts. Such understanding makes for unification, cooperation, fellowship, and effective work in the Kingdom. This is what Christ prayed for. This is what we are made for, but our need for being autonomous individuals too frequently tempts us to overdo the individual at the expense of the whole, and we and others suffer as a result. The Mennonite Church has undoubtedly found much strength in its characteristic of individualism, but its very advantage has also been a disadvantage in that it hindered unity. Today as the diversification is brought into a unity, we are coming towards a wholesome balance of the two. And so such a matter of cooperation as the Council of Boards Meetings is a concrete example of the blessings of working together more closely in a world where no man can live unto himself.

THE TRIED AND TRUE is ever so much more effective than the trite and true. Truth which has been tried makes for the kind of authorization that was evident in the words of Jesus. The man who knows what he is talking about is listened to, for his words are valuable in that they increase insight. There is something about truths tried in the hot fires of life that makes them suggest the substance of reality. What cannot be accomplished by a hundred words trite and true can be accomplished by ten words tried and true. No wonder that Jesus had something to say about idle words. Christians have the privilege of a holy adventure in speaking precisely and honestly. Whenever a Christian in speech or writing succeeds in accurately describing the truth as he has experienced it, then there is a contribution to constructive thinking. Lack of experience does not have to be such a discouraging factor as it may at first seem to be, for most people feel that an ounce of experience is worth a hundred talked about but not known. Christians easily drift into using words with "limitless and revolutionary meanings." When such words are carelessly handled and bandied about because they are generally accepted, there is a real danger that for many they will become comparatively meaningless. "Saved," "grace," "the love of God," "sin," etc., are terms which clang like cymbals when used in a manner trite and true. When used as tried and true they help to make plain The Way of Jesus Christ, our Lord and Saviour. As Christians witness of truth that has first been tried in their own lives, they express something that is vital and gripping.

THE JEWS are a peculiar people who need to be understood just as the Mennonites, also a peculiar people, need to be understood by others. Perphaps, not all readers agreed with the article about Jews run two weeks ago. One friend suggested that he thought the Jewish people were different from most people, but that the Christian had no right to have hard feelings about such differences. In our time there is an attempt to show that the Jews are people like us, and certainly to a large extent they are. Who can disagree with Shylock the Jew when he pleads, "Do we not have hands, organs, dimensions, senses, affections, passions? Are we not all fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means warmed and cooled by the same winter and summer?" Undoubtedly, there are some differences because of their cultural experiences throughout the centuries, but the line of distinction cannot be drawn as sharply as sometimes supposed. After all, that line is not as important as the understanding that we as Christians owe everybody.

THE MENNONITE.

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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George Neufelds Write from Africa

Tshikapa, Kasai District
Congo Belge, Africa
January 8, 1947

Dear Friends:

At the end of the year one cannot help but survey the accomplishments with a view of profiting by them for the work of the new year.

We, who have only recently come to this country and are not too well acquainted with African life, often take things for granted. When someone is given a task to preform, we simply tell him to do so. But when he sets out to accomplish his work, there are five chances to one, that he will do it wrong. One must take time to explain and illustrate in detail if the work is to be finished in an acceptable way.

During the year the outstation teachers came to the station twice for institute. Our course of study was presented; we taught in a clear and concise manner. Books were handed out with instructions as to how they were to be used.

In September and October we went out on our first trip of visitation to all the outstations. At many of these places we found results about as we expected. At the others we marveled at what the teacher had accomplished or had *not* accomplished. Those who had failed in following instructions just had not grasped what it was all about. Now we wondered just what we could do to get them to understand instructions. Finally we decided to dramatize each instruction. With the aid of a few of the more intelligent, we demonstrated the systems of teaching we had seen in the villages. Then discussing the fallacy or good of each, we gave further instructions. At the close of the fall semester, when we presented these lessons, the teachers seemed to grasp clearly what was to be done. We are anxiously waiting to see results when we again go intinerating. On our trip we had baptismal services at three places. Later on we also had a baptismal service at our station. A total of 108 persons received baptism.

Many of you will already know that our station, Kalamba, is to be moved. The Lord willing, we expect to begin building at the new site about February 1. Will you be much in prayer for this large undertaking? —Yours, in His Service, George B. and Justina Neufeld

Lord of the Harvest, Bless We Pray

Late November. The rice harvest in full swing. More people are already threshing than cutting the grain. A perfect day—it seems most natural that such an abundant harvest makes every farmer, and his wife, and his children, look up in friendly greeting as we pass slowly by in the oxcart. The soft white plumes of the sugar cane fields sway ever so gently in the faint breeze. They tower above the housetops of the numerous villages and are softly outlined against a clear blue sky and the dim, misty grey lavender hills in the distance. Flocks of water birds, some black and dignified, others white and ordinary, stand in the damp shorn rice fields and catch small fishes. The water pools are edged with crimson or white water lilies. A picture of peace and contentment. Our hearts sing in thanksgiving to the Lord of the Harvest.

The oxen come to a stand still under a spreading tamarind tree near the village threshing floor. After a moment or two of startled surprise the men, women, and at least thirty school children, come to greet us with eager curiosity. Here in Aukuri village the Christian group is very new; two months ago Chaitan, his three sons and their households were baptized by the pastor of the Emmanuel church. Even though we understand no Oriya and they very little Hindi, the bhajan (hymn) tunes serve well to bring quick mutual understanding. We spend a joyful hour with them, worshipping together our Loving Saviour. Then we sit down to a delicious rice meal. The grand vegetables and chicken curry seem spiced and blended to an aromatic feast, pleasing as the day itself.

Before we can bring the prolonged leave taking to a final exit, one farmer has persuaded us to follow him to his nearby field. Here in one corner he points to a stone slab and the remnants of an offering burnt to honour a false god. Now, he explains he has resolved forever to forsake idolatry because he knows it is a curse. "Do pray to the true God to take full possession of my field and to bless," he begs. After the teacher has stamped on the stone with his heavy military boots, we all reverently bow in prayer. We implore the Lord of the Harvest of precious souls to uproot idolatry from this village and to bless this field. At the sound of the Amen the teacher stoops and with all his strength hurls the stone out of the field. May God grant that from this field, fruits useful and righteous may spring forth bountifully to bless—and never to course. —Helen E. Nickel, November 25, 1946.

Left to right: Mrs. P. J. Boehr, Rev. P. J. Boehr, Anna Louise, Ernest, and Mary Ellen

Rev. and Mrs. P. J. Boehr and their daughter Mary Ellen left Gulfport, Mississippi, for China January 6. The boat stopped at San Pedro, California on the nineteenth. The boat was anchored in the bay for fuel oil, fresh water, etc., and therefore it was impossible to get off. In his letter from California Brother Boehr wrote "Only after we left Gulfport did we hear that our ship was to stop here and at Yokohoma, Japan."—Howard G. Nyce, Executive Secretary of the Foreign Mission Board

Word of Farewell by H. J. Browns

Since the dear Lord is calling us back once more to China, we are closing up our nice home here in Freeman to depart for another term of service on the mission field. It may be only for a few years or it may be for a regular term. We realize that we are not nearly as strong in our physical bodies as we used to be. We further realize that the reopening of the work will make great and strenuous demands on us, but we continuously hear that still small voice from above calling us back to the work; the Foreign Mission Board is asking us to go; and the younger missionaries are pushing us into the front, at the same time assuring us that they mean to follow. We can't say that actually we shall be able to accomplish very much, but if we can be a means of bringing the mission field once more together with the General Conference, of helping the younger and stronger missionaries to go back into their calling, and of helping new workers to consecrate themselves for the service of the King, then we shall be well rewarded for the undertaking.

Our three years of stay here at home after our release from the Japanese captivity have been pleasant. We have very much enjoyed the work assigned to us. Our fellowship with a number of churches and many fellow-Christian leaders has been most cordial. We thank all very much for every kindness shown. We now commit you into the care of the Lord; and we shall also covet your prayers for us, as we sail once more for China!

Yours in Christ's service,
H. J. and Maria Brown

P. S. We leave Freeman, South Dakota on the morning of February 10 by train for New York (City), and on the twenty-fifth we sail on the steamer Flying Arrow for Shanghai, China. Our address in China will again be: Kai Chow, Hopei, China.

SEEKS RELATIVES

We have been asked to aid in locating relatives of Mennonite refugees now in Denmark.

Mrs. Cornelius Jansson, nee Johanna Froese, is trying to locate her cousins Peter, Otto and Heinrich Schroeder, sons of Heinrich and Katharine Schroeder nee Penner, formerly of Marienau, Kreis Marienburg, West Prussia.

Her present address is: Kobenhavn-Klovermarken, Bezirk 9, Baracke 818, Denmark.—Signed John E. Wiebe, Route 3, Newton, Kansas.

CONFERENCE BOARDS AND COMMITTEES MET

February 10-14, 1947

The Council of Boards Meetings were held in Newton, Kansas, February 10-14 with ninety to one hundred people participating. The following boards, committee, and auxiliaries of the Conference met or were represented: Business Committee, Curriculum Committee (This committee which works under the Board of Education, is not a standing committee), Board of Education, Emergency Relief Board, Board of Foreign Missions, Board of Home Missions, Minister's Aid Committee, Mutual Aid Board, Placement Committee, Publication Board, and the Women's Missionary Association. Each conference distrist was also represented. Individual meetings were held during the day by each board or standing committee, and in the evenings all met together in the First Mennonite Church. The Church Unity and the Peace Committees did not meet individually but had representatives present at the evening meetings. The Executive Committee had an all-day meeting on Monday, February 10, and the Young Peoples Union Executive Committee met February 8-10.

On Tuesday evening one hour was spent in a devotional prayer service led by the Conference officers. During the remainder of the evening questions were spontaneously raised and discussed. Wednesday evening brief reports were given by each cooperating board or committee. These reports included their plans and concerns and their proposed budget for 1947.

Meetings were held in the First Mennonite Church, on the Bethel College Campus, the Directors Rooms of the Kansas State and Midland National Banks, the Herald Publishing Company, the Conference Headquarters, and the Bethel Hospital Library.

The women of the First Mennonite Church served the noon and evening meal. Between fifty and sixty were served at each meal. Lodging was provided by the various homes of the First Mennonite Church and the Bethel College Campus.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Hunger and Cold Take Their Toll

The writer of the following letter was born in Russia. His brothers Heinrich Braun, a publisher, and Peter Braun, an educator, were well known. Abram Braun studied in Germany and has been a pastor of the Mennonite church at Ibersheim, near Worms, for many years. In addition he serves in many other capacities in the conference. The following letter (in translation) throws some light on present conditions among the Mennonites in Germany:

Dear Brother:

For a long time I have been wanting to write you but there is seemingly no time for personal matters. I wish you could see conditions here. Until now you had our senior Brother Neff writing you regularly. He was so faithful in keeping in touch with you. He has left us . . . .

Tomorrow I expect to meet Brother Eicher in Ludwigshafen. How thankful we are for the help from America. It is true, so far we Mennonites have received very little since everything is channeled through the **Hilfswerk** of the Evangelical church in Germany. However, we have an agreement now that our Mennonite refugees can be helped. This has been the case in the American zone for sometime. But in the British and the French zones no aid was received. Now it is beginning to come. Brother Eicher just told me by telephone that the Christmas packages would soon arrive. Through the mediation of the Mennonite Central Committee there are some CARE packages to arrive for our refugees in the French Zone. Conditions are very bad, especially of late. A cold wave has reached us and there is no fuel. Lack of nourishment and cold homes are very hard to endure. While sitting here at the typewriter my hands are blue with cold. How we long for the summer.

During the last four weeks many deaths have occurred among our people. . . . It is not surprising. Undernourishment has weakened resistance, and now this cold wave. Old people die in masses. This winter will take a greater toll of human lives than anyone imagined. Statistics will be horror-revealing. But enough of that.

We would be ungrateful if we mentioned the dark sides only. In all our need and distress we experience the grace and friendliness of God. It is because of his mercy that we are still here. We have all committed manifold sins. In the sight of God it makes little difference whether we have failed much or little. We are all guilty. But it makes a difference whether we find our way back to Him like the prodigal son. If humanity would only recognize this. We still miss a general cry to God in our nation. Repentance would mean coming home to the Father. That our nation does not find this road in the face of distress and disaster is often depressing. But we hope that that hour will come soon. At present we should do everything possible to help in a material way so that not too many will despair.

In our Mennonite church the ranks are decreasing. In addition to Rev. Neff, Mrs. B. H. Unruh passed away recently. Dr. Unruh will miss her greatly. My dear wife died in January, 1942. It is quite lonesome for me. Our son Jacob was killed in Russia in 1944 and Christian is still a prisoner of war there. Whether or when he will return God alone knows. I would like to retire from other activities and devote all my time to the congregation, but I am now spending more time than ever in relief activities. I am seldom at home and traveling is extra-ordinarily difficult. It would be easier if I had a car. I often leave at 4 o'clock in the morning. I am getting too old for these tasks, but when one sees all the misery one cannot do otherwise than to devote all one's strength to relieve the suffering.

I had the joy to meet many American brethren—P. C. Hiebert, Ray Schlichting, Sam Goering, Ed. G. Kaufman, E. E. Miller, Robert Kreider, P. J. Dyck, Howard Yoder, etc. Now I will come to a close. God bless you and your loved ones. I enjoyed the copy of **Mennonite Life** which I received through Brother Kreider. It was very interesting even though I do not read English fluently. Very sincerely yours,

(signed) A. Braun

Ibersheim, January 7, 1947

Aid for C. O.'s at Yale

(The following is a letter to the editor of the **Christian Century** which appeared in the February 12 issue of that paper.)

SIR: At the Yale Divinity School this year there are approximately 100 ex-servicemen. These men studying in the religious field are beneficiaries of the G. I. bill of rights and are receiving monthly stipends from the United States government. At the same time there are ten conscientious objectors in the divinity school who, of course, receive nothing from the federal government while they are studying, and did not even receive any conpensation while they were in the Civilian Public Service camps. Recently the former servicemen organized to contribute part of their stipend to the conscientious objectors. The average donation is $5 a month per person. In view of the large number of ex-servicemen in contrast to the few conscientious objectors, this means a substantial fund for the conscientious objectors.

If every theological seminary in the United States would follow the lead of the Yale Divinity School, we should have come part way in paying the debt we own the conscientious objectors of America. It is generally considered today that it took more courage and consecration to be a conscientious objector than to enter the armed forces. Would that we might do more to provide opportunity for study for the small band of men who in very real measure were the "conscience of America" in the late war.

Connecticut State Jail Commission, Jerome Davis
West Haven, Con.

College and Seminary News

BLUFFTON COLLEGE

The date for the concert by the Oberlin Conservatory Woodwind Ensemble has been changed to February 28. One hundred thirty-four solicitors started work in the Pandora-Bluffton area February 12 in a house to house solicitation of the community for the Auditorium-Physical Education Building Fund. The drive was opened by a dinner for solicitors the previous evening. Carl Lehman, Dr. J. S. Schultz, Dr. L. L. Ramseyer, Dr. I. W. Bauman, and Dr. C. H. Smith attended General Conference Board and Committee meeting in Kansas the week of the ninth. Rev. A. J. Neuenschwander, Quakertown, Pennsylvania, spoke before a joint Gospel Team meeting February 6. Sixty students attended the meeting. He also spoke in chapel the following morning. Christian Life Week will be observed on the campus during the first week in March.

FREEMAN JUNIOR COLLEGE

President Unruh and Dean Gross are going to North Newton, Kansas, to attend the meeting of the General Conference Board of Education. Twelve students have reported for debate work in the College Department. Of these three have had previous experience. Of the nine Academy debaters only one has had previous experience. Quite a few new books have been added to the library this year for the different departments. The most recent addition is a group of fiction and biography books. The Home Economics classes took their semester tests this past week. The second half of the year those taking Foods classes change to Clothing classes while the Clothing classes change to Foods work. This alternation makes it possible to accomodate much larger classes than would otherwise be possible with the present equipment. Chapel speakers this week were Principal E. P. Graber and Miss Bertha Ewert. For music day chapel Ruth Tieszen sang a solo and Mr. Lichti played a trombone solo. A letter recently received from Kaifeng, Honan, China, from Robert Waltner gives an interesting account of the relief projects carried on there by M.C.C. He tells of attending Chinese Christian church services on Christmas day and says that although he did not understand the language very well he enjoyed the music, which included the "Hallelujah Chorus" from the "Messiah" sung by a large group of teen-age boys. Robert graduated from the Academy in 1939.

BETHEL COLLEGE

Thirty-four hundred friends from near and far filled the seats and stood in the outer aisles of the Bethel College Memorial Hall on Monday night, February 10, for a two-hour concert by the Westminster Choir under the direction of Dr. John Finley Williamson. This was the third number of the 1946-47 Bethel College Memorial Hall Series. This year marks the Twenty-fifth Anniversary of this distinguished concert group of forty voices, whose more than ten thousand performances in the United States and Europe have established its unparalleled reputation.

Groups from more distant places, including Kansas City, Ottawa, Sterling, Salina, Arkansas City, Oklahoma, and Nebraska purchased single admission tickets in advance. The sales to local friends continued until a capacity audience was announced at five o'clock Monday afternoon. Standing room tickets were sold after those who had purchased tickets were seated.

The excellent quality of every voice in the choir, the gracious personality and the skill of the director, and the many hours of practice and disciplined training of the singers were all evident as the program proceeded from Bach chorals to Indian and American folk songs and from spirituals to the beauty of traditional church music.

MENNONITE SEMINARY NEWS

Classes at the Seminary are held four days a week from Tuesday to Friday. The reason for this is that those who serve churches away from the city will have time to travel to and from the churches and give their time to their church work. For those that do not serve churches, Saturday and Monday are times for study or work. Most of the students are able to work, thus paying their living expenses. During the four days of classes from Tuesday to Friday, the students have a schedule something like the following: Arise to the clang of an alarm clock between 5:30 and 6:30 o'clock. Breakfast and travel to school for first hour class at 7:00. Second hour class is at 7:55. Chapel at 8:50 where the student body gathers for group worship, hearty singing, a variety of service. From 9:30 to 12:15, three more classes are held. The afternoons are free for study. A four or five hour stretch is easily spent for preparation for the next day. Some of the students work in the afternoons and study in the evenings. Others study in the afternoons and spend the evenings in church work in the city, having meetings with children, seminary meeting, etc Ten o'clock comes all too quickly, and to be rested for the next day, an effort to get to bed by than is generally made. Too often, the hour is eleven by the time the lights go out!

Mordecai Wyatt Johnson To Speak in Memorial Hall February 25

On February 25 Mennonites living in the Newton, Kansas, community and in the settlements around Newton will have the opportunity of hearing Dr. Mordecai Wyatt Johnson. In this day of pressure for universal military training, Dr. Johnson is one of the men, who speaks most convincingly against it.

When two years ago General George C. Marshall made an eloquent and convincing plea for universal military training before American educators at the meeting of the Association of American Colleges, it was

Mordecai Wyatt Johnson and an educator from India who answered Marshall in a brief but effective manner. When this year the government sent military men to espouse the cause of universal military training before the same body, Mordecai Wyatt Johnson again provided the necessary bulwark against the influence of the military mind by giving a brilliant speech that won the extended applause of the college presidents and other educators present.

Dr. Johnson is President of Howard University, Washington, D. C. Its professors rank among the best in the nation. Since he assumed the presidency in 1926 he has built up the University to an estimated worth today of more than $14,000,000. Its greatest assets are its 12,400 alumni who have won respect throughout the nation. Before he came to Howard as its first Negro president, Dr. Johnson served as pastor of the First Baptist Church, Charleston, West Virginia.

His subject at Memorial Hall, February 25 will be "One World and the Conquest of Prejudice."

Program Western District Ministers' Conference March 18, 19

THEME: The Minister and His Church Facing the Present Crisis.

Scripture: Eph. 3:17b. "Being rooted and grounded in love (faith)".

TUESDAY 9:15 A. M.

Opening	**Phil Wedel**
Devotions	**Abe Peters**
Special Music	**Bethel College**
Topic: "Lessons from History Regarding the Church in Crisis Periods"	**Dr. Mallott**
Discussion	**Dr. Mallott**
Special Music	**First Mennonite Church, Newton**
Topic: "The Minister's Impact upon the Home"	**R. C. Kauffman**
Discussion	**Loris Habegger**

WEDNESDAY 9:15 A. M.

Opening	**Phil Wedel**
Devotions	**Paul Dahlenberg**
Special Music	**Bethel College**
Topic: "The Place of the Radio in Social and Family Life"	**Dr. Frederick K. Stamm**
Discussion	**Dr. Stamm**
Special Music	**Tabor Church**
Topic: "How can the Minister and Church Deepen the Consciousness of the Responsibility of the Home to the Church?"	**H. T. Unruh**
Discussion	**J. J. Voth**

—Elbert Koontz, Secretary of the Program Committee.

The Ministers' Conference will be held in Memorial Hall at Bethel College. The sessions will be closed at 11:45 so that vistor's to the conference can be served promptly in the dining hall. The conference is being held during the annual Bethel College Bible week. All ministers and their wives, deacons and their wives, and deaconesses are invited to attend these morning sessions.—Phil A. Wedel, Chairman; Elbert Koontz, Secretary.

Plain People

(Continued from page 1.)

vania. Some of them still practice such ancient customs as the "holy kiss". All of them, however, remain plain and pacifist.

For most U.S. Mennonites, the center of the U. S. is the tiny (pop. 877) town of Akron, Pa. The home town of greying, spectacled Orie O. Miller, secretary-treasurer of the Mennonite Central Committee, Akron is automatically headquarters of the Committee itself, which traditionally follows its secretary. There, in five white houses, the 50-odd men and women of the Committee staff administer a foreign corps of 260 workers in 16 countries. The foreign corps carries on relief projects and looks after Mennonite conscientious objectors in all parts of the world. Some of the male staff members wear the black or snuff-colored dress of "lay preachers"; some of the women still affect traditional white "prayer caps"; all work for mere subsistence wages.

Last year the Central Committee spent $3,000,000 —an average Mennonite Contribution of $15. This year's resettlement of D.P.s will cost an estimated $2,500,000. Most Mennonites have come to regard such assessments as one inescapable price of sheeplike living in a wolves' world.

*Mennonites constituted 40% of the conscientious objectors in Civilian Public Service camps during World War II.

MENNONITE REFUGEES STRANDED IN CHINA

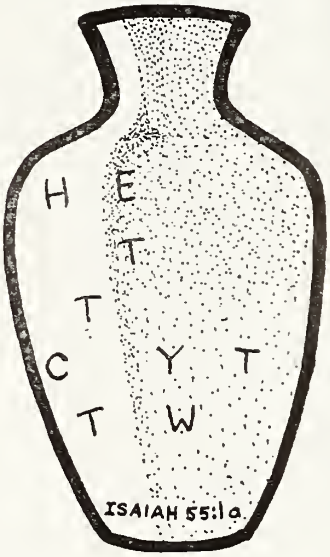
A small group of refugees, including twenty-seven Mennonites formerly from Russia, now located in Sinkiang, China, are reportedly in dire need. They apparently have migrated from northern Russia and are on their way to a place where they hope to be able to settle. At present the winter, together with the unsettled political conditions in that area of China, have made their lot an extremely difficult one.

These people are being supplied with necessary food and clothing, and when their desires for emigration and settlement are determined, efforts will be made to help them to a place of safety and permanent settlement.—M.C.C.

Who WOULDN'T Want to Study?

SOMETHING TO DO DURING THE CLASS PERIOD OR AFTER

In Jesus' eyes there are no "foreigners, no "high-brows" or "low-brows." He died to save ALL of us. Unscramble the words below and you will see how different were Nicodemus and the Samaritan woman. Decode the last phrase and you will see why they were much alike in the eyes of Christ.



Each letter is the beginning of a word in Isaiah 55:1a. Fill in the words. Below the water-pot write Isaiah 55:6.

THE PROPHET ISAIAH KNEW ABOUT THE LIVING WATER OF WHICH JESUS WAS TALKING. HIS WORDS IN BOTH OF THESE VERSES ARE FOR US, TOO.

NICODEMUS	THE WOMAN AT THE WELL
He was a ________ (LURER) of the ________ (SWEJ).	She was a despised ________ (A STAR MAN).
He was wealthy and ________ (CUT A DEED).	She was poor and ________ (TIN ORGAN).
HE was a ________ (THE ACRE) of the Scriptures.	She knew ________ (TELL IT) about God.

BUT

WHEN THEY MET THE LORD JESUS FACE TO FACE, THEY WERE ALIKE. THEY BOTH NEEDED ______ ______ ________
20-15 2-5 2-15-18-14

____
1-7-1-9-14.

"Curiosity once killed a cat" is a proverb which certainly does NOT apply to children. Curiosity is the BASIS for all learning, and unless a child (of ANY age!) is first of all curious about the Sunday school lesson unless the lesson is presented in such a way that it is INTERESTING, the Sunday school hour has been in vain. No learning will take place. The above is a sample-page from the new JUNIOR QUARTERLY, published jointly by your Board of Education and the Board of Publication. We think it should be "MUST" on your next quarter's order.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Omot's Mission

The Story of a Boy in the South Sudan, Africa

By Rev. Don McClure

Omot was so excited he couldn't wait to eat his supper. For days he had heard the men of the village talk about going out to the forest where a special kind of tree grew to make a canoe for the village. The last canoe had been smashed by a huge bull hippo as the men tried to spear him in the river and it was a great inconvenience not to have a canoe at the river landing, to say nothing of the danger, for the men had to wade or swim the river when they wanted to cross. And Omot could well remember the screams of one man, which had reached him even out herding the sheep, as he vainly fought to free himself from a crocodile.

Yes they just had to have a new boat for the village and Omot's father had just said he could go with the men to help cook the food and guard the camp while the men worked in the forest. Omot was thrilled. for it meant getting out of watching dumb sheep day after day, and it meant sleeping out in the open with fires all around to keep the leopards and lions away. Yes, and he would be able to go with the men when they went out to kill some animals for food. And he could fish in the river all day long as the men worked in the forest cutting out the canoe. Of course there would be a little work such as gathering firewood and cooking the food for the men but what was that to a ten year old boy who could throw a spear fifteen lengths of its handle.

Omot was thrilled and he wanted to dash off at once and tell his playmate in a nearby village about his good luck. Just as he dashed across the village, scattering the sheep right and left as he went, his mother called and warned him that no food would be kept for him if he was absent when it was eaten. That gave him reason to pause and think. He could see the food all ready, standing in the gourd, just as his mother had prepared it more than an hour ago. He could see it there under the eaves of the grass roof. Already it was cold and covered black with flies, and he knew if they waited much longer they would have to dig the flies' newly laid eggs out of the porridge before they ate it. But that did not matter; no one, not even his older brother, could touch the food until his father had first eaten all he wanted. That was an unwritten law of the tribe and no one would dare break it. He knew if he took even a little bite before he ran to tell his friend of the good news he would be punished and probably could not go with his father on the expedition.

Omot went around to see what was keeping his father, and to try to hurry him to eat the cold supper. And besides Omot hadn't eaten anything since the evening before and he was hungry. Omot wished school was running again and then he could have two meals a day instead of only one. But then if school were open at the Mission he couldn't go boat making with his father; so for a moment he was glad it was vacation time. But his father was still talking over for the hundredth time some of the details about the trip and each man in the group had to tell of the grand trees they used to have when he was a boy for making canoes.

Omot waited and waited until the sun had set and the air was filled with mosquitoes. Each went home to eat his cold mush or porridge and then to share what was left with the other members of the family. The oldest ate first and if sufficient had been prepared then the younger folks could have their share —tho' not often as much as they wanted. But this is a man's world and men have to work and the children have only to play and eat. Omot scraped the gourd clean and let the dog lick his fingers.

The next morning before daylight they all started, twelve men and Omot. He would have liked to have one of his playmates with him but they were needed back home to herd the sheep and cattle. They had to wade the river first and as they splashed through the cold, dark water Omot's stomach did some funny things as he thought of the crocodiles which might be waiting for them with each step. But all got through the river and started on the long walk to the forest.

It was a glorious day and before they had gone a mile they saw some reed buck and the men started to quietly surround them in the tall grass. They told Omot to hold the dogs, for they had taken three dogs along to help catch animals and keep the hyenas away from the camp. When he saw a spear handle lifted above the grass he was to lift up one of the dogs above the grass so it could see the animals and then all the dogs would give chase. It worked fine and after a chase of a few minutes one of the men threw his spear right through a fine buck. They would have meat for a few days anyway.

At noon of the second day they reached the place where the fine trees grew and soon the men found a tree they all agreed would do. It was not nearly as fine as those trees they used to have in their youth. But to Omot it looked like the finest tree he had ever seen, tall and straight, and of the right kind of wood which did not rot in the water. He had never seen such a tree in his life.

The men did not start to work that day for they had to rest from their long walk. But there was no rest for Omot. He found that he had to run for all the men; get them water to drink, branches for their beds, coals of fire for their pipes and cook the meal for them all. It was not easy and when night came Omot was so tired that he did not even notice the thousands of mosquitoes which easily found him even though he tried to keep himself covered with branches and leaves and grass.

The next day the men went out to the tree to start to cut it down. Omot could not go with them for he had to guard the camp—though what there was to guard he could not see, except the strips of meat drying in the top of the tree. So all day long he amused himself by throwing mud at the birds which came to eat the meat and trying a little fishing with his spear. But he caught nothing.

The following day was the same and already Omot was wishing he had some one to play with or talk to. The third day and fourth were all alike and Omot was very lonesome and the men were tired and not pleasant to him and he began to wish he had not come. But on the evening of the fifth day when he was cooking the mush he discovered that it was nearly gone and only half enough to feed the men for supper. Omot again tried fishing but he didn't spear a single fish; all the meat was gone too, so he knew there would be trouble. Soon the men came in and without waiting to wash they sat down to eat. But the two huge gourds which were usually full had barely half the amount in them. Immediately the men started to shout and blame Omot for not cooking enough and when he dared to tell them all the meal was gone, they blamed him for eating it during the day, and anyway why didn't he know it was gone and let them know so they could have sent him back to the village for more. "Send him?" Yes, who else was there to go? Everyone else was working and he alone was doing nothing but sitting around and eating their food. Even his father joined in and scolded him and when he tried to defend himself they beat him and slapped him until he ran away. But soon he crept back for he was afraid to go far away from the fires because of the wild animals which they had been hearing at night.

As he came back his father called roughly to him and said he was to start for the village long before daylight to bring them some food. "Would he have to go alone the whole way?" Yes, and he would have to run most of the way so they would soon have their meal. The men were going to hunt the next day for meat, though it was not in good hunting country; but he would have to hurry.

All night long Omot worried about that trip for he was scared to death to go alone and it seemed as if he had only fallen asleep when his father awakened him and ordered him off. "But it was still dark." Of course, and he had to make the whole trip to the village and back in two days, though it was a three day trip.

Omot started along the forest trail running at the top of his speed and trembling with fear. Every shadow and sound made him run the faster until he thought his lungs would burst and his legs break and he found himself sobbing and crying so that he couldn't see the faint outline of the path. Finally he fell and lay sobbing for a long time, afraid to move. Then he thought of those men back there who would be hungry tomorrow and the next day without food and he realized that he should have told them how little food there was and it was his fault that they had run out so soon for he had given them a great big shares each day and had not tried to save it. He soon sat up and realized that he had a big job and it had to be done for there was no one else to do it.

He got to his feet and started to run quietly and swiftly, trying not to think of his burning lungs and tired legs. All day long he kept it up, running and walking, and his mind was so intent on what he had to do that he forgot all about the wild animals and snakes, and even the thorns in his feet. Just as the sun was setting he reached the river and without thinking he started through the water. But as he stepped in there was a great rush and splash of water and he saw a huge crocodile coming for him from the muddy depths. He tried to jump to one side but his feet were deep in mud and he could hardly move and in an instant the crocodile had him by the ankle and started to pull him into the water. Never in his life had he known such pain and fear as when those cruel teeth closed on his leg. He screamed at the top of his voice for help and fought desperately to cling to the muddy bottom but there was no help for he was far below his village and the next village was around the bend of the river. Slowly his hands slipped through the mud as he frantically searched for something to hang on to and save himself. But the crocodile slowly backed into the deep water and soon Omot's head was under and he was fighting to hold his breath. He felt his end was near and he could do nothing. Then there flashed into his mind those men back in the forest, and his father there too, expecting him to bring the grain back to them the next day and he woudn't be there and they would have to go hungry. Perhaps they would have to walk back to the village for food; perhaps they would have to give up making the canoe, for the time was short before the rains came and the men couldn't work or sleep away from home. All these things flashed through his mind as he was being pulled under by the crocodile and he felt that he would soon be in the crocodile's stomach. He even wondered how it would feel to be there and wondered if he would be dead before the crocodile swallowed him.

Then he realized that he couldn't die; those men were depending on him; they were waiting for him to bring food. He suddenly thought of what an old man had once told him about crocodiles. He had said, "If you ever are caught by a crocodile get your fingers in its eyes and try to tear them out and it will let you go." He had but a second to try and the pain was terrific as he turned his body and felt along the crocodile's head—it was horrible feeling its head, with his hands and he even felt his own foot sticking out of the crocodile's mouth, and it didn't feel like his foot, somehow. Then he found its eyes, first one and then the other, and he dug his frantic fingers in between the eyelids and tried to get them around the eye balls just as everything began to go black.

He didn't know what happened but suddenly he found himself on top of the water and swimming for the shore and his own bank of the river too. His leg nearly killed him as he kicked it in the water but visions of that crocodile again catching him gave him strength and he made the water fly. Soon he reached the bank and with a sob of pain threw himself out of the river and fell into the grass. He was writhing in the pain when he heard someone call. Soon two men from his own village were bending over him and helping him up the bank. He sobbed out his story and one of the men ran for help. As they carried him into the village he had the joy of seeing some of the women already preparing grain to send out to his father and the other men, and some men gathering together their spears and clubs ready for the journey. And he knew his mission had been accomplished. He had got through and best of all he had conquered his fears. He felt himself a man.

It is only an anti-climax to know that he came into the Mission to have his leg dressed and tell his story. And two days later he had the supreme joy, which only an Anuak can experience of eating the very crocodile which had once tried to eat him. For the missionary had seen to it that that beast had tasted his last human flesh.

Universal Military Training

Events which have occurred regarding Selective Service during the fall and winter months have tended to dull the awareness of the renewed effort being made to enact peacetime conscription. The draft holiday which has been declared since September is still operative. Leading Congressmen have declared themselves opposed to the present Selective Service act. The United Nations Organization has developed and issued plans for world disarmament. The new Congress is reported to be cool to the idea of conscription.

All this makes it seem a foregone fact that with the end of March, conscription will no longer be a law. However, this only presents one side of the picture. At the same time, there are many forces operative which favor conscription. The fear of Russia which has blackened newspaper headlines for more than a year. The appointment by President Truman of a Universal Training Commission most of whose members have in the past been outspokenly in favor of universal military training. Incidentally, those from the fields of religion and education, Dr. Karl T. Compton of the Massachusetts Institute of Technology,, Dr. Daniel A. Poling, editor of the **Christian Herald**, and Dr. Harold W. Dodds, president of Princeton University do not represent the overwhelming opinion in those two fields opposing any type of conscription. The work of the War Department during this period has been that of developing plans and preparing itself to carry through a Universal Training Act. The appointment of General Marshall to the Secretary of the State post would indicate that the military is both influential and active in realizing its program .

The significance of peacetime conscription in America for those who have no religious principle opposed the military way hardly needs emphasis. For one thing militarism and tolerance have not been very good room-mates, traditionally. A rising militarism has almost always meant a rising opposition to those who do not fall in line. In the past it has been America's tradition to frown upon militarism. The rise of militarism would likely see opposition to wars frowned upon. Where a certain amount of lee-way would be offered for those who cannot follow the military, a rising militarism would by necessity have to stamp out dissension. Germany, France, Russia, Italy, Japan are illustrations of the point.

One need hardly mention the far-reaching effects a well-armed nation would have upon other nations starting the age-old cycle of arming—once it was clubs, then bows and arrows, then guns, and now atomic bombs!

In these circumstances, the awareness of developments, the urging of Congressman to make decisions which place emphasis on a spirit of peace and the prayers and concern of the people of the church is deeply needed. Can our action be the fruit of the deepest Christian concerns and thus be fruitful, staunch, sure? These are days of decision.

The Jew, a Neglected Person

by Richard M. Blackburn

It was tea-time at UNRRA Accommodation Center in Tricase, Italy. Together, I sat with our Senior Medical Officer—a Polish—Jewish refugee doctor. We conversed about various subjects of interest—world conditions, Poland's economic status, Paris Peace Conference, and ended on the outcome of this sinful war.

He told me in his convincing English how he lost his home, medical equipment, money; then he paused . . . . "My precious, beautiful, lovely companion was killed. Now I'm alone and have no country." He added, "The best of the Jewish people were killed; the worst remain. The Jewish people are hated in Europe."

I told him how I would like to help . . . . how the

Richard Blackburn is a relief worker under the M.C.C. He served over four years in C.P.S. and volunteered to do relief work upon being released.

Mennonite people of the U. S. A. and Canada have entrusted to us relief, aid, welfare . . . the bringing of joy, peace, and happiness to others. I further explained the policies and principles of the MCC and other Protestant denominations. Then he said, "The Mennonites have the right religion." With sorrow, I noticed him blink his eyes to hold back the tears.

With a heavy heart I left for my work in the welfare office . . . . looked across the beautiful Adriatic Sea . . . . rejoiced once more that, many miles to the west, I have a country called U. S. A.; and . . . . waiting there—neighbors, friends and loved ones.

One small, yet ever large injunction—PRAY!

Items of Interest

When Harry Martens of North Newton, Kansas, left the work at La Plata, Puerto, Rico, he received a letter from Governor Jesus T. Pinero of Puerto Rico expressing great pleasure with the work being done in Puerto Rico and the hope that the work would continue. Governor Pinero stated that while he was "talking to a family in the community (of La Plata), they told me that it seemed to them that the members of your group . . . . "must have come from heaven." Every encouragement was given that the Puerto Rico work be continued.

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Eighteen representatives attended the annual meeting of the Young Peoples Union Council which was held at Newton Kansas, February 8-10. This is the second annual meeting of these representatives which were invited to come from all districts in the U.S. and provinces of Canada in which the General Conference is represented. The Council discussed plans for the future of the Young Peoples Union program.

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The National Christian Council of China had its first meeting since the close of the war. At this meeting it approved plans for a three-year nation-wide movement for evangelism which is to be launched in 1947.

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The October issue of **India Calling** states that in the southern part of the mission field in India, the Phuljhar area, there have been six hundred baptisms in nine months, and the growth is so phenomenal that these figures are already out of date.

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The National Association of Biblical Instructors held their annual meeting recently at which they reached the conclusion that scholarly research in the field of religion lags far behind studies in the physical and social sciences. This lack of research was evident not only in Biblical studies but also in psychology and sociology or religion. The reason for this failure, it was felt, is due to the lack of freedom granted the religious scholar. His work is unduly prescribed and outlined in such a way that existent opinions and information cannot be questioned.

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The conscription issue is again making its appearance. News from Washington indicates that there is a general agreement that the draft act should not be continued. This position is taken by those who had ardently supported the draft last summer. In place of the present draft act, however, the proposal is made that provision be made for universal service which is, merely, a nice way of saying that conscription should be continued. Apparently it is felt that there is a better chance of obtaining conscription by using this new term.

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In a recent poll, it was revealed that nearly one-half of the population of Italy wants to migrate to some other country and establish their permanent residence there. About 40 per cent of the those who want to leave desire to come to the U. S.

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In the last twelve years, the financial outlay for public education has risen 12 per cent. In the same period, national income has risen 400 per cent. The National Education Association also pointed out that in the same period the carefully selected, fully qualified teacher is being replaced by poorly trained, makeshift teaching personnel; 138,000 persons holding emergency certificates are now in the classrooms.

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The second native of India to become a Bishop in the Methodist Church, Shot K. Mondel, is in the U.S. touring the country speaking to large congregations.

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The British Colonial Office will spend one million pounds during the next ten years for the training of native Africans for administrative posts at the highests levels. In the past, although equality was granted native Africans in theory, they had no chance for such offices in competition with better-educated whites. (WP)

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The mechanization of farming in America is continuing apace. Where there were eighty-five thousand tractors in 1918, there are now two million on American farms. The production per farm worker is twice what it was in 1910. It is expected that where 18 per cent of the population is farming now, in the future this will be reduced to 10 per cent. Only 75 years ago, America was predominantly an agricultural nation and now it is ever becoming more completely industrial! This has had widespread effects including the migrant laborers, the large movement of negroes from the South to northern cities, the vast population increase in California from six to ten millions in five years has this as a large source of population. At present, the movement to California is going on at a rate of fifty thousand a month.

RELIEF

Material Aid Shipments

Shipments leaving port during the last half of January for overseas, included 689 bales of clothing, shoes and soap which was destined for the Berlin Displaced Mennonites. To the Mennonite Unit in Poland were shipped 9 tons of clothing, bedding and shoes, and 42 tons of assorted foods. All of these goods originated at either Glick's Cannery, Smoketown, Pa., the Mennonite Clothing Center at Ephrata, Pa., or the Silver Springs Warehouse at Silver Springs, Pa.

Thirty-four tons of assorted foods were shipped from the Mennonite Food Warehouse at Kalona, Iowa, to the Mennonite Child Feeding Unit located at Kiel, in the British Zone of Germany. Twenty-eight tons of assorted foods were shipped to the Kiel Project from the Food Warehouse located at Kitchener, Ontario. Kiel also was the destination of sixty tons of Ralston cereal.

Twenty-one tons of clothing, bedding and shoes were shipped to the British Zone of Germany for CRALOG distribution.

Releif Worker Departures and Arrivals

Elizabeth Boehr, of Bluffton, Ohio, and Ralph Gunden of Goshen, Indiana, left on February 6 for relief work in Austria.

Ellen Peachy arrived at Antwerp, Belgium, on February 4. Brother and Sister C. A. DeFehr reached Asuncion, Paraguay on February 2.

CARE Packages

During recent weeks between three and four hundred CARE packages orders have been processed weekly through the Akron and Kitchener offices. CARE continues to be an effective, reliable channel through which food can be sent from a particular individual or group in North America to some PARTICULAR INDIVIDUAL who may be in need in any one of a number of countries abroad. CARE, however, is not a relief organization. It is not, nor claims to be, an organization for efficient distribution of food to needy folks in general. Any cash for general relief purposes can therefore be much more efficiently used in meeting relief needs when sent through regular MCC channels.

Additional Workers Needed at MCC Headquarters

Stenographer, bookkeeper, accountant, research assistant, several for general office and clerical service, two particularly qualified in both German and English.

Anyone interested, probably available, CALLED to serve the church at MCC headquarters for a year or more, write to Mennonite Central Committee, Akron, Pennsylvania, for allowance, terms, etc. Recommendations or advice of anyone probably available also appreciated.

At a time when the whole world is torn by hatred, strife, and dissension, it is tragic that we, as Friends, cannot give a clear demonstration of Christian fellowship. How can we hope to heal the world's divisions when we are seriously afflicted with the same disease? —**The American Friend**

"What we need is a religious education that will make Christianity Christian. The Christianity we have is not Christian enough to change our world from a human slaughter house to a human brotherhood.

"Christianity has not failed. It has never been tried. This has been said before. But it was never so evident as it is today. Not even has friendship been tried in international relations except for selfish ends."—J. L. Kesler in College News and Views

Bethel College Bible Week Speakers

DR. FREDERICK K. STAMM

Dr. Frederick K. Stamm is widely recognized as one of the outstanding preachers in America today. He is known to millions of Americans through his "Highlights of the Bible" program, broadcast on Sunday morning from 9:00 to 9:30, during the summer months over a coast-to-coast hookup of the National Broadcasting Company. These programs have been broadcast for the past sixteen years.

For a number of years Dr. Stamm served as pastor of the historic Clinton Avenue Congregational Church in Brooklyn. In 1925 he served as exchange pastor for England and Scotland. Since 1843 he has served the First Congregational Church of Chicago, one of that city's oldest and largest churches.

Dr. Stamm is widely known as a writer, being a frequent contributor to such magazines as the Readers Digest, The American, Good Housekeeping, Christian Century, Forum, and many others. He is the author of a number of books, among them the Conversations of Jesus, In the Shadow of the Cross, Seeing the Multitudes.

Bethel College feels itself exceedingly fortunate in

being able to secure Dr. Stamm as one of its Bible lecturers.

DR. FLOYD E. MALLOTT

Dr. Floyd E. Mallott, Professor of Old Testament and History at Bethany Biblical Seminary, has a rich background of experience prior to his present position in the seminary. He served several terms as a missionary in Africa. When health conditions compelled discontinuance of his work he served as pastor of a Brethren Church in Michigan.

He has done extensive research in Church of Brethren history. In fact, he is recognized by that church body as its outstanding historian of the present day.

Bethel College considers it a high privilege to have Dr. Mallott serve on its Annual Bible Week bringing messages from the pages of church history.

Jottings

—First Church of Christian Mennonite, Moundridge, Kansas: The C. E. sponsored the Bethel A Cappella Choir at the high school auditorium in a sacred concert to which the Moundridge community was invited on Sunday evening, January 19. A social hour was enjoyed by the choir and the C. E. members. Hamburgers, hot chocolate, coffee, potato chips, and cookies were served.—Mrs. Myron G. Stucky, Corr.

—Zion Church, Kingman, Kansas: Rev. J. H. Epp, pastor, was honored on the afternoon of February 2 with a celebration of his seventieth brithday. Church members came together, and with friends and relatives of Rev. Epps from a distance, celebrated the occasion. Rev. A. J. Dyck of Inman, Kansas, was the guest speaker. The event was climaxed with a reception served in the church basement.—Corr.

—First Church, Paso Robles, California: On January 22 we had the pleasure of having Mr. Erwin C. Goering and Mr. Harry Martens in our midst. The colored slides on Puerto Rico, as well as the talk by Mr. Martens, were enjoyed by all present. From January 28 to February 2 we had the privilege of having Dr. H. Framer Smith, Bible teacher, author and conference, speaker, with us. The first four nights we had Bible studies on I John. Sunday morning and eveing he brought to us inspiring messages. The evening service was based on John 3:16.—Gus Toevs, Corr.

—Zion Church, Elbing, Kansas: The organization of our youth, under the supervision of a recreational director, has proved a great blessing during the past year and a half. Besides meeting for monthly social gatherings, they have organized a Bible study class. Each month the director appoints a new committee to provide entertainment and to arrange for refreshments.—Mrs. Louis A. Jantzen

—Bethel College Church: Our guest speaker on Sunday morning, February 9, was the Rev. Floyd Nunley, minister of the Colored Methodist Episcopal Church, Newton. His sermon for Race Relations Sunday, mentioned some of the problems the negroes meet constantly in our community.—Eldon W. Graber

—Saucon (Pa.) Mennonite Church, February 2: Miss Blank from Quakertown was our guest soloist. She sang several selections during our worship services. During January the interior of the church was repainted. The picture that was received on our 211th anniversary of the Frank Kamer adds to the beauty of the church—Kathryn Mumbauer, Corr.

—Bergtal Church, Pawnee Rock, Kansas: The local relief committee reports $2,730 for European relief in a recent drive. Arnold Jansen, Canadian ministerial student at Bethel College, filled our pulpit both morning and night on February 2. The young people have planned an interesting series of C. E. programs. The Sunday School has a new superintendent each Sunday while our regular superintendent is on an extended vacation trip.—Mrs. John Dirks, Corr.

—First Church, Berne, Indiana: On Sunday evening February 2 the Women's Missionary Society of the church celebrated its sixtieth anniversary. Mrs. J. R. Duerksen of Newton, Kansas, missionary to India, was the speaker. This society was started by the late Rev. S. F. Sprunger, former pastor of the church, with thirty-three members. At the present time the membership has reached nearly six hundred. The records show that during the fifty-eight years that statistics were kept, 1,125 quilts and 665 comforters were made, which were sent to missionaries, hospitals, etc., and $41,580 was given in cash.—Martha Gilliom, Corr.

—First Mennonite Church, Fredonia, Kansas: At our annual meeting, January 12, 1947, we decided to support regularly, some institution, such as "Grace Bible Institute" or "Go Ye Missions," by special offerings. After the meeting a small string instrumental group, consisting of ten members, was organized.—Mrs. Alvin Schmidt, Corr.

—First Church, Monroe, Washington: February 4 Irwin Goering, repersenting Bethel College and Harry Martens, representing the Relief Board, showed slides and told something of the fruits and generous giving and prayers of our churches in behalf of the cause of relief in Puerto Rico.—Mrs. George Kopper, Corr.

REFUGEES MOVEMENT TO PARAGUAY

Prayers were wondrously answered as the ship "Volendam" finally left Europe on February 1, bound for Buenos Aires with 2,311 Mennonite refugees aboard. This movement represents the fruits of many months of concern and work in making all of the necessary arrangements.

This group of 2,311 refugees who are now on the high seas, consists of 320 persons who had been in Holland, about 1,065 from the Munich area (in the American Zone) of Germany, and 926 from Berlin, Germany. So far it has not been possible to secure exit permits for any of the refugees located in the British Zone of Germany.

The "Volendam" is scheduled to arrive at Buenos Aires about February 21 or 22. From that port the group will be taken northward to Paraguay via railroad or river boat. Brother C. A. DeFehr has arrived in Paraguay and will be in charge of receiving these refugees at Buenos Aires, arranging for transportation to Paraguay, and helping them to become settled in their new homeland.

In addition to this group of 2,311 who are on the way to Paraguay, an estimated eight thousand or more Mennonite refugees remain in Europe. Effort is being made to find places where these may also migrate and settle permanently. —M.C.C.

—First Church, Nappanee, Indiana: Last Sunday evening Willard Smith of Goshen College showed pictures and gave us a message on his two years work in Paraguay for the M.C.C. The Missionary Society sent in 610 quilt patches, 35 spools of thread, 10 packages of needles, 4 girls dresses and 1,614 religious pictures to be sent to India. Our pastor attended the Indiana Pastor's Conference last week at Indianapolis. He attended a mass meeting of eleven thousand to hear Pastor Niemoller of Germany. Next Sunday evening Adele Haddad, a Syrian girl of Goshen College, will speak to us.—Mrs. Loyal Corwin.—Corr.

—First Church, Pretty Prairie, Kansas: We were happy to have with us Sunday February 9 Rev. Waldo Flickinger of Alsen North Dakota, (formerly of this church), to bring us inspiring messages at morning and evening services. Rev. Flickinger was returning home from a conference in Oklahoma and stopped to visit his home church and relatives.—Ralph Krehbiel, Corr.

—First Mennonite Church, Reedley, California: Irwin Goering and Harry Martens from Bethel were with us this weekend in the interest of the college and the Puerto Rican project. On Sunday evening pictures were shown. A Bethel College Fellowship Dinner was served to ninty people on Monday evening. Dr. Marden Habegger was toastmaster. Besides the Bethel representatives, the men's chorus of the church and a girls trio composed of Carol Eymann, Imogene Kroeker and Marjorie Reimer had a part on the program. The Refugee Resettlement Plan was presented to the church on Sunday morning. Committee members are busy estimating and soliciting for our share of the project. The Sunday School collection of fifty-six dollars is to go for equipment for Dr. Dester's hospital work in India. Next Monday evening the Reedley Hospital Association is having a dinner in our church social hall. Members of our Worthwhile Circle serve these dinners.—V. E. Corr.

—Immanuel Church, Delft, Minnesota: We had prayer services January 5-7. The topics given by our pastor, Rev. Graber, were: "The True Worshiper." "The Secret of Believing Prayer." "The Holy Spirit and Prayer," and "A Life of Prayer." January 19 Mr. and Mrs. P. R. Klaassen observed their Silver Wedding Anniversary. The speakers were Rev. Lando Hiebert and Rev. Victor Graber. January 20 our church had a special business meeting at which time the congregation decided to support Miss Adeline Fast, who is a missionary candidate to Africa. Another of our members, Miss Juanita Smith, is looking forward to going to Ecuador as a missionary .—Linda Wall, Corr.

—Inman Church, Inman, Kansas: Rev. and Mrs. J. E. Kaufman have accepted a call by the M.C.C. to go to Brazil, South America. Their field of service will be among a group of Mennonites who have settled around Soa Paulo. They will dispose of their property in Inman at an auction sale Saturday afternoon February 15. The parents of Viola Duerksen, who left for Paraguay, January 24, received word that she arrived in Asuncion the following Monday. She made the trip by plane.

—Newport Church, Newport, Washington: The Junior Aid girls gave a play and program on February 2. A collection was held for the orphans in India they are supporting. The men of the church have been busy cutting logs to saw into lumber for a parsonage.—Mrs. Henry Hiebert, Corr.

—Arlington Church, Arlington, Kansas: Dr. H. A. Fast of North Newton was with us Sunday morning, February 2. He gave us a vivid picture of the relief work being done by the Mennonites in many parts of the world. We were happy to have Rev Ronald von Riesen here again to bring us the morning message on February 9.—Mrs. Lester Ewy, Corr.

HEADQUARTERS OFFICE CORNER

Recently our office received the following letter:

Mennonite General Conference Headquarters,
Newton, Kansas

In 1922 father ——— loaned $——— to the Canadian Colonization Board. Father has died, and we children had forgotten. This has now been paid back in the sum of $———.

We as a family feel that it would be in keeping with father's spirit to donate this sum to relief of Mennonite Refugees to Buenos Aires, as from the——— estate.

Sincerely yours,

———

We believe this letter shows a fine spirit and may be an encouragement for others to devote larger shares of their earthly goods to this relief undertaking.—Walter H. Dyck, Office Manager

Renew your "Mennonite"
It renews **YOU!**

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

—Grace Church, Dallas, Oregon: The young people gave a program at the Pratum church on February 2. Our pastor attended the Council of Boards Meetings at Newton, Kansas. He also brought the Sunday morning message at the First Mennonite Church of Newton. Rev. J. M. Franz brought the morning message on February 9 in the absence of our pastor. Rev. F. F. Wall, pastor of the M.B. Church in Winton, California, was in our services Sunday night,—Mrs. Dave Balzer, Corr.

—First Church, Hutchinson, Kansas: Our church choir is rehearsing an Easter cantata anticipating the rendition of "The Easter Sunrise Song." The men's chorus gave a program in the Berean Baptist Church of this city Sunday evening February 9. The Sunshine Bible Class is being conducted on Tuesdays from 4 to 5:15 P. M. instead of Wednesday nights. Attendance at the Sunday morning worship services is very encouraging. We recently tried to visit all of those people who worship with us from time to time but do not come regularly.—Mrs. J. S. Friesen, Corr.

—First Church, Geary, Oklahoma: Reports at the annual meeting showed that the church had given over $1300 for missions and relief. The Ladies Aid Society is meeting regularly every first Tuesday of the month. Rev. Abe H. Peters was able to visit most of the members of the church during his short stay during the Christmas vacation.

—Brudertal Church, Hillsboro, Kansas: The marriage of Randolf Penner, member of this church to Luella Tieszen of the Bethesda Church near Marion, South Dakota, took place on December 29. Rev. E. J. Miller, Field Secretary of our Seminary in Chicago, conducted a week of meetings January 19-24 in our church on the theme of "Prayer." His subjects were: "Prayer, a Lost Word," "Why Believe in Prayer," "God's Will for Us," "A Man of Prayer," "United through Prayer," and "Prayer and Your Troubles." An offering was taken for the Seminary. Rev. Robert Tully, Director of Physical Education at Bethel College, was the speaker of a series of union Sunday evening services, which were held in our church on Sunday, January 19. Johann Hilverda, Dutch student at Bethel College, preached the sermon for our Sunday morning worship hour on January 26. The Young People's C. E. of our church invited the European students now attending Bethel College, to give a program in our church on Sunday evening January 26. They also invited the young people of the Hillsboro and Johannestal churches. For lack of room in our church this program was given in the Hillsboro high school auditorium. An offering was held on January 26 for relief, the money to be used to help bring the first shipload of refugees to Paraguay.—Miss Katherine E. Nickel, Corr.

—**Sister Aganetha Fast** writes that beginning with February 17 her new address will be 3435 West Van Buren, Chicago 24, Illinois.

—First Church, Allentown, Pa. Sunday afternoon February 2, 20 per cent of our Sunday School membership participated in a service for the guests of our Old Folk's Home at Frederick. The climax to a spirited song service was the hearty singing of the chorus, "Leaning on the Everlasting Arms," by the guests themselves. They sang with deep conviction. After the service, one group sang and prayed with those who were confined to their rooms, while another group went on an inspection tour of the heating system, the new freezer locker, and a new loud speaker system. We were impressed with the friendliness and pleasant rivalry which prevails among the guests and those in charge and the efficiency with which the home is run.—Mrs. LeRoy Weidner, Corr.

—First Church, Sugarcreek, Ohio: The men of our Sunday School purchased an electric ironer which will be sent to the Seminary in Chicago. Mr. Carl Lehman of Bluffton reported that the value of our canning for the college last fall amounted to forty dollars. Six of our number are attending a teachers' leadership training school at Dover. The school meets six Monday evenings throughout January and February, making a total credit time of twelve hours. Our church has the following events scheduled for the coming spring season: March 11, Church Family Night; March 16-23, Pre-Easter services with Rev. Ed Miller of the Mennonite Seminary as our guest speaker: March 30, Palm Sunday—baptism and reception of new members: April 3, Holy Communion; April 6, Easter, play by the young people on Sunday evening; April 13, two European students from Bluffton College will be with us for morning and evening services; April 19-20, Tri-Church Youth Conference at the Wadsworth Church.—Wiley McDowell, Corr.

—Rev. A. J. Neuenschwander, Secretary of the Home Mission Board, writes that the address of Rev. and Mrs. H. Albert Claassen is 35 Hastings Avenue, Toronto, Ontario, Canada.

—The Annual Sunday School Convention of the Western District Conference will meet at the First Church, Newton, Kansas, April 20.—Elfriede Regier, Secretary.

—First Mennonite Church Philadelphia, Pa. At pressent a small, but faithful, group of ladies meets at the church on Wednesdays to sew for relief. Their accomplishments for 1946 were as follows: 1,100 pounds of clothing sent to the M.C.C. at Akron and directly to Holland, including 328 new garments, 5 blankets, 3 afgans, 13 comforters and reconditioned garments. Also sixteen dollars was sent for shoe repairs. Our Intermediate C. E. recently sponsored the showing of the colored sound motion picture, "The Missing Christians." The auditorium was filled and at the close of the service some signified for prayer in their behalf. The Sunday School mission offerings for the first quarter of the fiscal year totalled $158.69.—Mrs. H. S. Weiss, Corr.

The Mennonite

Volume 62 February 25, 1947 Number 8

The Sailing of the "S. S. Volendam"

as reported by Magdalen Friesen and Marie Brunk, M. C. C. relief workers

In the bitter cold of the last days of January the hopes and prayers of some 2,300 Russian Mennonite refugees came to realization when they embarked on the S. S. VOLENDAM for Paraguay — the land of promise.

For months previous to this move negotiations had been carried on almost daily with military officials, consulates, and shipping companies. The three processing centers — Berlin, Munich and Holland — were beehives of activity with the preparation of the refugees for migration. Our people in Germany had to be screened politically, receive papers of identification and undergo a medical examination. Complete data concerning each person had to be typed regarding his family group, birthplace, birthdate and occupation. The typing of these lists took endless amounts of time.

The week previous to the sailing of the VOLENDAM, MCC trucks collected baggage from the various communities all over Holland in which our people were living. Three days before departure trucks, busses, trains and cars brought the refugees to Rotterdam. The weather was frigid and we were much concerned as to how our people would fare in the back of the trucks; but thanks to the blankets which had been sent along, the people arrived in only a semi-frozen state—at least they were still able to smile when they jumped off the trucks. A number of our MCC people had gone to Rotterdam to help with the embarkation procedures so the people could board ship without unnecessary delay.

The first two passengers to enter the ship demonstrated most effectively the wide range of persons seeking a new home in a new land. Great care had been taken to have an old grandmother of eighty-four years arrive at the ship in good physical health. Despite every precaution, she suffered what seemed to be a slight stroke enroute from Amsterdam to Rotterdam and had to be carried to her room in a semi-conscious state. The second passenger was a tiny baby who had just been removed from a hospital and was transported to the ship in a basket. A glance through the cellophane window of the basket indicated that the baby was most satisfied with the course of events.

All 329 Holland passengers had arrived and after a few hours of anxious waiting for the last baggage, the ship set sail at 5:00 P. M. on January 28. Strains of "So Nimm Denn Meine Haende" floated out across the water to the Dutch and American friends on shore who were waving a last farewell. The response came back "Blest Be the Tie That Binds."

The first night out at sea we made an inspection of the quarters of our passengers from Holland. We found the elderly people comfortably accommodated in small fifteen-passenger cabins. Women with small children also received the same accommodation. Going below we found mothers tucking away their children in the stationary beds of a huge dormitory room housing over one hundred persons. Proceeding to the rear end of the ship we found another large room in which the younger women and girls were rocked to sleep in hammocks. The men and boys had similar quarters. With the exception of persons staying in smaller staterooms, everyone—troop-like fashion—ate in the same rooms in which they slept. The food on ship was excellent and was particularly appreciated later by those passengers from Germany who had been existing on slim rations.

Weighing heavily on our minds during this trip to Bremerhaven was the news that we had heard that there was little or no hope for the Berlin group to join the trek to Paraguay. Because of the improbability of Peter and Freda Dyck's accompanying the VOLENDAM to Paraguay, hasty last minute preparations were made for Siegfried and Margaret Janzen to accompany Evangeline Matthies and ourselves to Bremerhaven. It might be added that special meetings were held in the MCC units in Holland when the gravity of the Berlin situation was known.

Our journey to Bremerhaven was so swift that upon arising from the dinner table the following evening, we were greatly surprised to find the ship docked in the harbor. As we rushed out on deck, our eyes fell on the train from Munich, and its human contents spilling out all over the shore and calling in joyous recognition to friends aboard the ship. Peter Dyck was also there and came on board immediately. His grim face dashed away the last hopes we might have had concerning the release of the Berlin group.

After consultations between ship officials and group leaders, it was decided to take the Russian Mennonites from Munich aboard ship that same night. The journey had been long for many of these people. Numbers of them had left their place of residence on Sunday in order to meet the military train in Munich which was to take them to Bremerhaven. Camp officials were highly pleased with the orderly manner in which our people entrained. They stated that the boarding of our 1,071 Mennonites was conducted much more smoothly than that of another group of twenty refugees. Our people followed instructions to put all their luggage in the baggage car so literally that the camp leader was alarmed when she made her rounds and found that they had no baggage on which to sit. Our refugees assured her that the discomforts of the box-car trip from Munich to Bremerhaven were inconsequential in the light of other events. Namely, the threat of return to Russia had again become vivid for them when the Russian officials were present at their political screenings with the United States officers.

The Munich group left on Monday night, January 27 and arrived at Bremerhaven at 2 o'clock on Wednesday afternoon, January 29. They were taken on board ship the same evening. The long, tedious period of waiting to be assigned sleeping quarters was alleviated by steaming cups of coffee which were handed to every passenger upon entering the ship. It was below zero weather and the fingers of many of the people were so cold that they could hardly hold the cups of coffee handed to them. But frozen as their exteriors might be, their eyes were bright with warmth and hope. Crossing the threshold of the ship were the first steps that led them to the beginning of a new life. On entering the ship, one child turned to his mother and said, "Mama, this is just like coming into church." The line of incoming passengers went by so rapidly that we were surprised that it was 4 o'clock when we finally were able to retire.

The captain urged that the ship sail at two o'clock the next day if there was no hope of the Berlin group coming through. Before consenting to the sailing time, Brother Klassen weighed in his mind the actions that had taken place during the past few days wherein the U. S. military had decided not to take the risk of transporting our people through the Russian zone and Peter Dyck had gone to see General Lucius Clay. In the light of this very faint ray of hope, Brother Klassen, after prayerful consideration, stated at noontime that the ship would wait another day before sailing.

That afternoon all of the passengers gathered on one of the decks for a farewell service. Brief messages were given by both Brother Klassen and Peter Dyck. The opening words of Peter's speech, "Now, soon you will no longer be refugees," stirred his hearers to the depths. References to the Berlin group and the apparent hopelessness of their lot caused the entire audience to dissolve in tears. Everyone realized that nothing short of a miracle from God could bring deliverance to these severely tried people. When, in conclusion, the entire group sang "Befiehl Du Deine Wege," one felt a new upsurge of faith in the Power that underlies our life and the whole universe, and a hope that even now that Power might manifest itself in some way. And, dramatically enough, before the song was finished, a call came through from Berlin asking for Brother Klassen and Peter Dyck. The gist of the message was that Russia had granted permission for the Berlin people to pass through their zone. When this message was announced over the loudspeaker, some greeted it with loud cries of joy and others with the silent benediction of tears.

Magdalen Friesen, who is working in the refugee migration program with headquarters in Amsterdam, is from Butterfield, Minnesota, and is a member of the Bethel Mennonite Church, Mountain Lake, Minnesota. **Marie Brunk** is a member of the Cottage City Mission at Cottage City, Maryland. Both of these workers were present when the **Volendam** left Rotterdam and when it left Bremerhaven.

Peter Dyck made immediate preparations to leave for Berlin. Siefried Janzen went along to remain in Berlin and tie up the loose ends of the D.P. work there.

In the meanwhile Freda Dyck in Berlin was given a two-hour notice that the refugees should be ready to be moved at eight o'clock. Fortunately the people were all having supper when she received this announcement, so she could notify them of this climactic change in their futures immediately. Because there were no lights, the packing was done in darkness, but they were all finished and waiting at the door by eight o'clock. Only the noise made by the army trucks and their drivers broke the stillness of the night as our people silently made their exodus.

At the Berlin railway station there were high officials ranking from generals on down to see the departure of the mysterious refugees. Oh yes, they were publized. The night before a voice on the radio had announced, "A Dutch ship, carrying Mennonites, had arrived at Bremerhaven, to take on additional Mennonites. Where they come from nobody knows. Where they are going nobody knows. It is a great mystery." A train of forty-one box-cars was waiting at the Berlin station to transport our Mennonites to Bremerhaven. Straw, stoves and blankets had been provided for their comfort. However, most of the stoves refused to burn properly and succeeded chiefly in giving off great quantities of smoke during the long, cold journey. Peter Dyck arrived in Berlin just shortly before the train left and was able to accompany the people to Bremerhaven. It was a long and tedious trip through the Russian zone, due to the fact that there is only one track between the Allied zones and Berlin. Many long hours were spent waiting on side tracks. It seemed to be an interminable journey and finally ended when the train pulled in next to the VOLENDAM at 2:30 Saturday morning. The rest of the freezing night was spent in the cars, the people getting colder and colder. One baby contracted double pneumonia on the way and was brought into the ship during the night, but despite all efforts she died at seven in the morning. Another person died because of a heart attack during the trip.

Saturady morning dawned, as bitterly cold as previous mornings had been. Aged grandmothers and travel-worn children were helped aboard ship by MCC workers. Many of the helpless were taken on stretchers. As on the previous occasion, the passengers were given a hot cup of coffee on entering the ship. Ragged bedroom slippers and thin shawls and coats gave evidence of the long period of deprivation suffered by these people. They were a perfect example of the type of refugee you see on posters. But in spite of their shabby exterior, they were unspeakably happy to be on board the ship and on the way to a place they might again call home.

This departure was not without its moments of drama. We were told by one woman from the Munich group that she had not seen her husband, who was of the Berlin group, for sixteen years. Also this departure had its times of intense pathos. A young man from the Munich group, whose wife and child were with the Berlin group, left the ship to return to Munich shortly before we received the joyous news that their release had been granted. He could not be reached in time to return, so his wife and child went on without him. Also there was the case of a German Mennonite woman who had been engaged to be married to a man in Paraguay and now finally, after all these years, had the opportunity of joining him. There were several cases of mothers who had children in the British zone of Germany, who could not be processed in time for the migration. Their short meeting before the departure of the ship only accentuated their tearful farewells.

Last minute details were so demanding that the MCC workers barely made their exit from the ship in time for the departure which was set for 3:00 P. M. February 1. Our hearts were overwhelmed with awe, as from the shore we gazed upon this shipload of eager, thankful faces which were turned for the last time upon the shores of a land where they had suffered untold fear and deprivation. We could not help but think of the analogy of this group with the departure of the children of Israel from Egypt. Once again God had heard the prayers of His children and made possible their deliverance. The last sounds coming to us from the slowly departing ship were again the deep abiding faith expressed in "So Nimm denn Meine Haende" (Take Thou My Hand O Father).

A Reprint from "The New York Times" of February 15

MENNONITE ISSUE IN GERMANY ENDS

Soviet Permission to Depart Obtained by Gen. McNarney After Threat of Shootings

By Dana Adams Schmidt

Frankfort on the Main, Germany, Feb. 14—With 2,100 Mennonites from the Soviet Union near Paraguay, United States officials disclosed today a dispute that had preceded their departure from Germany.

According to the United States officials, Marshall Vassily D. Sokolovky had insisted that the Mennonites were Soviet citizens who should have been repatriated under the Yalta Agreement. They added that Russian authorities had said they would resist to a point of shooting any attempt to move 800 Mennonites from the United States sector of Berlin through the Soviet sector of Bremerhaven.

Only a last-minute personal intervention by Gen. Joseph T. McNarney before the sailing Jan. 31 persuaded Marshall Sokolovsky to withdraw the threat, United States officials said.

General McNarney thus won an argument that had started nearly a year ago when a Soviet liaison officer succeeded in turning back a trainload of 300 Mennonites bound from Munich to Rotterdam.

U. S. Officials Back Mennonites

United States officials had supported the claim of about 10,000 Mennonites who had fled from Russia to Germany that they were as much entitled to protection as the Jews who had fled from Poland.

Of wider significance, however, was the fact that General McNarney had scored a major point in a long-standing struggle over the rights of displaced persons. He followed up this action with a statement that the United States would not forcibly repatriate any nationals, including Russian, even if they had accepted employment in Germany during the war.

General McNarney made it clear for the first time that a Soviet citizen could admit his citizenship and still legally remain in the United States zone of Germany.

Henceforth there will be no reason, at least officially, why the many Soviet citizens known to be hiding in displaced persons camps by posing as Poles, Ukrainians or other nationals should not openly declare they were unrepatriable Soviet citzens.

The emigrating Mennonites are descendants of those whom Empress Catherine of Russia invited from Prussia and the Netherlands to develop the Ukraine in 1788. She granted to them many special rights, including perpetual exemption from military service and the right to leave the country at any time.

Claim Russian Oppression

According to Mennonite accounts, their worst difficulties began in 1930 when they were expropriated, arrested and deported to Siberia in large numbers because their prosperous farms branded them as Kulaks, they resisted communism and refused to renounce their desire to leave Russia.

The Mennonites estimate that 30,000 out of a community of 100,000 perished. When the Germans invaded the Soviet Union, Mennonites, still refusing to bear arms, were rounded up and deported to Siberia, along with the Volga Germans. The Germans gave many of them an opportunity to leave, which they seized.

Some later made their way through the Balkans and Czechoslovakia to the United States zone of Germany. A few have slipped away from Siberia to China.

College and Seminary News

BETHEL COLLEGE

The final session of the annual "School of Missions" sponsored cooperatively by the Bethel College Mennonite Church and the Student Christian Association was held February 16. This year "India" was chosen for study during six consecutive Sunday evenings. Members of the local church and students gathered together at five-thirty for a light lunch. Then the group divided into classes for Juniors, Intermediates, High School Students, College Students, and Adults. At seven-thirty these classes adjourned and reassembled together in the Student Union room for illustrated lectures and discussions. This plan has become an effective means of intensifying and extending the mission interests of our college community. We have been fortunate in having quite a number of friends who have been in India participate in the leadership of this "School of Missions."

MENNONITE SEMINARY NOTES

Last week, this column told about the study schedule followed by the students on the four days of classes held by the Seminary from Tuesday to Friday. Another part of the student's life is the problem everyone faces of "making ends meet." How is this done?

Recognizing the problems involved in trying to study and earn enough to get along, the Seminary grants scholarships to those students applying for aid. Some of the students serve churches over the three-day week-ends. Some are employed by the Seminary. Several serve in the city missions preaching, teaching, working with the city children, and doing maintenance work. Where possible the wives help out by getting employment.

By practicing frugality (always a wise policy), these various means serve to make it possible to get along. Is it worthwhile to do this? The glow that comes from a more thorough understanding of the meaning of Jesus Christ and the significance of His Church in the world of today, is ample pay for the efforts put forth and budgeting!

RELIEF

Child Feeding Projects

The MCC Unit in the French Zone of Germany is making plans for a child feeding program in the sixteen schools of the devastated city of Ludwigshaven. This will provide five supplementary meals per week to about six to eight thousand of the most needy and undernourished children. The program is to begin about the middle of February.

A similar project of child feeding is already in progress since January 17 at Kiel, in the British Zone of Germany. Here about 5,000 children ranging from 3 to 6 years old are given 300 calorie supplementary meals.

Relief Worker Departures and Arrivals

Fred Swartzendruber of Hopedale, Illinois, and **Menno Fast**, of Newton, Kansas left for Poland on February 14. These brethren will act as Director and Assistant Director, respectively, for the Tractor Operators' Training Unit which is to be located in Poland.

Ernst Harder, who came from Paraguay to this country seven years ago to study in Mennonite colleges, leaves on February 16, with his wife, Ruth Ewert Harder, to return to Paraguay. He will serve at the Asuncion center under the MCC in an administrative as well as pastoral capacity. Sister Harder will do clerical work in connection with the Mennonite refugee movement.

Error

In the news notes released on January 24, the name of Harold Sherk instead of J. W. Vogt should have appeared in connection with the Mental Rest Homes Advisory and Planning Committee.

European Agricultural Rehabilitation

Ben Bushong, who has been helping to arrange for donations of money and livestock through the Brethren Service Committee, for the purpose of rehabilitating European agriculture, has gone to Europe to ascertain the effectiveness of the livestock program in helping to meet the relief needs. Released via Mennonite Central Committee

MEMBERS OF IMPORTANT COMMITTEE

Members of the House Armed Forces Subcommittee, which is studying Universal Military Training, are: Harry L. Towe, Chairman; Dewey Short, Leslie C. Arends, J. Parnell Thomas, Walter Norblad, James E. Van Zandt, R. Ewing Thomason, Lansdale G. Sasscer, Robert L. F. Sikes, Arthur Winstead. Those who wish to write to these men may address them as Honorable Mr. So and So. House Office Building, Washington, D. C.

Board of Publication Presents Budget

Your Board of Publications seeks to serve your Conference through the adequate service of the printed word to facilitate the work of all the various boards. It does this through a series of three weekly papers and three quarterly magazines, and a number of related services, in an attempt to bring unity and effectiveness to the work of every agency.

This range of services is financed, in part, through direct payment of subscriptions, and the balance through contributions. For a period of some years just past by far the larger portion of these costs have been covered by subscriptions. During the last two years new factors have entered which affect the budget of this board in working out its full range of services.

1. **Extended services.**—The personnel and the facilities of the main office have been enlarged. Through these services we hope to render more effective service in the field of mailing, direct publicity, advertising, etc., for the various boards as they seek to avail themselves of these services. In line with this policy the following recommendation was passed at the meeting of the Board of Publication during its current session:

RESOLVED, That the manager of the publication office, in consultation with the Chairman of the Board, be authorized to assist other boards as requested in editing, ordering, and processing pamphlets, books, and similar materials when such assistance is desired, the financial arrangements in each case to be considered as the case demands. Also,

RESOLVED, That the use of the mailing lists be made available without cost to any General Conference Board or Conference Committee except for so-called "direct costs."

2. **Re-allocated costs.**— At a decision of a joint meeting of the Board of Education with the Board of Publication the costs of editing the Sunday School quarterlies, which formerly were borne, for the most part, by the Board of Education, will, in the future, be paid through the accounts of the Board of Publication, in order more perfectly to portray actual costs. This increases materially the amount the Board of Publication will require in its budget.

3. **Increased printing costs.**—Increases in printing costs for the year 1947 are all the way from 14 per cent to 42 per cent, with an average of 30 per cent increase. Not all of this can be borne by the Sunday schools as direct increases in prices of Sunday School materials, or increases in subscription rates, especially not the 100-per-cent-plan, subscriptions.

In the light of the above factors the Board of Publications feels justified in presenting the following budget of estimated income and expense:

Budget of
BOARD OF PUBLICATION
For the Year 1947

Income

Contributions from our churches	$12,000.00
Subscriptions:	
Weekly publications	13,000.00
Quarterly publications	8,700.00
Books (Hymnaries, Gesangbuch, etc)	1,200.00
Merchandise	10,500.00
Total estimated income, all sources	$45,400.00

Expenses

Publication Expense		
Weekly publications	$17,200.00	
Quarterly publications	8,000.00	
Books	1,200.00	
New ventures	1,000.00	
Merchandise	10,000.00	
Total estimated expense, all purposes		$37,400.00
Gross profit on operations		$ 8,000.00
Operating expenses, such as administrative expense, office personnel, office expense, building services, etc.		7,500.00
Net estimated margin of safety		$ 500.00

Special Gift Coupon

( ) I like the idea of an itemized budget.

( ) I want to back up the TOTAL work of our Conference, through effective publications.

( ) Send me more information concerning the work of our Publication Board.

MY SPECIAL OFFERING: $.................. enclosed

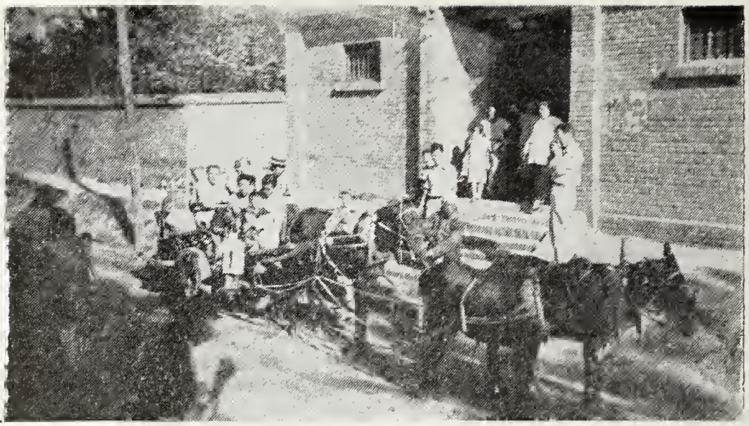
Name ....

Street or Route ....

City (zone), State ....

....

This picture was taken in front of the M.C.C. Unit headquarters in Kai Feng, Honan, China. On the cart are hospital supplies for the first medical center opened fifteen miles from the city. The people on the cart are: Doctor Paul Hu, our General Conference mission doctor, Miss Verna Zimmermann, M.C.C. worker, Miss Elisabeth D. Goertz, and several Chinese helpers. On the steps are Rev. Clayton Beyler (with camera), James and Hazel Liu, and Wilhelmina Kuyf.



by Elisabeth Goertz

I Have Been to P'u Yang (K'ai Chow)!

One verse in the Psalms reads: "Delight thyself in the Lord, and He shall give thee the desires of thine heart. Ps. 37:4. I had always hoped and prayed that I might be allowed to see my old *home* before going back to the U.S.A. Things kept shaping up more definitely all the time. Then last Wednesday (December 4) one of our M.C.C. workers came back from Ch'ang-yuan, where they were distributing clothing to the poor, and said: "Elisabeth, how would you like to go up to P'u Yang?" (They call everybody by their first name here.)

"Oh," I breathed—"is it possible to go *now?*"

And he said, "Yes, James is at Ch'ang-yuan, and he has inquired about the situation. The National troops have entered P'u Yang on Saturday, November 30."

Thursday, December 5, there was a meeting with the UNRRA and CNRRA nurses.

Then on Friday, December 6, Hazel Liu (Mrs. James Liu) and I left early in the morning on a bus for Ch'ang-yuan, forty miles north of K'ai Feng (half way to P'u Yang). There we met the members of the MCC Unit who were giving out clothing to the needy people.

On Saturday, December 7, Hazel, Mrs. Gascho of MCC and I left in a military truck for P'u Yang. (In 1943 Miss Regier and I were taken by the *Japanese* army in a convoy of twenty-three trucks *out* of our station, and now I came back with the Chinese army in a convoy of fifteen trucks *back* to our field!) They brought us as far as Wu Hsing, six miles from our station. We walked that distance. It was a fine day and in three hours we arrived (4 P.M.)

As we turned the corner of our old hospital inn, we were stopped by guards (National army). One of our group (Chinese nurse) explained who we were and went to the gates to see the guards there. We looked around, while we were waiting. You should have seen the sight! Our homes, as well as the hospital, looked like a patient who has been ill for many days,—eyes dark or sunken (windows and doors receded into mere open or sunken spaces). Everywhere piles of broken bricks—well, just devasted yards—that's the sight! Then, everywhere pill-boxes (guard houses)! At the big gate in front of the church many guards and soldiers! We needed to have someone from the local church speak for us before we could proceed towards the gate. Imagine in our own station, ask for permission to enter our own place from the "powers that be"!

Then the greeting. You should have been there really to get the right impression—surprised, happy, still conservative, because their freedom is only a week old and not too steady! We ate our three meals in three different places each day. Slept in part of the women's ward in the hospital on straw and mats. I said we were like birds who settle down to scratch and thus get a bite to eat. Because the eighth route are only some 10-12 li away in the villages and might have spies everywhere it was found to make as little "fuss" as possible in public about our coming. The folks said they were breathing naturally now for only a week, the new money CNC was strange to handle, the load was lifted, they were as if they had come out of a dark ditch onto open road, hardly trusting the world just ahead.

Our former Ting Ssu Ling is back in the city and this is what he says on placards on the city walls (I mean street walls—there are no city walls any more around K'ai Chow, Tsing Feng, Nanlo, Taming), can you imagine this? Ting's slogan: "We are people of one home. All of you may come home to live. I will do all in my power to preserve safe living in this district." Ting Shu Pen. I had wished we might go to see Ting Ssu Ling. We had to get special permission to go through the city gates. As we went into the court where he has his quarters I noticed it was the same place where Miss Regier and I were "held" by the Japanese that first night (December 8, 1941,)! Now we walked to see the Big Man of the place with happy expectation and you should have been there too to get that big handshake! We did a bit of reminiscing, exchanged compliments, and expressed hopes for co-operating for the future. We saw the General in the forenoon. Then went to West Street and again—oh, the warmth of the greeting! ! Had a meal together with the leaders of the church. The General came again to see us to repay the visit (real Chinese style). He said he would have gone to the East Suburb, but inquired and found that we were still in the city so came to see us here. It was really heart-moving to see such evident joy which we felt was real. He said he was coming to see us off the next morning. We protested but just the same, next day early he sent his man out to ask when we were leaving. He was planning to come out. One of our Chinese nurses knew what to do. He sent in our cards and thanked him courteously. We took leave of our people and station at about 9:30 A. M.

We chartered a truck and made the trip back to K'ai Feng in one day. There is talk about a small railroad to be built from Sinhsiang to K. C. in the next few years. They are now making an air field in the city of K. C. and there will be a bus station in the south suburb. Civilization will come in with great speed, and we add solemnly — also the treacherous "side shows" of civilization. Another reason for increasing Christian forces. One of our MCC men quoted the other day: "Our moral brakes do not match our mental horse-power."

The director of the MCC is to leave for home soon and he expects to go up to K'ai Chow before he leaves. The new director will also want to see the place to make estimations for medical work as soon as the local situation promises stability;

I am deeply grateful to our Heavenly Father to have granted me this great joy of seeing the Christians and to learn how they have come through these years of separation and suffering. It is true the Lord has answered prayer on their behalf, and He has also answered the supplications of the Christians and has given them quiet again. There will be somethings that need to be corrected between themselves, and we trust God's spirit and grace to be sufficient for such conditions.

The verses in Psalms have become true: "Though I walk in the midst of trouble, Thou wilt revive me." and "Who redeemeth thy life from destruction and crowneth thee with loving kindness and tender mercies." One can fairly see the crowns which some of them are wearing.

When asked as to the financial circumstances the answer was that the preachers are just at the brink where they cannot go on anymore. They cannot take the load of the church and do enough work on the side to support their families.

Dear Co-Workers:

The above tells you my joy of having had a chance to go to P'u Yang. I think I need not add anything now. I shall have more details to tell when I come home.

Christmas Greetings and New Year Wishes with John 1:16. Yours in joyful expectation, Elisabeth D. Goertz.

TWO NEW MISSIONARIES TO BE ORDAINED

Miss Melva Lehman will be ordained as a missionary to India in Berne, Indiana, Sunday morning, March 16, and Miss Leona Cressman will be ordained as a missionary to India in the Sterling Avenue Mennonite Church, Kitchener, Ontario, Canada, on Sunday March 9. We covet your prayers in the interest of these ordination services and the young people to be ordained. Howard G. Nyce, Executive-Secretary, Foreign Mission Board

To Observe Passion Week as a Week of Witness

At the recent annual Council of Boards Meeting in Newton the Evangelism Committee suggested that our churches be encouraged to observe the Passion Week as a Week of Witness annually. The meeting unanimously voted in favor of the plan.

The question arises, "Why have a Week of Witness?" For one thing, the Master's command, "Ye are my witnesses' still stands and needs to be taken seriously by all believers. Secondly, there are still people in most of our church communities who should be "constrained to come in, that my house may be filled." People need to be invited to accept the Lord and to unite with His Church. Why should people be allowed to go lost for lack of a warm invitation by Christian Neighbors? What a Week of Witness will mean to the church is a third reason for its observance. The prophet says, "How beautiful upon the mountains are the feet of him that bringeth good tidings." Feet become beautiful when they go out in love. The prophet makes the point that the evangel's soul is beautified as he makes his witness. A word spoken for Christ always establishes the believers in his own faith. A Week of Witness will strengthen the church spiritually.

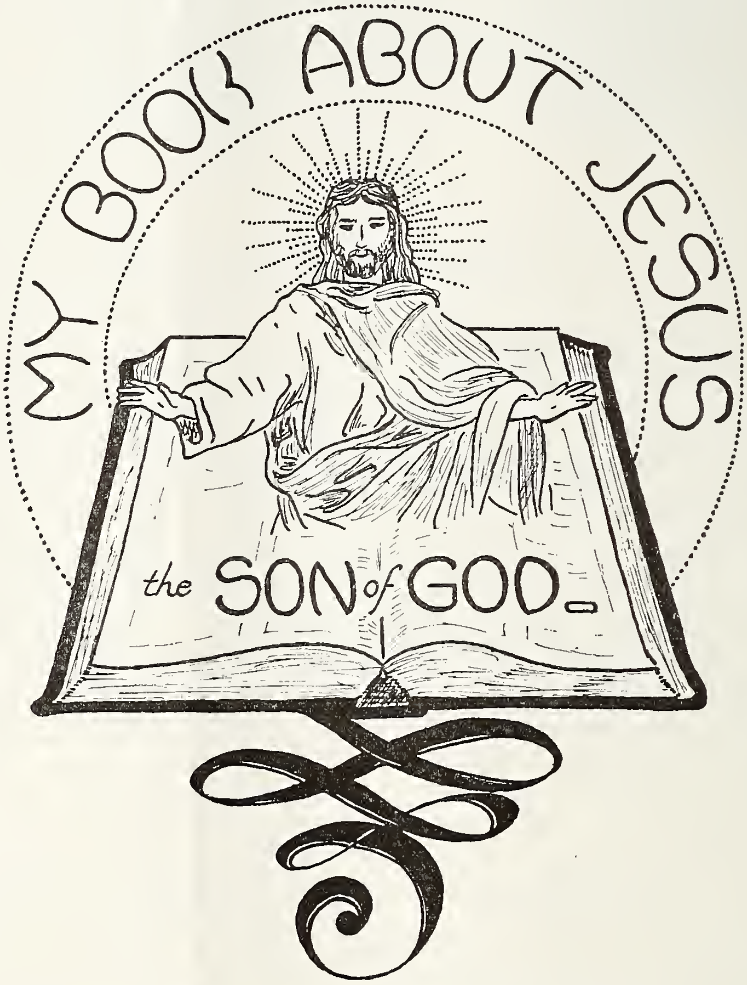
Why observe the Passion Week as Week of Witness? For two reasons the Passion Week is exceptionally fitting for an evangelistic effort. (1) During the week when Christian people commemorate the crucifixion of the Saviour their hearts are warm with love. In that week it is not very difficult to say something about the love of Christ. (2) It is a week when indifferent people can easily be touched, for their hearts also are mellowed by the fact that the week commemorates the death of the Saviour.

How a Week of Witness might be observed will be pointed out in coming articles and in a letter that is to go to pastors in the near future.

THE EVANGELISM COMMITTEE

THE NEW JUNIOR QUARTERLY ....

Have You Seen it?



The Board of Education and the Board of Publication, jointly, have mailed to EVERY church in our Conference—whether they ordered it or not—a sample shipment of the new JUNIOR QUARTERLY and the JUNIOR TEACHERS HANDBOOK, written by the same author, Mrs. Ed. Miller, to accompany the pupil's quarterly.

The two go hand in hand!

If you are sometimes puzzled about whether your religious education program, on the junior level, is "measuring up" as it should, then we suggest that you sit down—superintendent and teachers—to examine this new, two-way combination QUARTERLY and HANDBOOK. This is what we believe you will find:

1. An approach to Bible Study and Bible Teaching which makes the subject interesting—both pupil and teacher ENJOY DOING IT.

2. A study program which is SPECIFIC. Both the teacher and the pupil know what is what—the assignment is clear and definite. For the teacher there is a clear AIM, for the pupil a definite assignment.

3. The HEART, the HAND, and the HEAD all work together. The age-old, precious Scripture passages are not memorized to be forgotten when no longer called for on Sunday morning—they live in visualized context, in creative drawings and illustrations, and they "stick" in the memory of the child (and the teacher!) like the lingering strains of heart-warming music.

By special economies in printing we have been enabled to SAVE ON THE COST, even though this is the most profusely illustrated piece of printing which the Board of Publication has ever attempted. The TEACHERS MANUAL will hereafter be included in the cost of the pupil quarterly, and, therefore, no church need hesitate to use the TEACHERS MANUAL freely.

An order placed NOW, for the SECOND QUARTER, will make sure that you get these materials in the hands of both pupil and teacher in ample time.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Eight Months in Paraguay as a Relief Worker

by Willard Schrag

In many parts of the world there is hunger, shortage of clothing, sickness, sorrow, and chaos. In view of these facts I began to think of doing my part in helping some of those people who would need to be helped if they were not to be left suffering and perishing. One day in November of 1945 I received an offer from the Mennonite Central Committee (an organization of nearly all Mennonites of the U.S.A. and Canada) to go to Paraguay, South America, to work on one of their projects, indicating that it would probably be the construction of a leper colony to which I would be assigned. The following day I wrote to that Committee and accepted their offer. It was the following February that six of us men boarded a ship in Baltimore, Maryland, that was to take us as far as Buenos Aires, Argentina. This ship was carrying a full load of coal, and being a freight ship it had room for only eight passengers. It took twenty-eight days to get from Baltimore to Buenos Aires, with one day spent in Port of Spain, Trinidad, where the ship was refueled. Arriving in Buenos Aires we found that we had to wait four days for a river boat scheduled to sail up the Parana and Paraguay rivers to Asuncion. We arrived in Asuncion, Paraguay, on the twenty-seventh day of March where we made our home for several weeks getting our cedulas (identification papers) and getting registered, and studying the Spanish language.

Work in a Leper Colony

After some time in Asuncion I was privileged to go out to a leper colony to help look after the work there in the absence of Mr. Arnold who had to go to Asuncion because of sickness. However in about two and one-half weeks Mr. Arnold returned to the colony and we were free to return to Asuncion. While in this colony near Sapucai, Paraguay, I came face to face with leprosy for the first time knowing what it was. Here I got a glimpse of what it means to be a leper. Some of these people had welts all over them which looked like a multitude of little boils, others had raw open skin and running sores, and still others were minus fingers and toes consumed by leprosy, but the thing that seemed to annoy these people most was the fact that they were considered social outcasts, not permitted to mingle with the rest of the world. Besides these facts, they had a very meager living. When one sees the condtion of these poor helpless people one soon feels that if there is anything he can do to make their lot an easier one it is not wasted our effort, for we who have been fortunate enough to have a better lot in life, having been spared such misery, should be willing to do something for those less fortunate than ourselves. Because of the many cases of leprosy in this country the Mennonite Central Committee is planning to construct another leper colony in Paraguay. We hope that this work may start soon, but until the present time we haven't been granted the land on which to build.

Feeding Flood Victims

Since we didn't have the desired land to begin on the leper work which we were to undertake, we occupied ourselves with other work which presented itself. One such project was a cocoa feeding project for the homeless due to the flooding of the Paraguay River. The Paraguay River is a large navigable river extending from the Parana up into Brazil. This year this river reached the highest flood stage of the last thirty years. Many people were left homeless right in the winter time (June and July). Part of these homeless people were then placed in the Deposito Inflamable (a large store house or warehouse for inflamables). These people were from the poorest district of Asuncion and consequently they had not enough money to buy the provisions necessary to maintain themselves. Making an investigation tour one day we found that there were around 245 people staying in this one building. About 120 of these were children. These people were getting some rice, beans, and meat, which, diet is not sufficient for children as was pointed out by the doctor who was taking us on this tour. He also estimated that the diet per person averaged around one thousand calories per day which is not enough to sustain a grown person. So the Mennonite Central Commitee in cooperation with the Rotary Club of Asuncion arranged to give each of these children a cup of hot cocoa every morning. This project was carried on until the river receded enough so the people could begin to return and rebuild their little shacks.

A High School for Fernheim Colony

At the close of that project I transferred out to one of the Mennonite Colonies in the Chaco. Here I helped on their experimental farm for some time, where a barn was being built and a fence made. Then I started to work in the wood working shop of their industry section of Filadelfia. But the real purpose of my coming out here to the Fernheim Colony is to help in the construction of a new high school which is to begin soon. In the sixteen years that the Mennonites have been here in the Chaco of Paraguay they have made steady progress, but they have not been able to give their children the desired education because of the lack of schools and text books. Now they hope to get at least one step nearer to accommodating the ones who want the benefit of a high school education.

Paraguay's Future

Paraguay is not a new country. Asuncion claims to be one of the oldest cities in South America, yet until recently they had no smooth hard surfaced streets, only cobble-stone. Now they have began to put down some good streets as a number of cars and trucks are coming on the scene. The little trolley cars that they use as street cars are always loaded to capacity with some people often clinging on the outside. Mules and donkeys are the common fast hauling freight wagons, and for tougher but slower going the oxen are mostly used. Many of the women bring their fruits and vegetables in from outside the city limits on burros. Paraguay can raise sugar cane and make sugar, yet the sugar is rationed because sugar can be exported to other countries which have some of the many things that Paraguay must import. Some rice and beef are also exported, but even such things as milk (in powdered or condenced form) and butter are imported. So one finds that these people have learned to get along with very little. With North American help I believe Paraguay will make much more progress. For example, the Union Oil company of North America is now drilling oil wells here. If they produce oil then industry will undoubtely make great advances. Then there is an Inter-American organization in agriculture and also one in health.

The people of Paraguay appear to be quite happy and are always friendly. Especially do they seem to enjoy their holidays and celebrations, of which they have quite a number. As far as the moral and spiritual condition is concerned, there is always room for improvement here as well as anywhere else, and in this field especially would we like to be of some service. To this end may our deeds express our desires, and our work accomplish its purpose.

Via M. C. C. Headquarters.

Facing Problems in Relief Work

by **Ruth Hilty**

Monday, we restocked our supply of clothing at the Oosterpark church, and Tuesday morning Welma Graber, Katherine Derksen, Hans Neuman and I tried to carry on the last week of distribution at the Oosterpark church. By the end of the week we had distribution to Amsterdam Doopsgezinde, a total of 2,340 people.

On one morning of this last week we were confronted with a peculiar problem. Hans Neuman (R. M. helper) came to my receiving table and said that in a few minutes I would be signing in a mother and two daughters whom he knows for certain he has seen quite regularly engaged in selling cigarettes, etc., on the notoriously famous black-market streets near their hostal living quarters. He tipped me with a wink when they came in. In such a situation what should I do? What would the M.C.C. spirit be? I knew Hans' statement was reliable, but could I in the M.C.C. spirit tell them, when they came to my table, that we could give them no clothing—even though they had received a "calling-up" card from the Amsterdam Mennonite church. Yes, the blue card was handed to me. There were seven people in their family, but we had been helping only four adult people in each family that came during these weeks, because we were at the end of our adult supply of clothing, and wanted to be sure we had enough for the two thousand promised people. The lady and daughters looked needy with their outward appearance; the mother, in telling me the one specific article that each of the four grown persons would need, looked me over with the eyes of a woman who had met much unfriendliness in the world. But, she kindly replied after I explained to her why we could help only four adult people, and give each only one piece of clothing. I hoped the mother could find a coat, and the two larger daughters each a dress. If they could find no trousers for the man of the family, they could select three pieces of clothing for the thirteen-year-old girl. When they asked for shoes for the thirteen-year-old girl I said that our principle was to give no shoes away unless we could see the one pair of shoes that the person possesses, and the person must be present to fit the shoes.

One of our Doopsgezinde women helpers took the list of clothing requested and began walking with the three throughout the various departments of our clothing distribution room, and I kept an eye upon what they selected. The mother could find no coat so she was very happy to receive one of our large-bed, woolen, gray blankets. The other two picked out for themselves some fine, new plaid dresses. With my knowledge of the size of those dresses I sort of thought they couldn't fit these rolly-polly girls—a size fourteen when they really needed a twenty. The father or brother had to do without trousers for there was no size for him, so the thirteen-year-old received three items of children's clothing. One of our other Doopsgezinde ladies was free and waited at my table for another family to be signed in, and I happened to point out this family to her as they were walking throughout the distribution room. She was much perturbed that they were receiving clothing, and thought that really I wasn't to blame for having taken them, and that the church was to blame for having given them a "calling-up" card. She spoke to another of our helpers and unanimously they would have stopped the family from receiving clothing, for the second helper verified the fact that she had also seen them campaiging black market goods on black-market streets. But, I explained our spirit of giving: "Christian or non-Christian; black, red, or white; sinner or no sinner, as long as there was need. And probably the family seemed driven to black-market trade because they felt the need."

I asked Welma to tip me off when they would come to her checking-out table. I was going to be at the table when the mother signed out the clothing. She had signed her name, and I spoke my little sermon. "We knew that you and your family are engaged in the black market business, before you entered this church room to get clothing. Yet, we in our spirit could not refuse to give you clothing, because you had written to your church minister saying you were in need. (But Hans, please hand me one of those pieces of clothing on the table—yes, the one with the label showing.) see this label, "given in the Name of Christ." I cannot tell you what your family should do to earn a living, but I do want to say this that we gave you this clothing in this spirit. And, in this spirit, I do not think that you will sell our gift on the black market." Our family left, the mother never refusing or denying that black-market accusation, but humbly said, "We need this clothing very much. We will remember."

Prisoners of War in England

by Delmar Wedel

I've just returned from a YMCA conference held at Norton Camp, England. Norton Camp, tucked away in historic Sherwood Forest, is the most unusual prisoner of war camp in the world. It was a fitting place for the conference, for here indeed is being enacted the theme of the conference, "Rebuilding Germany."

First, a word about the camp itself, and then about the conference. The YMCA, together with the cooperative British government, have organized a PW University. The faculty and students (all of whom are prisoners of war) are concerned with laying the groundwork for a new spirit, a democratic Christian spirit, within Germany. They are now preparing themselves for that vocation. At Norton both religious workers and educators are preparing themselves for the future. As you see, this was a most appropriate setting for the conference.

Pastor Niemoeller, tired, but never without that gleam in his eye, was one of the visitors from Germany. One of the educational leaders from the British zone and Pastor Dannemon, chief of the German YMCA, were other representatives from Germany. Pastor Niemoeller was quite pessimistic. I remember one of his remarks during his address entitled "Church and Reconstruction." He asked how anyone could deliver an address out of two negatives. For there is neither a church nor reconstruction in Germany. Pastor Dannemon is a warm and evangelical leader. It is a monument to the vigor and imagination of the German movement, that as much has been accomplished, in spite of almost unimaginable and almost unbelievable odds. During the last summer, the Y has given "two weeks of heaven" (as one youngster expressed it) to more than ten thousand children through its summer camp program. This and other projects warmed our hearts.

Delmar Wedel's home is Aberdeen, Idaho. He is on loan by the M.C.C. to work among Prisoners of War under the direction of the YMCA. He has been working mainly in Belgium.

When You are All Alone

by Mary Hostetler

How often is it said, that by having special servies at Christian Life conferences, mission meetings and revival meetings that our Christian experiences are enriched. Yes, they are, and rightly so. But there are other means of enriching our Christian experiences, more each day am I reminded of the blessings I receive as a relief worker, in the west of France away from Spiritual fellowship with Christian groups.

One may think that without spiritual contacts, you would grow cold. But I have found that when I haven't others to discuss and share questions and problems with, that one has to share them with someone. With the absence of such persons and the language handicap, many are the times you will go to God in prayer, and pour out your heart in faith receiving consolation and help. One's feeling of being alone leaves with the presence of God, and you feel as David must have in Psa. 103:11, "For as the heaven is high above the earth, so great is his mercy toward them that fear Him." Your room that was once just the living quarters is now a "shrine" to go to, to get away from cares and disturbances of the outside, where you can come to God. One always has access to Him, even in the hours of the night, when a problem may awaken you. After breathing a prayer, sleep again dissolves the physical fatigue of the day, for the duties of the dawning day.

Mary Hostetler is serving under the M.C.C. as a relief worker in France.

I am sure if none of the recipients of our gifts and work, do not receive any good by our being here, we will have received a blessing.

Our work here in the children's colony affords us much pleasure. The children soon learn we have come to help them because we love them. I have found one of the most effective means of disciplining, is just to bring them to my room away from an audience. I tell them I love them, and have come to help them and not take advantage of them. Tears will come to their eyes when corporal punishment hasn't any effect, because they expect it and are used to it. They soon learn your love is more than just a kiss on either cheek morning and evening. Many are our opportunities to make their sad hearts happy.

On Dealing With One Another

We heard a leader in the C.P.S. program in a moment of weariness once say that he would rather deal with tough army generals than with the ministers of the church. His reason, as we got it was that with the army men, a spade was called a spade. The army men were frank with their opinions and blunt with their decisions. When you finished a discussion with them, you knew exactly where you stood.

With some ministers this was not necessarily the case. Inhibited by certain commitments to a way of love and forgiveness, an unruffled manner, and the second-mile principle, it sometimes was evident that one thing was said while another was meant. Rather than openly making a request, subtle pressure was used. Rather than free above-board honesty, opinions were held in reserve — put "on ice" so to speak!

We hope this leader was not too often faced with this problem. We think that he brings forth a keen insight into a problem of the spirit all needs must face. The bluntness and bull-headedness of army officers is not always to be admired. In the cases cited, we do admire their frankness.

It causes us to wonder, when comparing religious leaders with hard-headed men of the world, have we been shackled by the Spirit, or has our religious experience truly set us free as is suggested in John 8:32 "you shall know the truth and the truth shall make you free"? We know many leading men in business, government, and education who are scrupuously honest and would not try to "cover anything up." We also know many ministers who are equally winsome in their honesty.

Spiritually shackled is the man who is duty-bound to follow the Golden Rule, the second-mile principle, and love his enemies. Free is the man who finds joy and deep pleasure in doing these things and in being so basically honest with his fellow men that he need never use subtle pressure, hold his opinions in reserve, or any other of the 'techniques' too often used. But, instead, he can be so winsome that truly Christ's very Spirit shines forth in his action, outlook, and deeds.

Items of Interest

The prayer of a Filipino Christian: "Lord, make us realize that our Christianity is like a rice field. When it is newly planted, the paddies are prominent, but as the plants take root and grow taller, these dividing paddies gradually vanish and soon there appears only one vast continuous field. So give us roots of love and make us grow in Christian fellowship and service, that thy will be done in our lives, through our Saviour, the son, Jesus Christ, Amen."

* * * *

The Baptists are raising $14,000,000 to be used in a World Mission Crusade. Of this, they have raised $10,000,000 already, a recent report indicates. They hope to raise the full-amount by April 30 of this year. This money is to be used in a program of rehabilitation, reconstruction, relief, evangelism and missionary advance as the main areas of activity. A part of these funds will go to the rebuilding of war devastated churches, hospitals, and schools abroad.

* * * *

A report states that between 1,000 and 1,500 rural churches are being closed each year. One denomination alone is abandoning on the average five country churches a week and has done this for the past twenty years.

* * * *

The Baptist church in Russia received by baptism 60,000 Russian citizens during the Summer of 1946, a statement recently received by Rev. Louie D. Newton reveals. Rev. Newton is the Southern Baptist who visited Russia last year and was both highly praised and severely criticized for his action by various quarters.

Although this is a hopeful picture for the future of Christianity in Russia, there are conflicting reports regarding Russia's religious interest. Dr. Ralph W. Sockman stated that there is religious freedom in Russia, but the church liturgy does not attract the youth and the church is losing the youth. Archbishop Adam Phillopovsky of the Orthodox church, Philadelphia, is very optimistic stating there are ninty dioceses with bishops in charge and a general renewed activity in church life.

* * * *

The Southern Baptists are striving to obtain pledges from one million of their members to give one-tenth of their income to the church activites. This would be one-sixth of the total membership of the church that would pledge to tithe.

* * * *

CRALOG, the agency through the M.C.C. works in Germany, has given 8,500 tons of food and clothing to Germany. There are ten agencies cooperating in CRALOG.

* * * *

In a three-day Evangelical youth convention in Florence, Italy, representatives of Waldensian and Baptist youth gathered. Delegates were present from Florence, Pisa, Leghorn, Lucca, and Pistoia all historic places. At this meeting, a new paper made its appearance, the Gioventu Evangelica (Evangelical Youth).

* * * *

Arrangements are proceeding for the merger of the Presbyterian Church in U.S.A. and the Presbyterian Church in the U. S. (Southern). These two branches of the Presbyterian Church are a result of the Civil War. An effort has been under way since that war to re-unite the Church.

Jottings

—**Elizabeth Boehr,** who left the United States on February 6, arrived safely in Le Havre, France, on February 17, according to a report received by her brother Rev. J. P. Boehr, North Newton, Kansas. Miss Boehr is to do relief work in Austria under the M.C.C.

—**First Church, Colfax, Washington:** Sunday evening Mr. Erwin Goering spoke briefly on "Christian Education" and Mr. Harry Martens showed interesting slides taken in Puerto Rico where he has spent about one and one-half years in relief work. Our pastor, Rev. P. D. Unruh, has organized a Bible class, which he teaches at 6:30 on Sunday evenings. The Missionary Society met all day February 20 to complete work for a shipment for overseas relief.—Mrs. Horace D. Rogers, Corr.

—**Alberta Community Church, Portland, Oregon,** Our missionary society is writing letters to the various missionaries this year in an effort to better acquaint the Sunday school with our mission stations. February 9 our first letter was presented from the Habeggers. It was extremely interesting, and we are looking forward to hearing from others. Five of the Indian boys and girls want to correspond with our children. —Mrs. Homer Welty, Corr.

—**Eicher Emmanuel Mennonite Church, Noble, Iowa:** Our church recently had the privilege of having a representative of the Gideons in our midst J. M. Finney of Washington, Iowa, presented the work of the Gideons to us. We are expecting Rev. Alvin G. Becker from Woodburn, Indiana, to be with us for two services on March 9. He is representing the Northern Bible Society. Our Mission Society has been doing considerable sewing for relief.—Mrs. Walter H. Regier, Corr.

—**Bethel Church, Waka, Texas:** Due to bad weather, muddy roads and sickness, our Sunday School had a difficult time getting started in the new year. Our attendance recently has been very good for our small group. Have also had a number of visitors. On January 26 Rev. and Mrs. H. T. Neufeld, Enid, Oklahoma, were in our midst for our afternoon service. In the evening we had a joint meeting with the Waka Brethren Church in Waka. Rev. Neufeld brought the message of the evening.—Mrs. Herman Wiebe, Corr.

—**Mennonite Church, Pratum, Oregon:** On January 26 our church had a missionary dedication service for the missionaries the Lord is sending forth from this church. Those taking part were Miss Lillian Bentler at present working in New York and looking to Europe and Mr. and Mrs. Ben Owen under appointment to Ethiopia. Miss Bentler is the daughter of Mr. and Mrs. Otto Bentler, and Mrs. Owen is the former Elda Herr, daughter of Mrs. Elvin Herr, both having spent their entire life in this church. Our church has voted to support these young ladies. On February 2, the pastor, Rev. Regier, and family, had open house so everyone could have an opportunity of seeing the new parsonage the church has erected. The hours for calling were between 2 and 5. About 150 called and inspected the new building.—Corr.

—**Bethel Church, Perkasie, Pa.,** The Rev. J. J. Esau, blind evangelist, formerly of Bluffton, Ohio, and field representative of Grace Bible School in Omaha, Nebraska, will be in our church on Thursday evening, February 27 for a special service. The Rev. A. H. Schultz, pastor at East Swamp, has been engaged to conduct four nights of special services in our church, March 20-23. Rev. Schultz, who has been at East Swamp about two years, came here from a church in the middle west.—Fannie E. Landis, Corr.

—**Rev. Albert Schultz,** President of the Omaha Bible Institute, Omaha, Nebraska, writes, "I am enjoying my ministry and the Lord has been exceptionally good. I never cease to praise Him for His goodness. I not only thank Him for salvation but for counting me worthy and placing me in the ministry. In my two years at the Institute the enrollment has grown from eleven day students to 93 day students."

—**Salem Mennonite Church, Dalton, Ohio:** Our church enjoyed having Dr. Ed. Kaufman on January 12 and Rev. Ronald von Riesen on January 19 as inspiring speakers. Our young people's Sunday School class (out of high school, married and unmarried) surprised a returned C. P. S. couple with a housewarming January 22. Our Ladies Missionary Society discussed "Missions in India" at the February 5 meeting. Two quilts were quilted. Our pastor, Rev. A. S. Rosenberger, is attending a General Conference Board of Education meeting at Newton, Kansas, this week—Corr. Mrs. Ivan Badertscher

—**Bethany Church, Quakertown, Pa.:** February 9 Miss Elsie Pfister of Incline, Kentucky spoke to us of the mission work she has been engaged in for eleven years. "These people are hungry for the gospel" She pleads for consecrated workers, esepecially men evangelists. Our Junior deacon, Robert M. Landis, very ably took charge of the service in the absence of Rev. Neuenschwander, who left February 5 for a trip to Kansas. February 6 he met with the Gospel teams at Bluffton College and February 7 with the Seminary students in Chicago. February 9 he addressed a large youth rally at Newton, Kansas February 11-13 he met with the Board of Home Missions of which he is the Secretary.—Mrs. Ed. K. Stoneback, Corr.

—**Deep Run Church, Pa.,** At present there are six members in our catechism class. Henry Ediger of Nebraska finished his instruction in leathercraft. Fourteen young people thoroughly enjoyed this work. We hope to display some of these products in the near future. Word has been received from Marvin Wasser, our relief work in Wissembourg, on the border line of France and Germany. He states this is a city of about four thousand folk. Many dwellings and buildings were demolished by bombs during the war. Some of the eleven fellows in his unit are taking up French. Their work at present is insulating barracks and making these flimsy structures as comfortable as possible for families without homes. Several seem very appreciative of their efforts which makes the work enjoyable and worthwhile.—Mae Gross, Corr.

—**East Swamp Church, Quakertown, Pennsylvania:**

CANADA BROADENS IMMIGRATION LAWS

According to a news release handed to us by Rev. Jacob Gerbrandt of Rosthern, Saskatchewan, it seems that at least some the Mennonite refugees in Europe may hope for possible addmission into Canada.

On February 5, Resources Minister Glen, the minister responsible for immigration, announced the passage on January 30 of an order-in-council which allows the entry of these new classes:

1. The widowed daughter or sister (with or without married children under eighteen years of age) of a legal resident of Canada who is in a position to receive and care for such relatives.
2. An agriculturest entering Canada to farm when destined to a father, father-in-law, son, son-in-law, brother, brother-in-law, uncle or nephew engaged in agriculture as his principal occupation who is in a position to receive such immigrant and establish him on a farm.
3. A farm laborer entering Canada to engage in assured farm employment.
4. A person experienced in mining, lumbering or logging entering Canada to engage in assured employment in any one of such industries.

Orphaned nephews and nieces under eighteen years of age who are related to Canadians are also permitted admission under the new regulations.

Mr. Glen has predicted that these changes will result in a "considerably larger" number of immigrants coming to Canada. He has pointed out that the new amendments would "permit the admission for farm settlement of agricultural people with very limited capital destined to relatives in Canada who are in a position to establish them on farms and will also allow the entry to Canada of labor for agriculture and the basic industries named when proceeding to assured employment in such industries."

The latest amemdment is the third major change that Canada has made in its immigration policies since the war, and it may be the "forerunner to a broad selective program," according to the news given us. The report states, that "Calls for a broadened immigration policy have been coming increasingly from public and political quarters."

On Sunday evening, February 9, we had a dedication service for a billboard recently rented along route 309. This meeting was in charge of Rev. Schultz and consisted of a dedicatory prayer and a short message by our pastor. The poster on the billboard consists of a colored picture and a Bible verse, which is changed every month. This gives us twelve different messages during the year.—Mrs. Raymond Miller, Corr.

—**First Mennonite Church, Aberdeen, Idaho:** In the absence of our pastor, Rev. H. N. Harder, the Brotherhood had charge of the Sunday morning services February 9. Eldon Harder and Marvin Linscheid brought the messages on "Serving Christ through the Church" and "Serving Christ through the Brotherhood." Ashby Challey brought the evening message. We are expecting Harry Martens and Erwin Goering in our church Tuesday evening February 11 to show us slides of the work in Puerto Rico and also in the interests of Bethel Colloge.—Arnold E. Bartel, Corr.

—**First Church, Caldwell, Idaho:** Some of the men of our church have begun the digging of the basement for our church. We had Rev. Harder and Brother Marvin Linscheid of Aberdeen here last week. We are truly thankful for the support from the other churches for the work here. We will soon have a church in Caldwell in which to worship. We had some snow again this morning. Rev. Kliewer will supply the pulpit in Aberdeen, February 16.—Mrs. L. Schmidt, Corr.

—**First Church, Wadsworth, Ohio:** Family Night, a special Sunday evening program recently introduced by our pastor, is meeting with enthusiasm. Youth, middle age and old age assemble in the church social room at 7:30 one Sunday night each month; the program includes special music, group singing, Bible quizzes and a short missionary sketch by the pastor. Afterwards, everyone falls in line for apple pie or doughnuts and coffee. Come and join us. Bluffton College Gospel Team will be with us on the evening of March 9. Beginning February 13 and continuing for six Thursday nights during Lent, the pastor will conduct a Bible study based on the parables of Jesus. These meetings, which are open to everyone, will begin after choir rehearsal and will last for one hour each evening.—Hattie Yoder, Corr.

—**Flatland Church, Quakertown, Pa.,** On February 9 we had as our guest speaker Miss Elsie Pfister of Incline, Kentucky, who gave us a very interesting and enlightening talk of the work she is doing both physically and spiritually in the mission field at that place. Our church has started a fund for the purchase of a new organ to replace the one which is out of service and beyond repair.—Mrs. James S. Kline, Corr.

—**Mennonite Church, Buhler, Kansas:** Our pastor, Rev. Henry Fransen, has returned from Vineland, Ontario, Canada, where he attended the funeral of his mother, Mrs. Mary Fransen. Students from Bethel College gave us the Sunday morning messages in the absence of our pastor. Mr. and Mrs. P. D. Schroeder were the invited parents to attend a dinner and program at Bethel Hospital last week, where their daughter Pearl is a student nurse. Sunday February 16, Loyalty Day was observed in our church with a noon luncheon and program. Special invited guests were the boys, young men and wives who were called into service during the war.—Corr.

—**Salem Zion Church, Freeman, South Dakota:** Missionary H. J. Browns have been notified by telegram, that their ship is to sail from New York on February 25. They have made the necessary arrangements and are planning to leave Freeman February 20, stopping off at Chicago for one day, en route to New York. The Senior Christian Endeavor program and the regular meeting of the Women's Mission Society had to be postponed due to inclement weather and blocked roads.—Mrs. J. J. Sanner, Corr.

—**Aganetha Fast writes,** "God willing I hope to work part time in the Bethany Hospital and attend a few of the Seminary classes just over the way from the hospital. This for the spring months." Her new address is 3435 West van Buren, Chicago 24, Illinois.

—The Mennonite Home for Aged, the Frederick, Pa., Preliminary reports state that the response to the Brotherhood drive for "Additional Maintenance Funds" is progressing nicely. More than four thousand dollars have already come in. The Board of Managers is considering plans for an addition to the building. The Home has a new "Oil Burner" and also a new "White Horse" freezing cabinet. According to the February **Home News** there is a pressing need for a cook for the Home. There are now twenty-seven guests in the home. The ministry of the Home is defined as providing a " 'Haven of Rest' for some who have reached the declining year of their pathway and wish to have a place where they may spend those days in quiet relaxation." Rev. Freeman H. Swartz of Norristown is the President of the Board of Directors.

—Note to Correspondents: Keep the Correspondent's Report form as a whole sheet. Do not cut it at the dotted line, for this line merely marks a division. Thanks for the many well-written reports that are coming in.

—Eden Church, Schwenksville, Pa., A note in the **Church Messenger** reads, "The Rev. H. Th. de Worm, from Paturges, Belgium, sends his heartiest thanks to you for your generosity in sending Christmas parcels to the children of his church." A new feature on the Bulletin is "Missionary Intercession." This calls for united prayer for a missionary couple and family listed and also provides a short biographical sketch of the missionaries. The financial report at the annual meeting showed that receipts for the past year amounted to $9,034.44.

REFUGEE MOVEMENT

Greetings have been received from the group of Mennonite refugees aboard the ship "VOLENDAM" The cable, sent from Las Palmas in the Canary Islands where the ship stopped to refuel, states "THANKFUL REFUGEES GOOD HEALTH SEND GREETINGS MCC ALL MENNONITES STATES CANADA FROM LAS PALMAS." A summary of the age groups aboard the "VOLENDAM" is as follows: Babies under 1 year, 35; 1 to 6 years, 285; 6 to 12 years, 277; boys 12 to 16 years, 145; girls 12 to 16 years, 167; men 16 years and over 444; women 16 years and over, 950; total, 2303.

The "VOLENDAM" is due to arrive at Buenos Aires on Friday, February 21. Brethren Gerhard Warkentin and Amos Swartzendruber have been working for weeks on the plans for receiving the refugees from the "Volendam" on their arrival at Buenos Aires and providing for their transportation into Paraguay. These arrangements have not as yet been completed.

This movement of Mennonite refugees is quite unique in Mennonite history, in terms of the number of people concerned and the total cost involved, and the other conditions under which the movement is taking place. It is encouraging to see the vital interest which the Mennonites in North America have shown in this work.

—Bethel Church, Hydro, Oklahoma: This week has been a source of great joy to us. We had three meetings of unusual interest. On February 10 Brother and Sister Aron Suckau, the "Highway Tract Distributors" were with us. They showed five Christian pictures: "Shining for Jesus," "Fishers of Men," "The Man Who Forgot God," and "The Rapture." On February 14 Dr. R. C. Kauffman of Bethel College gave a very challenging message on his experience as a relief worker in India where he spent two years. On Sunday night the Corn Gospel Team of the M. B. Church gave a very nice program, which was enjoyed by all. —Wilfred Ewy, Corr.

—Hebron Church, Buhler, Kansas: We have made the following contributions in 1946 aside from the support of our local church: Western District Conference support — $407, Foreign Missions — $1860, Home Missions — $764, Relief — $4,477, C.P.S. and Y. P. U. — $1,524, Board of Education, Publication, Mutual Aid, and Seminary — $216, Bethel, — $798, and Gideon Bibles — $91, making a total of $10,137. Our church has purchased the home of Mrs. P. B. Martens in Buhler for a parsonage. We have had two funerals in the Hebron Church recently: Mrs. Henry Regier was buried January 26, and the funeral of P. B. Balzer took place February 17 Elmer Franz and John A. Lohrentz have returned from their trip to Europe with a shipload of mules.—Mrs. Arthur Neufeldt, Corr.

—First Mennonite Church, Pretty Prairie, Kansas: Funeral services were held of Mrs. Nora J. Schwartz Saturday. She departed from the earth to be with her Lord, on February 13, 1947. Her foster parents are Mr. and Mrs. P. J. Waltner. The church has re-received many letters of gratitude from people in Germany who have received canned meat. The Bethel College a capella choir will be with us Sunday evening February 23.—Ralph Krehbiel, Corr.

—Scarboro Mennonite Church, Calgary Alberta: It is almost three years ago since this church was started. There are twenty-eight members in the church. We have good attendance on Sunday mornings. Young peoples meetings are held every other Sunday night in the English language. We have only a very few young people, but they are always willing to do their part for the program. The ladies sewing circle is busy sewing for the mission sale and for relief. One parcel of clothing is to be sent off this week. One steer was donated for this cause. C.A.R.E. parcels have been sent to relatives in Europe.—Miss Tina Loewen, Corr.

—Rev. Edmund Miller, Field Representative of the Mennonite Biblical Seminary and Bible School, brought the morning message at the Swiss Mennonite Church, Whitewater, Kansas, on February 16. In the evening he spoke at the Lorraine Avenue Mennonite Church, Wichita. The following Wednesday evening he served at the West Zion Church, Moundridge, Sunday morning, February 23 he brought the messages at the First Church, Hillsboro, and that evening he spoke at the First Church, Newton. March 2 he will will visit the Emmaus Church in the morning and the Zion Church, Elbing, in the evening.

—**Rev. and Mrs. Ernst Harder** left the United States by plane at 6:30 A. M., Sunday, February 16 for the city of Rio de Janeiro, from whence they were to fly to Asuncion. They were to get to Rio de Janeiro on Monday afternoon and to Ascuncion by Tuesday afternoon. If they missed the plane in Rio, then they will have had to wait a week for the next plane. Their belongings were not sent ahead and so it may take from two to three months to reach them, according to a statement by Rev. and Mrs. John Ewert of Hillsboro, Kansas, parents of Mrs. Harder. They report that Ruth will very likely do bookkeeping and translation work and assist her husband in his work with the incoming refugees from Europe.

(A later report has it that Rev. and Mrs. John Ewert received a telegram on February 19 which stated that Ruth and Ernst Harder had arrived safely in Rio de Janeiro on February 17 and would leave for Asuncion on February 24. So evidently the Harders missed their plane on Monday, February 17 and have had to wait a week for the next to Asuncion.)

—**Bethel College Church:** The concluding session of our School of Missions was held Sunday evening, February 16. A film showing both geographic conditions and social customs of India was featured as the closing number. Miss Bertha Fast, returned relief worker, also gave us an illustrated lecture of work in one of the UNRRA camps in Egypt.—Eldon W. Graber.

—**Grace Church, Pandora, Ohio:** The women and girls enjoyed a missionary program given by the girls of the church on February 11. Included in the program was a pageant entitled "Do Missions Pay"? The Bluffton College men's gospel team provided the evening service on February 16. We are looking forward to our annual pre-Easter services to be held March 16-23. Rev. Marion Tinsler will be the speaker.—Mrs. Vernon Suter, Corr.

—**Hoffnungsau Church, Inman, Kansas:** Miss Bertha Fast, returned European relief worker, was in our midst Sunday evening, February 9. She presented slides and told of her experiences in relief work. The surrounding churches were invited. The same evening an offering was taken to help along the work with the Russian Mennonite refugees, a project for which we have much concern these days. We have family night as we go to church on Wednesday evenings for Bible Study. Several classes have chosen the Gospel of Matthew for study while another adult class is taking up the study of the booklet "The Power of Love." —Mrs. Elmer Voth, Corr.

—**The Mordecai Johnson** lecture which was scheduled for February 25 in Memorial Hall, North Newton, Kansas, had to be postponed because of unavoidable circumstances. It is to be given at a later date. Further announcements about it will be made at the next Memorial Hall Series program, The Janet Bush Opera Quartet, on March 11.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

LANCASTER GENERAL CONFERENCE MENNONITE CHURCH ORGANIZED

A congregational meeting of the recently organized Lancaster General Conference Church, Lancaster, Pa., was held on February 9, 1947, for the purposes of choosing a name and the election of officers. The name chosen for the congregation is "Bethel Mennonite Church." Bethel, an Old Testament word, has as its Biblical meaning, "House of God."

The Eastern District Conference of the General Conference cooperated in the establishment of a Fellowship group in Lancaster after several years of interest on the part of a few local residents. Starting as a small, informal meeting in September, 1944, the group has progressed steadily toward organization as a permanent congregation. After meeting Sunday afternoons in the Lancaster School of the Bible, begining in March, 1947, the group voted to start morning services. With Don E. Smucker as pastor, the first morning service was held in the Reformed Theological Seminary Chapel on June 23, 1946. Services have continued there with plans in the future for a permanent location elsewhere where conditions permit.

The Eastern District Conference of the General Conference will receive the new congregation into membership at the district conference to be held in May. Membership in the larger General Conference will be recognized when the General Conference meets in Berne, Indiana, next August.

Three other churches in Lancaster County are affiliated with the Eastern District and General Conferences: Bowmansville, Mechanics' Grove, and Denver.

The charter membership roll of Bethel Mennonite Church will be held open until the congregation's first communion observance which is scheduled for Thursday night of Holy Week. A baptismal service is planned prior to the communion service in order to receive into church fellowship a group of young people now receiving catechetical instruction.

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The Mennonite

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Mennonite Refugees to Paraguay

H. A. Fast

In the year 1930 some 2,400 Mennonite refugees from Russia landed in the Chaco in Paraguay. These immigrants had suffered untold hardship and persecution at the hands of the government that came into power in Russia after World War I. They could have adjusted themselves to the revolutionary changes in the economic system, but to adjust themselves to a policy of government that threatened their very existence as a people and above all appeared determined to destroy all vital religion was impossible. They clamored for an opportunity to leave the country. After a great deal of abuse and suffering, some six thousand finally received permission to leave. A large number of these by way of refugee camps in Germany, and smaller numbers by way of Siberia and China, were helped to find a new home in South America, some going to Brazil and the above group settling in the Chaco in Paraguay.

Getting a start in a pioneer wilderness without any financial resources and with very inadequate tools, contending with very unfavorable weather conditions plagued by repeated invasions of vast hordes of grashoppers, and weakened by disease and inadequate medical care, made the struggle for existence in the early years an extremely disheartening and discouraging experience. It is no wonder that trouble and disagreements arose and that a considerable number of them looked for another location where they felt the struggle for existence would be more favorable to them. Thus came into being the colony in Friesland, east of the Paraguay River, in addition to the Fernheim Coloy in the Chaco.

It was indeed fortunate that the MCC stood by these colonies in their struggles and in various ways gave them assistance. Today roads are greatly improved, medical care and hospitalization has been provided, school houses and facilities have been made more adequate, a telephone system is under construction, and agricultural improvements are getting under way, not to mention many other types of assistance in which MCC personnel has played an active part. Today these colonies are stable and strong enough so that they have undertaken, at no cost to the MCC, the care of a thousand Mennonite refugees en route to Paraguay. It should be added here that the people of Menno Colony, composed of Canadian Mennonites (Altkolonier) who settled there in 1927, have offered to take care of an additional three hundred of these refugees.

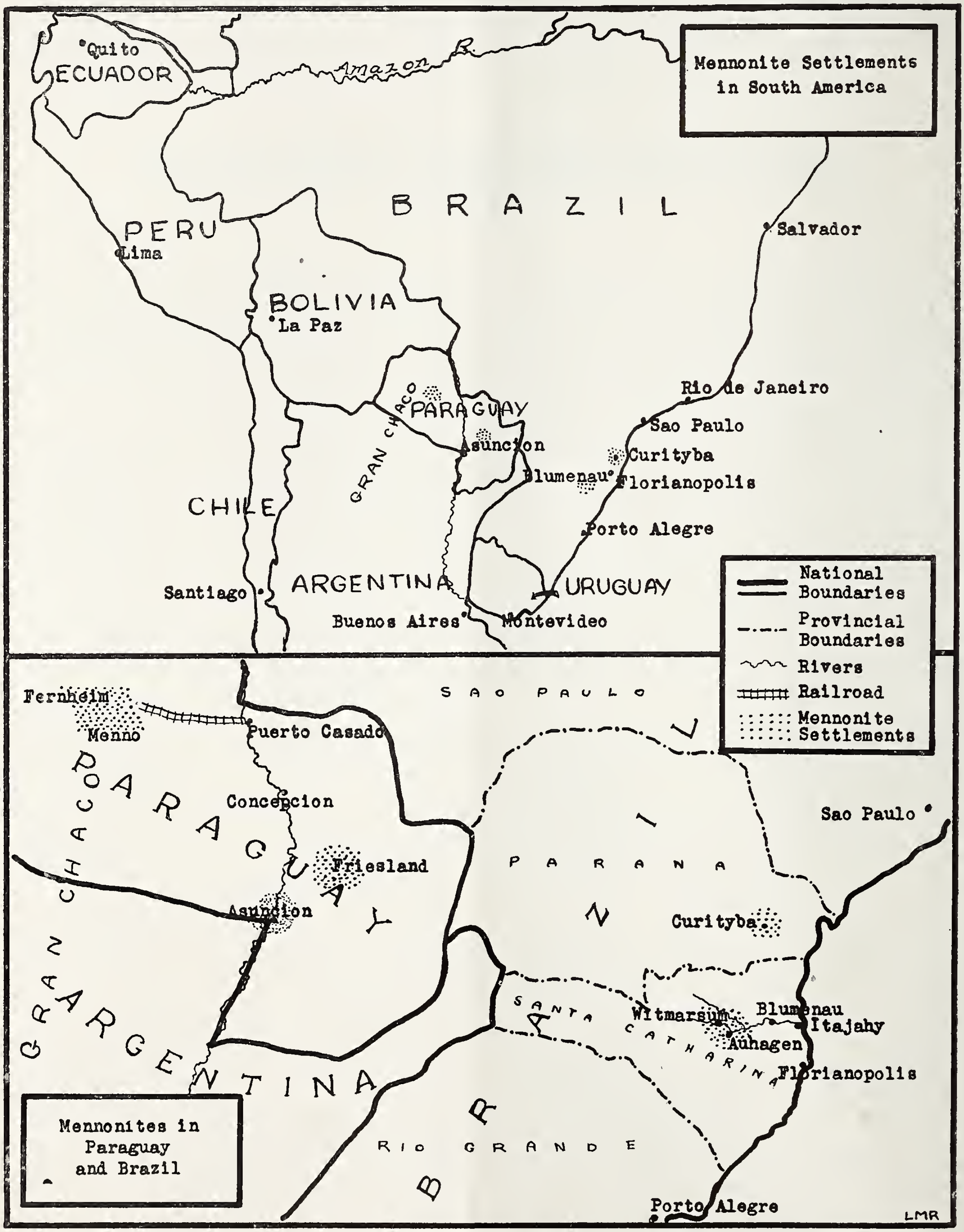
While these lines are being written one single shipload has brought almost as many refugees to Paraguay as the total number that came from Russia in 1930. These refugees landed in Buenos Aires, and the first contingent of this group of 2,303 will doubtless have made the trip from Buenos Aires by river boat a thousand miles north to Paraguay. It will take about a month to move them all up the river. Of this group of 2,303, 950 are women sixteen years and over, 444 are men sixteen years and over, and the rest are children under sixteen. Thirty-five are less than a year old.

The sufferings through which these people have gone during the war days, and the hungry years following, are almost beyond description. The way in which they were finally able to get onto the boat bound for Paraguay at the last minute is a story that reminds one of the exodus of the Children of Israel. It is just as clear in in this instance as it was then that God's almighty hand was at work and opened the way. These people could still smile and sing praises to God when they finally arrived on the boat because they felt certain they were going to a place where there would be an opportunity to establish again a home and live their own life among friends and to worship God without fear or hindrance.

One story illustrates both the tragedy through which these people have gone as well as the new life which this resettlement opens up to them. When these people were getting on the *Vollendam* a husband and wife who had not seen each other for sixteen years, because the husband had been taken to Siberia, neither knowing whether the other was alive, again found each other and a broken home was reunited.

These people after all these years of terror, buffeting, and starvation have now arrived in Paraguay, their land of promise. The sympathetic and understanding arms of our earlier Mennonite settlements and of our MCC workers are ready to receive them and help them get started. These new settlers as well as those who are are trying to help them get a new start need our earnest and persistent prayer. They will need our warm hand of friendship and help for some years to come, especially when we keep in mind that so many of them are children and mothers whose husbands are dead or missing (verschleppt).

(Cut courtesy *Mennonite Life*)


Mennonite Settlements in South America
Quito
ECUADOR
Amazon R.
BRAZIL
PERU
Lima
Salvador
BOLIVIA
La Paz
PARAGUAY
GRAN CHACO
Asuncion
Rio de Janeiro
Sao Paulo
Curityba
Blumenau
Florianopolis
CHILE
Porto Alegre
Santiago
ARGENTINA
URUGUAY
Buenos Aires
Montevideo
National Boundaries
Provincial Boundaries
Rivers
Railroad
Mennonite Settlements
Fernheim
Menno
Puerto Casado
SAO PAULO
PARAGUAY
GRAN CHACO
Concepcion
Friesland
Asuncion
PARANA
BRAZIL
Sao Paulo
Curityba
SANTA CATHARINA
Witmarsum
Blumenau
Itajahy
Auhagen
Florianopolis
ARGENTINA
RIO GRANDE
Porto Alegre
Mennonites in Paraguay and Brazil
LMR

On Observing the Week of Witness

A tremendous amount of good can be done during one week when the lay people of the church "put their hands to the plow" and go to work. Witnessing means saying or doing something that will help bring people to the Lord. A few things may be mentioned to give us an idea of what could be done and should be done in a Week of Witness. The inclination may be to say, "Why, that is what Christians should be doing all the time; why have a Week of Witness?" The truth is that we should be doing this sort of thing all the year round, but the fact is that we do not do it unless by special effort and special encouragement. The hope is that a Week of Witness will encourage and inspire us actually to do the things we should be doing all the time. We shall mention only two possibilities here.

1. Go and invite people to church services and other special services if there are any. If you have no way of going to the people who need to be invited, write them a card or letter of invitation. In some instances people are won to Christ through personal work and then come to church. In other instances people are brought to church and there are won to Christ. Both methods are legitimate and used of the Lord. "Go out. . . .and constrain them to come in, that my house may be filled," Luke 14:23.

2. Take a book or a pamphlet to some one who may need help. Do not just hand out tracts. Give the book or pamphlet to him because it meant something to you. Tell the recipient that you are passing it on to him because of what it has meant to you. Then giving pamphlets, books and tracts out to people becomes a true witness. It may provide the opportunity to tell him what stirs and warms your own heart. "If he shall not lose his reward who gives a cup of cold water to his thirsty neighbor, what will not be the reward of those, who by putting good books into the hands of neighbors, open to them the fountain of eternal life."—Thomas a Kempis

—THE EVANGELISM COMMITTEE

Elenore Schmidt Reports from India

(The following letter by Miss Elenore Schmidt was received by the Secretary of the Foreign Mission Board)

Miss Nickel and I were on our way home after a day in a village about thirteen miles from here. We did not travel with modern speed, but jogged along on our streamlined ox cart (an old trailer with rubber tires). We had come to the end of a perfect day. We had worshipped with the new Christians in two villages. We had seen how the school children were progressing. I had given them enough to talk about for a week to come by taking their picture. We had eaten a delicious curry meal with the Christian worker and his wife. Now we were homeward bound. The lovely tree-lined road stretched far ahead of us. Here and there we could see the roofs of villages. The field of plumed sugar cane were a lovely white frothy contrast to the green of trees, shrubs and grain fields. The distant low hills were shadowy with purple mist, and as the sun climbed down the sky the shadows in the nearby fields took on a purple cast. Then as the sun was swallowed up by the hills, we began to see the lovely colors of the after glow. First, brilliant orange, then bright red and pink, and when the stars began to peep out from their blue blanket, the glow still continued in burnt orange glory. The reflection on the lily dotted pounds made a picture that kept us silent with adoration for the Creator.

As we bumped along, I suddenly realized that my stay in this beautiful jungle land will soon be over. At Conference I was stationed at Champa, but was sent here to help for several months. Now the time is nearly up, and I feel a little sad at the thought of going. I have learned to love this jungle land and the community here.

Just now our work in the hospital is quite slack, but after the harvest we will not have to look for work. No one has time to be sick now, but after the grain is cut, and the rice threshed, the wards will be filled to over-flowing.

My contact with the patients is a bit discouraging, for most of them speak Oriya. Around Champa most of the people at least understand Hindi, but here one really feels like a foreigner before the village people. Luckily the workers are good interpreters, so it isn't hopeless. The language of a smile goes a long way, and these people respond very readily to that universal language of love.

Each morning we have both staff prayers and a short service for the patients. The men workers take turns in leading the service, and it is conducted in Oriya. But we all—men and women workers—take part in the staff prayers. Now during Advent we have been learning the prophecies concerning the coming of Christ. We are also preparing a program to present before the patients.

I have been enjoying my trips into the district with Miss Nickel. I usually take a kit of medicines along, and always find that it comes into use. One time I examined about thirty school children, and in doing so had a marvelous opportunity to give some suggestions for better health. Of course, the news of our coming soon spread, and soon I had everyone coming to me and telling me of all their past and present ailments. They always think that just a little pill or a bit of ointment will cure the entire run of village illness. In many cases we give out malarial preparations, and itch ointment, but we usually encourage the serious ones to come to the hospital Perhaps one-third of the ones that we ask to come will come. The others we never see.

We are thankful for a good harvest. And as we see the material harvest we also thank god for the wonderful harvest of souls in this area. This Christmas a large number will celebrate His birth for the first time. —Your co-worker for Him, Elenore M. Schmidt, Jagdeeshpur, via Raipur, C. P., India, December 14, 1946.

Brief Life Story of Dr. Rodolphe Charles Petter

by Mrs. Rodolphe Petter

Rodolphe Charles Petter was born at Vevey, on Lake Geneva in Switzerland on February 19, 1865, and died January 6, 1947, one month and thirteen days before he would have been eighthy-two years. old. He was the son of Louis and Elsie Dubuis (de la Praz) Petter. On his mother's side he was of Huguenot and Waldensien descent. His great grandfather on his father's side was named Pierrot or Petit Pierrot, hence the name Petter. The Petters originated likely from Neuveville near Bienne, Switzerland. The name appears with that of Gatchet (in 1587) on the inner ceiling of the St. Martin's cathedral in Vevey, surrounding the escutcheon of the Bernese Canton. A. Petter of Neuveville used to preach in the Bernese Jura region around 1560. The paternal grandmother was the nurse of the great naturalist Agassiz, the latter being born in the village where she lived. Agassiz was given the name of Rodolphe Petter's father and his two brothers, therefore called Jean-Louis-Rodolphe Agassiz. Rodolphe Petter was educaed in the public schools of French Switzerland. Having later felt the call to become a missionary he enrolled at the Basel Mission Training Institute, where he spent seven years in intensive study for his life work. There he mastered German (a language he had not known before), Latin, Hebrew and Greek, besides correlated subjects, and was also given some medical training under eminent doctors and surgeons.

He married Marie Gerber of the Jura mountain region on May 14, 1890, and in the fall they together came to America to become missionaries to the Cheyenne Indians. In order to gain a better footing in the English language, they spent six month at Oberlin College before proceeding to Cantonment, Oklahoma. They arrived at Cantonment on October 1, 1891. Two children were born to this union: Olga Marie, now Mrs. P. F. Schroeder of Zillah, Washington, and Valdo Rodolphe, who died at Ashland, Montana, May 6, 1935. Mrs. Marie Gerber Petter died in 1910 and is buried at Cantonment, Oklahoma. On November 28, 1911, Rodolphe Petter married Bertha Elsie Kinsinger, of Trenton, Ohio, who was also a missionary among the Indians. Rodolphe Petter served the Cheyennes of Oklahoma from 1891 till 1916 and the Northern Cheyenne at Lame Deer Montana from 1916 till his death. He was a life member of the American Bible Society in New York City and of the International Historical Society of Paris, France. He received his doctor of divinity degree from Bethel College in 1932, though he never cared for degrees. Bluffton College offered him a degree but he did not accept. In Switzerland he had taken military training required of all male citizens, but chose "Samaritendienst" in the medical branch of the service. Dr. Rodolphe Petter collected and reduced the Cheyenne language to writing and worked out an accurate and complete grammar still in manuscript form. He published a voluminous English-Cheyenne dictionary of 1125 folio pages which is found in the leading libraries of the world. He translated Bunyan's *Pilgrim's Progress* and many gospel songs. He translated large portions of the Old Testament which is published in one large volume. He translated and published the entire New Testament. He made special research study of the actual history of the Cheyennes from their own stories, there ceremonials and especially their language, the latter revealing much that should be compared with the oldest known languages of mankind.

He was able to read, write, talk and preach in French, German, English and Cheyenne and had a thorough knowledge of Latin Greek and Hebrew. He was a man of deep devotion to the call of God, possessed with a spirit of great humility.

* * * * *

The above article was written at the request of the editor of *The Mennonite*

VACATION BIBLE SCHOOL WORKSHOP, MARCH 22

A vacation Bible School work-shop will be held in the Student Union Room of Memorial Hall, North Newton, Kansas, on March 22. Registration will begin at 9 A. M. Mrs. Paul Erb will give a practical and also an inspirational talk at the workshop.

College and Seminary News

BLUFFTON COLLEGE

Faculty members who attended the meeting of The Council of Church Boards gave a report of the current work of the General Conference at the monthly faculty discussion meeting February 21. Students also attended. The Girls Gospel Team will give a program in the Salem Mennonite Church. Dalton, Ohio, Sunday, March 2. President Ramseyer will accompany the team and speak at the morning service. The team also plans a trip to Illinois later in March. The Men's Gospel Team plans a trip through the Ontario, Canada, churches March 1-6. Services will be held in eight churches. The Vesper Choir is planning a western tour immediately after the close of school this spring, June 3-18. The trip will likely extend as far west as Kansas and South Dakota. The college Faculty Club entertained the Faculty Club of the public schools of Bluffton Tuesday evening, February 25. Walter L. Collins, Superintendent of School of Kenton, spoke on European educational systems. The first week of March is Christian Life Week on the Bluffton College campus. Rev. Robert W. Hartzler, pastor of the Eighth Street Mennonite Church, Goshen, Indiana, will be the speaker.

FREEMAN JUNIOR COLLEGE

Three members of the faculty teach the vocational education classes for boys in Freeman. Benjamin P. Waltner heads the Agriculture Department and teaches the classes in crops and soils and animal husbandry. Louis Linscheid teaches the classes in shop work and carpentry, while Gerhard Toews teaches the classes in mechanics, welding, and blacksmith work. The work and instruction in these courses is adjusted to the needs and abilities of the boys. Most of them plan to farm, and the work is planned with that in mind. During the winter quarter some of the older boys in the community have enrolled to take advantage of these courses. Evening courses in welding and mechanics are also given during the winter. Community response to these evening courses is very enthusiastic. When President Unruh and Dean Gross attended the General Conference Board meetings at North Newton, Kansas, they took along Rein Mestag, Jacob Frieszen, and Harris Waltner. Rein visited the Dutch students at Bethel, while Jacob went to see students from Paraguay at Bethel and Tabor. Harris attended committee meetings and visited his aunt, Miss Lena Waltner on the Bethel campus. Willard Waltner presented a musical program during Music-Day Chapel this week. The film "The Great Commandment" was shown to the students on Tuesday. A new electric Westinghouse range has been added to the Foods Room equipment. Mrs. J. D. Unruh invited the faculty wives and women instructors for an evening of social fellowship at her home on Wednesday evening.

BETHEL COLLEGE

The winter quarter closes Wednesday afternoon, March 5, and the spring quarter begins Monday morning, March 10. On Friday evening, March 7, the annual Bethel College Fellowship Committee dinner meeting will be held in Memorial Hall. Most of the General Conference churches within reasonable driving distance of Newton will have representatives at the important meeting. Dr. R. C. Kauffman visited churches in Oklahoma from February 9 to 19 as a representative of the Emergency Relief Board of the General Conference. Rev. D. C. Wedel left the campus on February 13 to follow a schedule of speaking engagements in Canada. He expects to return the first week in March. In chapel Monday morning, February 24, Robert Ziegler, executive secretary of the Brethren Service Committee gave a report of present relief needs in Europe. Opportunities for sacrifical service in the name of Christ, our Lord and Savior, will call for the best we have for years to come.

MENNONITE SEMINARY NOTES

Students and faculty gathered in an informal meeting at the Seminary home Thursday, February 20 to discuss "Christian Education in the Mennonite Church." Subjects of discussion were Christian Education in Schools and Colleges, Children's Education in the Churches, and Young Peoples Work.

The chairman of the meeting was Maynard Shelly. Speakers were Dr. Ed. G. Kaufman, Mrs. Ed. Miller, and Esko Loewen. The group spent the late afternoon and evening discussing the question. A luncheon was served to the assembled group.

Great emphasis was made on the need for people who will serve, for material which meets the particular needs of our churches, for an appreciation and vision of the significance of the Church of Christ and the ability to give and share that vision with others.

The second Vesper Service was held at the Seminary, Sunday afternoon, February 23. Dr. Kaufman spoke on his experiences in Europe last summer. After service, refreshments were served by the Mennonite Student Fellowship of the city, and a period of informal visiting was enjoyed by the group.

REFUGEES ACCOMMODATED

When the "Volendam" arrived at Buenos Aires on February 21, there were 2,303 refugees on board, but only three hundred of these could be provided with immediate river passage to Paraguay. The remainder need temporary housing and food until they too can make the trip. On the day before the refugees arrived it still seemed as though no housing facilities might be available, but on the same date M.C.C. at Akron received a cable stating that the Argentine military authorities had granted immediate use of grounds, tents and kitchen facilities. This was made possible in part through the help of the Paraguayan Embassy. The M.C.C. report of this news closes with the words, "God has again in this way manifested His power in caring for His people."

Author of article on page 1.

Dr. H. A. Fast, Vice-Chairman of the M.C.C. and Chairman of the Emergency Relief Board, has visited the Mennonite settlements of Paraguay and is at present helping arrange for the movement of refugees from Europe to new homes.

Bethel Mission Church Winnipeg, Manitoba

It is now eight years since the work of the Bethel Mission Church of Winnipeg was begun. Although the work began in a small way we now have our own church building on the corner of Westminster and Furby streets and can say that the Lord has been blessing the work.

The average attendance at our regular services is now between 80 and 110, and on special occasions it exceeds this number. Those that attend are practically all Mennonites or of Mennonites parentage, people who have come to the city from the surrounding Mennonite communities and are here either because they have found employment or are attending the many schools and colleges of the city. Since many of these are only temporarily in the city we are serving a constantly changing congregation. The work will therefore continue to carry on in the future as it has in the past the character of a mission project. There are, however, an increasing number of families that have secured homes and are now more permanently established in the city.

We are glad to say that we have a large number of young people who are attending our church. About 75 per cent of those attending are under thirty years of age. This means that our young people's work is very important and that there also are good prospects for the future of the church. At present the young people have their own meeting every Monday night at which time they carry on a program of worship, study, fellowship and service. The choir is another opportunity for expression, Mr. John Conrad, who has had much experience in choir work, is serving as director. The choir sings at both services on Sunday and meets for practice on Friday nights. Recently the choir took part in a song festival held by Mennonite choirs in the Concert Hall of the Civic Auditorium of the city. The festival was under the direction of Mr. Conrad.

At present we have sixteen young people taking catechism every Thursday evening. A considerable number of other young people sit in as visitors during this instruction.

At our annual church meeting the Ladies' Aid reported that they had had an average attendance of twenty-five during their monthy meetings of the past year. The sum of $390 had been raised; much of this was given to mission and relief work. The secretary of the church, Dr. J. B. Derksen, reported that one thousand dollars had been paid on our church debt during the past year. The church has a debt of fifteen hundred dollars.

During recent months the following ministers have preached in the Bethel Mission Church:

January 5 — Rev. J. J. Thiessen — President of the Conference of the Canadian Mennonites.

January 11 to 16 — Rev. George Dick gave a series of six sermons on Philippians. Rev. Dick is pastor of a Mennonite church in Bloomfield, Montana.

January 26 — Rev. G. G. Epp — Canadian representative on the Home Mission Board of the General Conference of Mennonites.

February 2 — Rev. J. N. Hoeppner and also Mr. G. Braun and Mr. A. Teichroeb, all teachers of the Elim Bible School, Altona, Manitoba.

We are grateful for the inspiration and instruction given us by these visiting ministers,—Isaac I. Friesen, Minister, Bethel Mission Church, 864 Doeoning Street, Winnipeg, Manitoba.

Bethel College Bible Week

March 16-21

The Bethel College Bible Week will have afternoon and evening meetings. On Sunday there will be only an evening meeting. The speakers, as mentioned in the issue of February 18, will be Dr. Frederick K. Stamm and Dr. Floyd E. Mallott. Their subjects and the time of their addresses will be as follows:

SUNDAY EVENING

"The Kingdom-Church" — Mallott

Monday

2:35-3:25, "The Church in the Lives of Men" —Dr. Stamm
3:30-4:20, "Present Trends of Old Testament Study" — Dr. Mallott
7:30-8:10, "The Church and the Kingdom" — Dr. Mallott
8:15-9:00, "The Character of Jesus" — Dr. Stamm

Tuesday

2:35-3:25, "When God Is Alive" — Dr. Stamm
3:30-4:20, "Preaching from the Parables-I" — Dr. Mallott
7:30-8:10, "The Church-Kingdom" — Dr. Mallott
8:15-9:00, "The Doctrine of Non-resistance"

Wednesday

2:35-3:25, "Prayer in Our Day" — Dr. Stamm
3:30-4:20, "Preaching from the Parables-II" — Dr. Mallott
7:30-8:10, "Two Saints and a Heretic-I" Dr. Mallott
8:15-9:00, "The Christian's Credentials" — Dr. Stamm

(Continued on page 7)

Solitude

By L. J. Lantz

We, who have grown so intimate with soil,
And learned the quietness its ways impart;
We, who have known the rest that follows toil,
Should know the patience of the embattled heart.

We can believe in sunlight after rain,
In Winter's gloom that yields to joyous Spring;
Yet dread we storms of searching, clouds of pain—
Why should such trials seem so cruel a thing?

Count we that blessed Providence unkind,
Or else unwise, that equally ordains
For fields and forests, and for all mankind,
Seedtimes and harvests, snows and frosts and rains?

No. Even as men's dwellings must be planned
For strains and stresses, gales and earthquake shock,
So must the House of Faith, if it shall stand,
Be stoutly framed and founded on the Rock.

That oak thrives best which knows no sheltering wall—
Which stands alone, rooted in wind-swept sod;
So grows the life that triumphs over all—
Heavenward, with taproots in the Word of God!

WORSE than in 1937. That is the way some look upon world conditions today. It is pointed out that "the confusion, the hatred and the enmity in the world today are worse than in 1937." It is pointed out that one set of conditions has been exchanged for another. Where there once was a Hitler, there now is a Stalin. Is mankind to entertain the idea that another way must be fought to make all things well, or will mankind see the futility of what has so often failed to bring peace and trust instead in the power of creative goodwill?

M. R. ZIEGLER REPORTS ON EUROPE

M. R. Ziegler, who is to relief work carried on by the Church of the Brethren what Orie Miller is to relief work carried on by the Mennonites, gave a report on his recent three months in Europe when he spoke in the Bethel College Chapel, February 25.

Upon quoting Christ's words, "By this shall all men know that ye are my disciples, if ye have love one to another" Brother Ziegler declared that the Christian Church is on trial today and that if Protestantism is to survive in the next twenty-five years it will have to be on the basis of active expression of love. He pointed out that never had there been so many ill-clad people as today, that never had there been as many Christians, and that never had some had as much money as today.

Referring to the talk of possible atomic destruction, he suggested that such talk tends to make people forget the terrible destruction that has actually been perpetrated and that people are just as dead from older methods as they would be from the atomic bomb.

In America, he suggested, we find it difficult to get white shirts. Think of how much more difficult it must be to get things in Europe where factories have been demolished and where the know-how of making things has been so largely destroyed because in many instances father and son both are dead. Since agriculture is so basic, great numbers of women are being forced into it, so that in a school of agriculture 75 per cent may be women.

In many communities of Europe there are five women to one man. In trying to make clear the terrible heartache that this situation causes, Mr. Ziegler suggested that the students present think of how they would feel if they could have no hope of ever knowing the fellowship and companionship of a home, such as they hope someday to establish. This shortage of men Mr. Ziegler holds as the unique problem of our age.

The people of Europe can not produce because they do not have enough energy-giving food. Flour and water for breakfast and potatoes and water for supper provide some heat, but not much energy. Fundamentally agriculture is the way out, and our relief program should encourage it.

Mr. Ziegler, who had recently visited Mennonite relief centers, declared that our system is working very well. He further suggested that we "set our stakes for five years of hard Christian giving." Said he, "The world needs men and women who do things because they love."

Thursday

2:35-3:25, "How Shall We Think of Jesus?" — Dr. Stamm
3:30-4:20, "A Parable of the Kingdom" — Dr. Mallott
7:30-8:10, "Two Saints and a Heretic-II" — Dr. Mallott
8:15-9:00, "How Can a Man Find God?" — Dr. Stamm

Friday

2:35-3:25, "Re-discovering the Bible" — Dr. Stamm
3:30-4:20, "Aspiration and Achievement" Dr. Mallott
7:30-8:10, "The Shape of Things To Come" — Dr. Mallott
8:15-9:00, "The Lighted Lustre" — Dr. Stamm

MINISTERS' CONFERENCE

The Western District Ministers' Conference will be held during Bethel College Bible Week. It will convene in Memorial Hall, March 18, 19. For the program see **The Mennonite** of February 18, page 7.

Women's Missionary Societies
Wednesday, March 19, 9:30 a. m.
Student Union Room

Devotions .... Mrs. J. E. Entz
Music .... Emmaus Church
"Relief Work in Denmark" .... Rev. Walter Gering.
"Children's Work in England and France" ....Ellen Harder
Music .... First Mennonite Church, Hillsboro.
Address .... Dr. F. E. Mallott

Lunch is to be served in Student Union Room at 11:45 after which Harry Martens will talk on Puerto Rico and exhibit Puerto Rican handwork.

RELIEF

Material Aid Shipments

Shipments leaving port during the first half of February included:

80 tons of flour from Canada; 30 tons of meats, fats and dried beans from Winkler, Manitoba; 8 tons of clothing, bedding, shoes and soap from Ephrata, Pennsylvania; all destined for the Mennonite Child Feeding Unit in the British Zone of Germany.

30 tons of flour and 40 tons of assorted foods for the Mennonite Child Feeding Unit in the French Zone of Germany.

30 tons of flour for Chistenpflicht in the American Zone of Germany.

45 tons of flour for the French Zone of Germany.

30 tons of flour for the American Zone of Germany for CRALOG distributions.

80 tons of cracked wheat from Lind, Washington for Shanghai, China.

40 tons of assorted foods and 60 tons of flour for Hungary.

Relief Worker Departures, Arrivals and Changes

P. C. Hiebert and **J. J. Plenert** left New York on February 21 for Brazil, where they are going as commissioners. Their primary mission is to study the possibility of refugee migration to that country.

Frank and Marie Wiens, Isaac Baer, and Arthur Voth sailed on February 18 aboard the "Queen Elizabeth" for Southampton, England. From that place Brother Voth will go to Holland to serve in coordinating refugee migrations; Brother Baer will go to France until his permit to enter Hungary is approved; and Brother and Sister Wiens will go also to France, hoping later to enter the French Zone of Germany.

Ernst and **Ruth Harder** arrived at Rio de Janeiro on February 17, and from there will leave for Asuncion, Paraguay on February 24.

A. E. Kreider has returned to Manilla after having spent some time in Java investigating relief needs and possibilities there. He reports that relations between Indonesian and Dutch governments are not sufficiently clear to enable the establishment of a relief project there at this time.

Siegfried and Margaret Janzen, who had been located at Roverstein refugee home in Holland, have now gone to Berlin to provide accommodations for any Mennonite refugees who may in the future gather there.

Workers are Appointed

A total of thirty-eight relief workers were appointed at the MCC Executive Committee Meeting held on February 15. Countries to which these workers are appointed include: Puerto Rico, Italy, Belgium, France, Poland and India. Twenty of the persons in this group will go to Poland as members of the tractor operators' training unit.

MCC Headquarters Personnel

Viola Wenger, of Nampa, Idaho, has come to Akron to supervise and coordinate the work relating to the MCC clothing centers at Reedley, California; Newton, Kansas; Ephrata, Pennsylvania; Kitchener, Ontario; and Winnipeg, Manitoba. She will keep in touch with workers on the relief needs and act as a liason in informing the Mennonite constituency, and particularly sewing circles groups, of the needs for clothing, shoes and soaps.

C. P. S. and Voluntary Service

Elmer Ediger, director of MCC-CPS, has recently returned from a five-day visit at Gulfport, Mississippi. Thirteen volunteers and twelve CPS men are working in that community health project in the deep South. The program is developing very well in that area of combating hookworm and other diseases. Aspects of this work include home nursing, assisting in the local city-county hospital, and directing recreation in a nearby school. Religious instruction is also being initiated in connection with schools. The state and community officials, as well as the local Mennonite people, are very eager that the health program continue in the future as a volunteer unit.

Summer Service Units for the summer of 1947 will be located at the following places: Cleveland State Hospital, Cleveland Ohio; Colorado State Hospital, Pueblo, Colorado; Penhurst Training School for Mentally Deficient, Spring City, Pennsylvania; Gulfport Health Project, Gulfport, Mississippi; MCC Headquarters, Akron, Pennsylvania.

Anyone who feels called for such summer volunteer service is urged to write to the MCC office at Akron, Pennsylvania, for further information.

Slides Available

A set of 35 Kodachrome slides on crafts in CPS camps has been prepared and is now available for loan to young people's or other groups interested. The slides, which are accompanied by a descriptive script, describe rug making, leathercrafts, carving, woodworking, plaque-making, etc.

Other slides available include sets on Mennonite Heritage, Puerto Rico, Gulfport, Ypsilanti Hospital Unit, Belton CPS, Tiffin CPS Unit, Ft. Collins CPS Camp (no script), CPS General (no script), and MCC Headquarters.

Also available are two films (16mm) on Civilian Public Service, one being silent and the other sound.

All of these slides and films may be secured for use free of charge from Publicity Office, Mennonite Central Committee, Akron, Pennsylvania.

Literature for Germany (US Zone)

Recent word has come that small packages (limited in weight to 4 lb. 6 oz.) of printed matter may now be sent to the U. S. Zone of Germany. A list of the enclosed publications must be attached to the outside of the wrapper of each package. The parcel may not contain material maliciously attacking the four occupying powers or writings that encourage militarism, incite disorder or otherwise cause interference with the German occupation.

Released via Mennonite Central Committee
February 21, 1947

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

The Program of the Western District Young People

by Roland Goering

The motto of the Young People's Union of the General Conference since its beginning has been this: "A United Mennonite Youth in Christ." Our district, being a part of this larger union, is also therefore working under this motto. How can we strengthen this unity of Mennonite youth in Christ?

One of the ways, of course, to strengthen this unity is through young people's retreats. Such retreats naturally tend to unify young people and to unify them in Christ. For the past years we have been trying to make these retreats more effective. We believe that to make them more effective means more time for each retreat as well as more retreats for more groups. This can be done only if we own our camp grounds. For this reason the biggest project of the young people for this year is to try and acquire such grounds. This is becoming increasingly necessary as the renting of public camp grounds is becoming increasingly difficult. For details of this great project I refer you to Rev. Ronald von Riesen's article in this issue of the Youth Section.

The second main project that we have is one undertaken not only by our district, but by the Young People's Union of the General Conference. We as a district are giving it our whole-hearted support. This project is that of the Missionary Education Fund. This is a fund of two thousand dollars, which is used to support students from foreign countries who come to our country to study in our Mennonite schools. These students as they return back to their countries will be Christian leaders among their own people, serving them in whatever capacity they are capable. Four students are now receiving aid from this fund. Jacob Friesen, who hails from Paraguay, is at Freeman Junior College. Jacob is interested in medicine, something which is greatly needed by his people. Iris Ruch Melecio is the daughter of a minister in Puerto Rico. She desires to enter full Christian service for her people in Puerto Rico. Francisca Santos, daughter of a Puerto Rican farmer, is interested in hospital dietetics, a field of service sorely needed by Puerto Rico where health and medical care are on a very low level. These two girls are attending Bethel College. Lydia Santos, also from Puerto Rico, is attending Bluffton, She desires to serve her people by teaching home economics. This, again, is a great need for the Puerto Rican people.

I am sure we all see the importance of this project and the blessings that it will bring both the students and also to their people to whom they will return. Let us unite our efforts fore fervently in support of this cause.

Thirdly, the need of missions and relief is perhaps greater today than it has ever been. Our Christian Endeavor Societies have always contributed to these needs. At our last Christian Endeavor Convention it was again resolved that we concentrate this year on the support of these two great causes. Contributions for these causes are not to be sent to the treasurer of our C. E. convention but rather directly to the Mennonite Headquarters at Newton.

This year we are also carrying on a broader program than ever before by way of visitation of the churches in our district. Rev. B. H. Janzen, who has been appointed as the Field Secretary of the Western District Conference, is visiting all the churches in our Conference. In his visitation he promotes our young people's work. We are therefore contributing toward his expenses. The Executive Committee of the W.D.C.E. Convention has also taken it upon itself to visit all of the churches in our district to get them better acquainted with our District C. E. work and especially to get them acquainted with the prospective retreat ground sites. This will give all the people of our churches the privilege of expressing their opinions and perferences in regard to the various possibilities.

As such visitation and all necessary publicity involves a certain amount of expense it was resolved at the last convention that an assessment of twenty-five cents per C. E. member be made for this cause. Has your society sent in its quota?

An additional assessment of twenty-five cents per member is made for similar expenses of the larger

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Western District Issue

This issue of Mennonite Youth is by the Western District C. E. organization. It is, therefore, of special interest to Western District young people. But, also, it contains information which will be of interest to all young people and it is hoped that it will serve to develop the feeling of fellowship in all districts. In the future, it is planned that similar district issues will appear from each of our church district conferences.—Ed.

Young People's Union of the General Conference. Have you sent in your share for this cause?

The Western District C. E. Convention at the last meeting also resolved to encourage our members to take advantage of the voluntary Service Program sponsored by the Y. P. U.

Considering the above projects, we can conclude that the young people of our district have not been entirely asleep. May we pledge to be even more alert and devote ourselves even more completely to this task? We are striving toward a United Mennonite Youth in Christ.

The Problem of Recreation in the Western District

by Bob Tully

"Can you tell me where I can find some new games for our C.E. party next Tuesday?" is the stock question that comes my way most often at youth rallies and retreats. To youth that have to produce an interesting social at 8:00 p. m on a Tuesday it is a very important question. Who wants to attend a "same old thing" party? But I have heard it so often and from so many different church groups that I am now convinced that it isn't the important problem. It is a sympton of two very important recreational problems in the church.

I. The Church Needs a Christian Recreational Point-of-View

There is a deep need on the part of all church members for the understanding of the place of play, fun and recreation in the life of a Christian and his Christian social group, the Church. The above questioner has been handed a three-hour responsibility of providing recreational activities for an organized church group whose reaction will range between "That was fun" — to — "Just another dull party."

The real problem facing both the leader and the group is "What activities will best recreate us so that we may live more abundant lives? This is the basic problem. Many church sponsored social activities are not recreative, and a great many secular activities that are very questionable in their recreative value are participated in by church members.

Recreation is not an escape, not just getting away from work, or home or the same old thing. It is not just doing something new and different. Recreation is the rebuilding, through a change of captivity, of worn, tired or exhausted parts, organs, of an individual or society.

Therefore the basic problem is a need for an awakening on the part of growing Christians, adults and youth, to the importance of and the place recreation in growth. When that awakening takes place, Christians will organize and build their social and personal recreational activities to make them recreative.

II. Need of Persons To Build and Implement That Point-of-View

Now the second problem faces us. How can the church be awakened to that point of view? Well, the only answer to a "how" question is "persons" A friend of mine keeps quoting this truism: "If you want Bear Stew, first get the Bear." The Western District needs some real-for-sure recreational "Bears," youth that will make their contribution to the church and their community through recreational leadership.

The following are suggestive goals in terms of persons:

(a) Seven "bears" that will give a life-time to the Mennonite Church in the area of recreation. This may become a full-time church or community job. It means one person from a group of ten churches in the district.

(b) One "bear" in each church to give his or her leisure time for life to recreational needs, plans, and programs of the local church. He will serve in close cooperation with his pastor and would help the entire church. Sixty-seven of these "bears" are needed in the Western District.

(c) Three to five young "bears" in each church that will spend part of their youth (ages fifteen to thirty) in the interest of recreation in the local church and community, serving especially their own youth group.

From these shall come the inspiration and services that shall bring about the awakening as to the importance of recreation in a program of abundant living. "I came that ye might have life and have it more abundantly."

About the Contributors:

Roland Goering, McPherson, Kansas, is pastor of the McPherson Church and president of the Western District C. E. Convention.

Edwin Stucky, Moundridge, Kansas, is assistant pastor of the Goessel Mennonite Church and is secretary-treasurer of the Western District C. E. Convention.

Bob Tully, North Newton, Kansas, is coach and director of the physical education program at Bethel College. He is an ordained minister in the Church of the Brethren.

Frieda Claassen, Beatrice, Nebraska, is Y.P.U representative of the Western District C. E. Convention.

Ronald von Riesen, Newton, Kansas, is executive secretary of the Board of Education and vice president of the Western District C. E. Convention.

Forty acre estate near Arlington, Kansas. This was sold recently.

A scenic view of land owned by Dr. H. R. Schimdt of Newton, Kansas

Retreat Grounds, Our Project

BY RONALD VON RIESEN

At the 1945 session of the Western District Christian Endeavor Convention, the first move was made to secure our own retreat grounds. At that time, the Executive Committee was given authority to investigate possible sites and to enter into negotiations for the same. The committee was active in contacting county agents and state officials for information and spent considerable time visiting prospective locations.

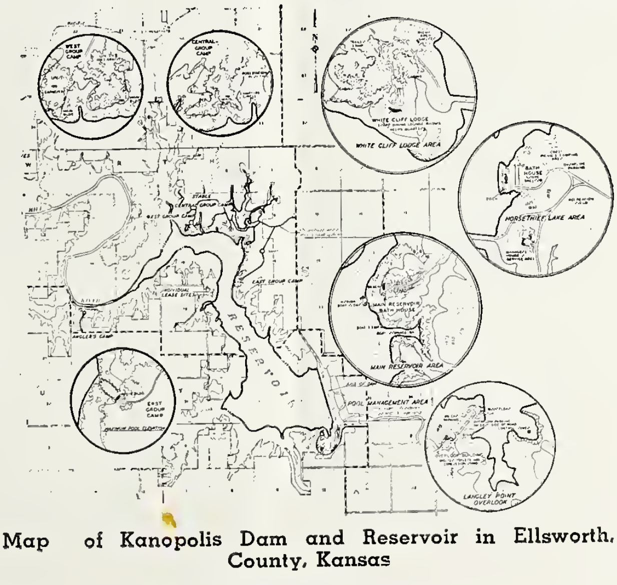
At the 1946 sessions, the convention, upon recommendation of the Executive Committee, voted to enlarge the committee from four to seven members, consisting of one representative from the Western District Conference Board of Trustees, the President of the Western District Conference, and one member at large. The committee at present consists of Roland Goering, Edwin Stucky, J. H. Langenwalter, Adam Mueller, Henry Hege, Jake Lingenfelder, and Ronald von Riesen.

We wish to take this opportunity to present some possible retreat ground sites for your information, and hope that it may stimulate interest on the part of your local Christian Endeavor and encourage your suggestions.

Site No. 1. (see upper right) is a view from one of the bluffs in the flint-hills about fifty miles northeast of Newton and about ten miles south of Camp Wood. One of our Mennonite physicians has purchased five hundred acres of pasture land in this area. Being interested in young people, he has offered to sell any number of acres for our use with permission to lease additional acres at a very reasonable price. Some of advantages of this location are: (1) Well isolated from any source of distraction, and about six miles to the nearest town; (2) A creek cutting dircetly across the land provides for a variety of scenery, and offers possibilities for a lake; (3) An ample supply of flint rock is available for building purposes, which the owner has given us permission to use.

Site No. 2 (see lower cut). A map showing the proposed developement of recreational facilities in connection with the Kanapolis Dam and Reservoir located on the Smoky Hill River, about nineteen miles west and sixteen miles south of Salina, in Ellsworth County, Kansas. During the war all work on the dam was suspended. Work is now being resumed, and the project will be finished by the summer of 1947. The lake will cover an area of approximately three thousand acres. The areas marked group camps (of approximately 160 acres) are available and will be leased to organizations of sufficient size to insure their constant use. They are strategically placed so that isolation and privacy are assured. With the possibility of securing a ninty-nine year lease from the government, this would cut down to a minimun our initial capital outlay, thus enabling our young people to divert all their energies into the development of the camp itself. A large body of water is in itself an asset to any retreat grounds.

Site No. 3 (see upper left). A forty-acre estate near Arlington, Kansas, owned by a Hutchinson grain dealer, was for sale until recently when notice was given that it had been sold. This possibility was considered because of its central lo-



Map of Kanopolis Dam and Reservoir in Ellsworth, County, Kansas cation and its ready facilities which could have been utilized for the coming summer. The scene is suggestive of its possibilities for a retreat grounds. This could easily have been utilized the year around for study groups and institutes of any nature.

Another area investigated was the region near the Lake-of-the-Ozarks in Missouri. Land can be purchased from thirty to forty dollars per acre. It is a very scenic country and might be considered in connection with the development of a mission project.

The committee has compiled a set of colored slides picturing the various possible sites, which are available for use in churches or C. E. programs. Our committee is anxious to receive suggestions from anyone who is interested in this project. We are deeply conscious of the greatness of the task, and realize that such a project should not be entered into lightly but should be considered in a prayerful attitude anxiously awaiting to carry out His Will. To that end we solicit your prayers and suggestions.

Beatrice Young People's Fellowship

by **Frieda Claassen**

Purpose of Fellowship

"That which we have seen and heard declare we unto you, that ye also may have **fellowship** with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (I John 1:3) The aim of the Beatrice Young People's Fellowship is to provide for the spiritual and recreational needs of the young people, consequently, the Executive Committee plans and sponsors a variety of programs.

Origin of the Fellowship

The Fellowship was originally organized for the purpose of studying the Mennonite peace principles. Rev. Reynold Weinbrenner, at that time pastor of the Beatrice Mennonite Church, began with a class of five or six young people. The group spent the evening in silent meditation, devotions, and study. Later they went to give programs in neighboring churches and communities. The nature of the activities now varies somewhat from its original purpose in that it is supplemented to meet also some of the recreational phases of life. The attendance, now, numbers about thirty-five to forty members.

In the past, such books as "Mennonite Heritage" by Edward Yoder, and "How the Bible Grew Up" by Roy L. Smith have been used as a basis for the discussion and study periods. These were under the leadership of Rev. Walter H. Dyck, formerly pastor of the First Mennonite Church, and Rev. Elbert Koontz, pastor of the Beatrice Mennonite Church, as well as members of the Fellowship. Due recognition should be given to the ministers for their untiring efforts and for their kind assistance in connection with the growth of this organization.

Programs

Regular meetings are being held in the basement of the Beatrice Mennonite Church on Wednesday evenings. On alternate Wednesdays the entire evening is devoted to "craft work." Programs are composed of a period of group singing, a devotional period led by one of the young people. Then, panel discussions, one of which was entitled "Values Attained from Organizing and Attending Young People's Christian Organizations;" colored slides on such projects as "Gulfport Mississippi," "Smoke Jumpers," experiences related by returned C. P. S. men, or inspirational messages by visiting speakers are usually planned to comprise the remainder of the evening.

Special programs, in keeping with the season of the year, have also proved successful. Someone has said, "There is nothing more inspiring than to see a crowd of Christian young people in a service of worship." Such inspiration was experienced when the group motored to the "iron mountains" (in a nearby community) for a "Nature Worship Service." The evening in October was spent in the observance of God's universe at night. This study, under the direction of Mrs. C. P. Lohrenz was followed by a period of social fellowship and refreshments.

At Christmas time the executive committee sponsored a "Candle Light Service." Musical numbers, topics, and poems centering around the question "Is There Room for Christ Today?" were presented by members of the fellowship.

Fellowship Banquets

One of the highlights of the past several years has been a Young People's Banquet held during the winter months. Such an occasion gives those who attend the regular meetings an opportunity to share "with youth in general the fellowship they enjoy with each other." It also leads those who serve on committees and those who are otherwise connected with the project to experience a sense of responsibility and cooperation.

January 30 was the date of the one for this year. About 125 persons gathered in the basement of the Beatrice Mennonite Church to partake of the three-course dinner served them by the students of the Mennonite Bible Academy. Dr. R. C. Kauffman, Professor at Bethel College, presented "food for thought" on the subject, "How To Get and Stay Married." The event climaxed the "Fellowship Institute" held January 26-30. Rev D. C. Wedel and Dr. Kauffman, both of Bethel College, were leaders of this institute.

Crafts

These young people are indebted to Rev. Elbert Koontz, for their Crafts Program. Upon realizing its possibilities he presented the idea to the group. They accepted it with enthusiasm! Since that time this project has been carried out in connection with the Fellowship. It has resulted in many finished products such as ladies' purses, billfolds, leather belts, coin purses, key cases etc.

Plastic picture frames are the latest! Louis Goossen, member of the First Mennonite Church and an ex-Smoke-Jumper is assisting with this work. Louis is Vice-President of the Fellowship. Other officers are Donald Epp, President; Mrs. Elsie (Jantzen) Barnard, Secretary; and Miss Margaret Goossen, Treasurer.

Garden Projects

During the summer months fellowshippers enjoy informal get-to-gethers in God's great out-of-doors. Last summer they planted and cared for the garden at the Mennonite Deaconess Home and Hospital. One evening after working in the garden and singing songs on the lawn, these young people went to Chautauqua Park to partake of a watermelon feed. In this connection they also took up an offering of over three hundred dollars for relief work.

Heretofore the group participated in CPS garden projects. Vegetables were planted and cared for by the fellowshippers, and later canned by the ladies mission societies of both churches, and then sent to the "boys" in the service.

Fellowship Echoes

Fellowship Echoes, now in its third volume, is a monthly publication. This paper was "begun with the hope of making it a common bond of fellowship between our absent and present members." It has also been "influential in uniting us as Mennonites, whether in the service, C. P. S., or at home."

Its editorial staff is composed of the editor, Miss Martha Thimm, and the Fellowship Executive Committee. It contains numerous items, such as, inspirational articles, poems, personal news, a bit of wit, re-echoes, (letters from those away) announcements about events "past and present," etc. It now has a mailing list of approximately sixty, and helps to keep our absentee members of this community in touch with "events from home."

"The spirit of God abideth not where there is either needless grieving or inactivity; but only where there is joyful performance of duty." Such an organization cannot function at its best unless each member places him or herself wholeheartedly in the matter of making the "best better." The officers must feel their responsibility, perform their duties to the best of their ability, as if unto the Lord. As members each one must be ready to take an active part, give helpful suggestions and if necessary be willing to make personal sacrifice. Activities and programs are not to be planned for "something to do" or "somewhere" to go." The ultimate goal must be one that enables Christians to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," and then to help each member to reach out and recommend to others "the Jesus way of life."

These Make the Program

by **Edwin Stucky**

The Western District Christian Endeavor Convention was organized in 1892. At the present time it represents sixty-three C. E. societies. These groups are scattered over four states, namely Kansas, Nebraska, Oklahoma, and one group is Texas.

The officers of our Convention now in office are as follows: President Rev. Roland Goering, 1009 N. Maple Street, McPherson, Kansas; Vice President, Rev. Ronald von Riesen, 722 N. Main, Newton, Kansas; Secretary-Treasurer, Edwin R. Stucky, Route 2, Moundridge, Kansas. These officers comprise the executive committee of our Western District C. E. Convention. Other officers of our convention are: Frieda Claassen, Beatrice, Nebraska, who is serving as District Y. P. U. Representative (the Y. P. U is the Young Peoples Union of the General Conference); Mrs. Roland Schmidt and William Juhnke, members of the program committee; Mrs. Willis Rich, Rev. Henry Hege, Roland Bartel, and Bernard Bargen, the four elected members of our Retreat Committee; Rev. Roland Goering, Frieda Claassen and Dr. J. H. Langenwalter, who is our young people's counsellor, also members of the Retreat Committee. This committee is now at work making plans for the retreat to be held next summer.

Another committee now at work is our constitution committee. This committee is comprised of William Juhnke, chairman, Rev. Roland Goering and Rev. Ronald von Riesen. They have done a considerable amount of work on the new constitution and will have it ready for consideration and adoption at the next annual business meeting.

The largest task of our convention at the present time is now in the hands of the Retreat Grounds Committee. This Committee is composed of our Western District Executive Committee, plus the Western District Conference President, one member of the Western Dictrict Conference Board of Trustees, one member-at-large, and the young people's counselor. The time has come when it seems necessary for us to have our own retreat grounds and administer our own summer program. This committee is now at work on this great project.

All these officers and all these various committees are a part of our young people's Christian work in the Western District. May we all unite our efforts and our prayers and work more earnestly towards the cause of God in this post-war world.

Jottings

TELEGRAM: "Gladys Klassen sails for Karachi India Monday March third on City of Tokyo"—Howard G. Nyce

—Alexanderwohl Church, Goessel, Kansas: Our choir, under the direction of Mr. Herbert Franz, has started regular rehearsals for an Easter cantata. Our pastor, Rev. Phil. Wedel, has led the inspiring midweek Bible services every Wednesday throughout the winter. Beginning with the first chapter of Genesis, he explained in detail the creation story as well as the great flood. On Sunday, February 16, Rev. Everett Zimmerman of Sterling, Kansas, was a guest speaker in our pulpit. He represented the Northern Bible Society. Beginning March 2 we will have Rev. Walter H. Dyck in our midst. He will serve on Sunday forenoon and conduct a series of evangelistic evening meetings throughout the week. We are looking forward to the program by the Bethel College a capella choir Sunday evening March 2.—Mrs. R. D. Voth, Corr.

—**The Mennonite Fellowship of New York City** has had regular monthly meetings since November. The following have been guests of the Fellowship: Mr. Schlicting of the M. C. C., who showed pictures and reported on relief work in Europe; Rev. J. J. Plenert of Lansdale, Pa., who brought a devotional New Year's message, and Rev. and Mrs. Ernst Harder who shared their experiences and told of the Mennonites in South America and possible situations which the new immigrants will find as they establish their new home. The Home Mission Board is again taking an active interest in the work and support of the Fellowship. Their aid is making possible a call on each of the Mennonite families and individuals living in the vicinity. It is the purpose of the Fellowship to maintain the interest of Mennonites in the City in the work of the Mennonite Church. The Fellowship's Annual Project consisted of cash contribution to the M. C. C. for support of relief. This gift amounted to $147.93. Though scattered widely over this City and removed from normal Mennonite contacts many have a deep interest in the continued witness of the Mennonite Church.—Jacob T. Friesen, President.

—**Arlington Church, Arlington, Kansas:** Readers may be interested in knowing that the Young estate near Arlington, which was considered as a possible site for the young peoples retreat grounds, has been sold to a Hutchinson contractor. Funeral services for Mrs. J. H. Linscheid, one of our oldest members, who passed away on February 15, were held Tuesday, February 18 with Rev Ronald von Riesen and Rev. P. P. Wedel in charge. Rev von Riesen filled our pulpit on February 16 and on February 23 Harry Martins of North Newton brought us the message.—Mrs. Lester Ewy, Corr.

—**Bethel College Church:** The amount of the offering Sunday, February 16, for transportation of war refugees to South America amounted to $441.00. Dr. E. M. Conover, Director of the Interdenominational Bureau of Church Architecture, New York City, brought us the morning message and conducted an Institute of Church Building in the afternoon and evening, Sunday, February 23, Dr. Conover's office is serving more than twenty denominations throughout the United States. He serves as director of the Buerau and is the author of several books on church building.—Eldon W. Graber

—**Bethany Church, Kingman, Kansas:** Sunday evening February 16 the Women's Mission Society showed slides of the General Conference Home Mission work and a set of the Holy Land. A short children's service is held the first Sunday of each month. They take up their own offerings and have purchased a bicycle for India, given to relief, and are now buying overseas school bags. We look forward to having Rev. Edmund Miller with us Sunday evening March

WHAT IS THE GENERAL CONFERENCE?

Indeed! What IS it? You may have wondered!

And so may some others—for example, new members coming into your church. They come to you and say, "What kind of a church is this I am joining? Are you a member of some Conference? What affiliations do you have, as a church?"

Then what do you do?

The Bethel Mennonite Church of Lancaster, Rev. Don Smucker, pastor, faced—AND SOLVED—that problem very nicely. Reverend Smucker wrote a little, pocket-sized pamphlet, with a pretty, attractive, blue cover under the title, "What Is the General Conference?"

The only mistake they made was that they didn't print about 37,781 copies, so that every single member of the General Conference (according to the 1946 YEARBOOK—should be more this year!) could have a copy.

Now don't sit down and write Don Smucker that you want a copy—he'll probably write you, if you do, that the Publication Board of the General Conference is now working at it. That's true—we have put him to work revising it and getting it in shape and we want to print enough copies so that every church can have these nice little pamphlets to hand out.

So this is how we'll do it, maybe: Don will write it. Walter Dyck will check it—being General Secretary of the General Conference, he ought to know; the printer will print (Be glad to!) and our bookstores will ship it; IF

YOU will order it! On the coupon below. Thank you.

ADVANCE ORDER COUPON ....

Ship when ready .... copies WHAT IS THE GENERAL CONFERENCE?

Ship to: .... Church or Sunday School

Name of person ordering: ....

Box Number, Route, Street ....

City (and zone), State ....

(Tentative price not to exceed 2 cents each. Send no money now.)

2, and the Hillsboro Gospel Quartet Sunday evening, March 16.—Corr.

—Butterfield, Minnesota, Mennonite Church: On February 20, in the evening, a church wedding took place when Lydia E. Hubin and John R. Ratzlaff were married. Rev. Herbert Rupp, a nephew of the bride, officiated. The bride, a registered nurse, has worked in the Bethel Hospital at Mountain Lake and also at Newton, Kansas, for a number of years and a short while at Dallas, Oregon. They will make their home at Mountain Lake, Minnesota.—Mrs. Gust Miller, Corr.

—Calvary Church, Barlow, Oregon: We of the Calvary Church have enjoyed several special services of late. February 2. Harry Martens gave a very interesting talk on the Puerto Rico work. The evening of February 16 a gospel team from the Grace Church, Albany, Oregon gave a lively and inspiring service to the Y.P.S. Our pastor will be away in evangelistic work. Rev. Fosmark from the Evangelistic Free Church will be filling the pulpit in his absence. May we all be praying for Brother Roth as he labors in other fields. —Mrs. L. E. Conrad, Corr.

—Ebenezer Mennonite, Bluffton, Ohio: Sunday, February 23, Dr. Bradford Steiner, spoke at our morning service, on his future medical work in Tibet. Doris Garmatter, one our girls now with the M.C.C in Itlay, reports being very happy in her work of Public Health Service. She finds many opportunities for witnessing for her Saviour. She reports that many people have not had soap for bathing in several years. The first week in March the Missionary Society will meet for another, all-day quilting at the church. We are busy planning and praying for our spring Bible conference, starting March 16, for one week.—Anona Landes, Corr.

—Eden Church, Moundridge, Kansas: We are eagerly awaiting the arrivel of our pastor, Rev. Walter Gering, who has spent the past year doing relief work in Europe. On February 18 he wrote a letter stating that he expects to sail the next day and arrive in the states about March 1 or 2. In the meantime we are being well served by visiting ministers. Sunday February 16 Rev. Sam Goering brought the morning and evening messages; the latter was illustrated with slides. February 23 Rev. Ronald von Riesen brought the morning message.

—First Mennonite Church, Aberdeen, Idaho: In the absence of Rev. Harder, Mrs. H. N. Harder gave a talk at the teacher's training class February 13, entitled "The Teacher With A Shepherd Heart." Mrs. Elma Becker gave a talk entitled "The Problem Child." Rev. Menno Kliewer, Pastor of the Church at Caldwell, Idaho, brought the Sunday morning and evening messages.—Arnold E. Bartel, Corr.

—First Mennonite Church, Nappanee, Indiana: A week ago Sunday evening Adele Haddad, a Syrian girl and student of Goshen College, was our guest speaker. Last Sunday evening we were shown a sound film on "Civilian Public Service," showing all the phases of the project. The Sewing Circle met for an eveing meeting this Friday for the benefit of those that work and cannot attend the day meetings. Some of the pastors and layman of Nappanee went to Indianapolis in the interest of the local Option Bill, a bill against liquor in this state.—Mrs. Loyal Corwin—Corr.

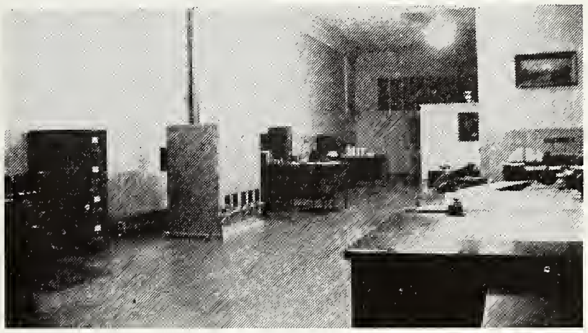
BISHOP DAVID TOEWS PASSES

The following telegram from J. J. Thiessen came to Walter H. Dyck at General Conference Headquarters on February 26: "Bishop David Toews passed away Tuesday Night Funeral Friday"

—First Church, Pretty Prairie, Kansas: Dr. Fast of Bethel College was in our midst Sunday morning, February 23. He gave us very interesting glimpses into the work of the M.C.C. Rev. Tschetter and Jacob B. Graber left Friday morning for the Arizona Mission Field where the Suderman's are in charge. They went by truck taking a 42-Volt light plant to the Mission. Marybel Gookins, Inman and Harold J. Graber of this church were married Sunday, February 9, in the Calvary Methodist Church at Wichita.—Ralph Krehbiel, Corr.

—Grace Mennonite Church, Enid, Oklahoma. Our congregation has been abundantly blessed with outside speakers in the last month. Rev. J. J. Esau was here in behalf of Grace Bible Institute. Dr. R. C. Kauffman reported on his relief work in India. Rev. and Mrs. A. P. Voth of Mountain Lake, Minnesota were with us for a week of evangelistic meetings. Mr. and Mrs. Aaron Sukau of Butterfield, Minnesota who are giving the gospel to transients in tourist cabins, presented their work in pictures. Mrs. Herbert Miller was the guest speaker at the ladies missionary meeting this month. This was very inspirational and spurned us on to do more for our Lord and Savior.

HEADQUARTERS OFFICE CORNER



The H. P. Krehbiel Memorial Building, which houses the Headquarters Office pictured above, was a gift to the General Conference by Mrs. Elva K. Leisy, in memory of her parents. The office furniture has recently been rearranged to make it possible for the Women's Missionary Association, an auxiliary organization, to occupy necessary desk and storage space. The desk, which the Women's Association expects to use, represents a gift to the Headquarters Office by Mrs. P. J. Wiens, in memory of her husband with whom she labored for many years in our mission field in India.—Walter H. Dyck, Office Manager

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

Miss Verna Jantz, who is a student at O. B. A., underwent an appendectomy and is doing nicely.—Elda Ewert, Corr.

—**Johannestal Church, Hillsboro, Kansas:** We have one union meeting a month with the First Mennonite Church, Hillsboro, and the Brudertal Church. On February 16, this union service was held in our church, with Professor Hohmann as speaker. He talked on church music and led us in a number of songs out of the **Mennonite Hymnary.** After he closed Miss Elisabeth Goertz of China spoke. It really was an evening well spent. On Sunday morning, February, 23, Miss Bertha Fast told us most interestingly of her relief work in Egypt and Italy. "Repentance" was the theme for the last adult midweek Bible study and prayer meeting. The next theme is "Forgiveness".—Mrs. Arnold A. Plenert

—**Mennonite Church, McPherson, Kansas:** Rev. Henry W. Goossen from Burns, Kansas, was our guest speaker February 23. A concert of sacred music was rendered by Rev and Mrs. Al Zahlout Sunday evening, February 23. The Church basement is about completed now. March 1 is the sale date for surplus building material.—Mrs. Freeman Jantz—Corr.

—**Immanuel Mennonite Church, Los Angeles:** We had the privilege of enjoying the rich Bible teaching ministry of Dr. H. Framer Smith of Philadelphia, Pa. February 4-9. The studies were in I John. Sister Eva Doerksen, our missionary to Africa, gave her farewell message on Sunday evening February 16. She plans to return to her field of service in April. The pastor attended the recent board meetings in Newton.—Mrs. Harold Burkholder, Corr.

—**Missionary J. R. Duerksen** of North Newton, Kansas, left on February 24 for Altona, Manitoba, where he is to speak on missions at a conference being held by the large (membership 3,470) Bergthal Church.

—**Rev. John T. Neufeld** of Chicago worked out the little pamphlet on "Suffering," which the Evangelism Committee is sponsoring and the printed matter of which we published several weeks ago. Due to an oversight Rev. Neufeld's name did not appear in connection with the material.

—**Rev. P. K. Regier** of Reedley, California, was a Newton visitor recently when he came to Kansas to visit a brother who was seriously ill.

—**Grace Church, Dallas, Oregon:** The offering for relief amounted to $149.19. Brother Rollin Friesen of Mountain Lake, Minnesota, who, with his wife, is visiting relatives here, gave us a very interesting talk in Sunday School. Missionary Lubin Jantzens were in our services on Sunday evening. Brother Jantzen gave us a very interesting sermon on Rom. 1:14-16. Mrs. Jantzen also made a few remarks. They are waiting for a ship to go to India.—Mrs. David Balzer, Corr.

—**Dr. Elmer E. S. Johnson,** minister of the Hereford, Pa., Church, Bally, has suffered a heart attack and has been critically ill at his home. The latest report, from his attending physician, is that he is resting well and is somewhat improved. He suffered his attack on Wednesday, February 12.—Mae Latshaw, Corr.

—**Menno Schrag,** editor of the **Mennonite Weekly Review,** will leave either at the end of this week or the beginning of the next for a three-months trip to Europe and the Near East. Mr. Schrag, who is undertaking this trip for the Herald Publishing Company, says that its purpose is "to make first-hand acquaintance with the extensive work being carried on in Europe, with conditions and developments among European Mennonites and with the general state of things on the continent and in Bible lands." He will keep the readers of the **Mennonite Weekly Review** informed about his trip by means of air mail letters to the paper. The trip is to include England, France, Belgium, Holland, Switzerland, Italy and Egypt, and if possible Germany and Palestine. During Mr. Schrag's absence the **Review** will be edited by Richard Blosser and Katherine Banman Mason. (We hope that the editor of the **Review** will have some reports to share with the readers of **The Mennonite.**)

—**Paul Goering,** who is working for the National Service Board for Religious Objectors, Washington, D. C., recently came to Moundridge, Kansas, for a visit with his father who is ill.

BERTHA FAST VISITS CHURCHES

Miss Bertha Fast, who for two years served as relief worker in Egypt and Italy, plans to visit churches in California, Oregon, Washington, and Idaho, during March and April. Miss Fast, who has already visited a number of churches in Nebraska, and Kansas, left for California last week. She was scheduled to visit Upland March 2-4. Her schedule for March 5-18 is as follows: March 5-7, Los Angeles; March 9-11, Paso Robles, March 16-18, Reedley. Watch for a further schedule in next week's issue. Miss Fast, who has an excellent set of slides and a vivid message on relief work, has been accorded a hearty response in the churches she has visited.

The Mennonite

Volume 62 — March 11, 1947 — Number 10

Finding the Way into a Humble Life

When men failed to be humble because they no longer sought to fill their true places well, He gave them opportunities to see themselves as they really were.

J. H. Langenwalter

The way to a humble life is a personal problem and calls for a personal solution.

Jesus called Himself the Way and He was humble. That definitely places Him into a position of being the Way for others to become humble.

Taking Jesus as the Way to a humble life makes us face his idea of humility. With him humility was a very positive and a constructive quality.

He found His place and filled it well; that gave Him no time for exaltation nor for pride.

He stood in a very high type of relationship with God whom He called His Father—and He lived as though He really believed what He said about that relationship.

He stood in close communion with His Father. His prayer life was unique.

His attitude toward the Father was one of joy, of thankfulness, and of obedience—being in sympathy with the Father through days of success and through days of apparent defeat.

He was never afraid of His Father; his childlikeness in this regard shows His true greatness.

He sought to prepare people for a wholesome relationship with God *and* with each other. In order to achieve this end. Jesus used His great ingenuity in many ways. He used words. By means of these He told people the facts and stimulated their thinking. He illustrated wonderfully through stories and parables. He made encouraging suggestions by drawing upon the knowledge which people had already acquired. Then He suggested the greater possibilities beyond the knowledge of those to whom He spoke.

When men failed to be humble because they no longer sought to fill their true places well, He gave them opportunities to see themselves as they really were. He had to do that often in His dealings with the scolding Pharisees and with the scoffing Sadducees Their attitude sometimes made it necessary for Him to speak very definitely to them. However, His address to them always had a touch of longing on His part that they might see the error of their way and do better. That means that He was interested in winning people, even though they considered themselves His enemies, more than He was interested in condemning them for their wrongs.

Much to His sorrow, His own disciples merited disapproval because of the lack of the kind of humility He had hoped to teach them.

Their attitude toward the Samaritans who refused hospitality to Jesus and His followers was properly rebuked. Jesus knew a better way than praying that fire might descend from heaven and kill people who had been wronged by Jews. For the moment these Samaritan people considered Him as belonging to the Jews who had wronged them.

He and His followers could humbly secure another place and thus avoid the conflict for which the disciples had asked. That would leave the irate Samaritans wondering about His greater way.

When some of His disciples rather proudly told of having forbidden an unnamed follower of Jesus from doing his work because he did not do it *their* way. Jesus showed them a better way. He took the attitude that a man with such a spirit as this stranger had shown could not possibly be an enemy.

When the pride of the twelve prevented them from showing Him the courtesy of washing His feet as the Guest of Honor at their last Passover Feast with Him, He washed their feet over the protest of some of them, especially Peter.

For weeks there had been too many signs of the fact that the inner circle of Jesus was rapidly losing interest in Him as their leader. He had had a long heart to heart talk with them. The response had been negative. Then He used a concrete way rather than more words in order to teach them how to be truly humble.

He was not intent upon establishing a new form

(Continued on page 13)

Our Foreign Students

Should this program of student exchange develop during the years ahead and include college students from the Mennonite communities in Holland, Germany, Russia, France, Switzerland, and Italy, as well as from various Mennonite colleges in America, it would make for better understanding and closer cooperation among Mennonites of the world.

Ed. G. Kaufman

Student exchange is greatly stressed in American colleges and universities in the postwar era. UNESCO, an arm of the United Nations Organization, is emphasizing student exchange as one way to make for better international understanding. There is some evidence in history to back up this assumption. Since 1900 over one thousand Chinese have attended American colleges and universities on the Boxer indemnity fund. The continued friendship between China and America in recent times has resulted largely from this far-sighted program. Since 1902 over one thousand young Americans have studied in England on scholarships established by Cecil Rhodes. They have been largely responsible for the friendly relations between England and America during recent decades.

Mennonite student exchange has made a beginning. Last summer, under the auspices of the Association of Mennonite and Affiliated Colleges and the Mennonite Central Committee, two of our Mennonite college presidents visited Mennonite communities in Europe in the interest of sudent exchange. The following nine schools are participating in this program: Bethel College, Bluffton College, Eastern Mennonite School, Freeman Junior College, Goshen College, Hesston College, Mennonite Biblical Seminary, Messiah Bible College, and Tabor College. As a result of these efforts, some thirty young people from Holland, Belgium, France, Italy, South America, and Puerto Rico are attending the above named schools during the current school year. The large majority of these young people belong to the Mennonite Church. Some are able to pay a part of their expenses while others need to be supported altogether.

For our conference schools the Board of Education is taking the initiative to secure the necessary funds for the nineteen foreign young people attending our conference schools. Various other Boards and groups have underwritten this project and have agreed to help, including the Young People's Union. It is hoped that our people will respond financially to this cause in a large enough measure to carry it. Contributions should be mailed to the General Conference Treasurer, Rev. Walter Dyck, 722 Main Street, Newton, Kansas, and should be labeled for the Board of Education "Student Exchange." The total needs for these foreign students in our four General Conference schools will be about $10,000 for the current school year including school expenses and the trip from and back to Europe.

Next summer a group of our own students from various Mennonite colleges hope to make a study tour of the Mennonite communities in Europe and perhaps attend summer school there. These will be expected to pay their own expenses. Should this program develop during the years ahead and include college students from the Mennonite communities in Holland, Germany, Russia, France, Switzerland, and Italy, as well as from our various Mennonite colleges in America, it would make for better understanding and closer cooperation among Mennonites of the world. This in turn would make the Mennonite Church a more fit instrument in the hand of God to fulfill its mission here on earth. The entire program is commended to your prayerful support.

THEM QUOTABLE QUOTES:

"We find the paper (THE MENNONITE) very interesting and enjoy reading it, especially all about the missionary activities.—Emma Sprunger, Los Angeles, California."

"Enclosed is a remittance for two gift subscriptions to THE MENNONITE. I am finding THE MENNONITE very helpful, valuing especially its help in meeting every situation in a Christian way. These, the 6th and 7th gift subscriptions within a year are sent because I have felt prompted to do so when praying for these friends." (A Canadian friend)

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Annual Report of the Board of Foreign Missions

Howard G. Nyce

The Annual Meeting of the Board of Foreign Missions was held in the Kansas State Bank, Newton, Kansas, February 11-14 inclusive.

The following Board members were present: Rev. D. J. Unruh, Newton, Kansas; Rev. P. A. Wedel, Goessel, Kansas; Dr. S. F. Pannabecker, Chicago, Illinois, and Rev. Howard G. Nyce, Allentown, Pennsylvania. Dr. Pannabecker was just recently appointed by the Conference Officers to fill the vacancy created through the resignation of Dr. P. H. Richert. Dr. A. E. Kreider, President of the Board, is traveling in Europe and Asia and therefore could not be present. Rev. A. P. Waltner was absent on account of a recent accident at which time he broke an ankle in his foot.

The Tuesday meeting was for Board members only. The Vice Chairman, Rev. D. J. Unruh, was in charge of the meetings. He opened the Tuesday meeting by reading Ephesians 4:7-16 and after a few remarks, the members of the Board offered prayer. Then he extended a welcome to the new member of the Board, Dr. Pannabecker.

The following telegram was sent to Brother A. P. Waltner: "Sorry to hear of your accident. We regret your absence and covet your prayer."

The Board then met with Mr. H. J. Andres, Chairman of the Board of Publication, Mr. Reynold Weinbrenner, editor of *The Mennonite* and Mr. B. Bargen, Business Manager, to discuss the space needed for mission articles in *The Mennonite*. It was decided that the Board would wait for the recommendations from the Publication Board. Later they reported to our Board that we would be given two pages weekly for mission material.

LaVerne Rutschmans To Go to South America

The Board had an interview with Mr. LaVerne Rutschman, which resulted in the following resolution, "Moved to accept LaVerne Rutschmans as our Missionaries to South America and send them as soon as possible." At present there is only one man in Colombia and Brother Stucky has been asking for another couple. It is necessary that two men counsel together frequently.

On Wednesday morning the officers of the Women's Home and Foreign Missionary Association met with us. Mrs. A. E. Kreider, Chairman of the Literature Committee, also was present through the remainder of the sessions.

Since the entire group was now together, Brother Unruh read Romans 10:1-17 and after a few remarks asked for a season of prayer.

The minutes of the last annual meeting were read as well as motions adopted by the Board since that time. The Secretary then asked for a formal motion to adopt the report of the Salary Revision Committee. This resulted in the following motion: "Moved that we accept the report of the Salary Revision Committee as presented October 2, 1946, same to go into effect January 1, 1947." At some later date, we will publish this report.

Miss Cressman To Be Secretary to Dr. Bauman

At this time the Board received the sad news of the death of Miss Leona Cressman's father. Miss Cressman had been invited to the meeting for an interview with the Board. She plans to leave for India shortly as Secretary to Dr. Harvey R. Bauman, who is Secretary-Treasurer of the India Missionary Conference.

Voluntary Service Project at Lame Deer

Wednesday afternoon the Young Peoples Union was represented by Miss Bertha Fast, Mr. Elmer Ediger, and Mr. Albert Gaeddert. They presented the summer plan of the Voluntary Service Committee, namely to send eight or ten young people to Lame Deer for ten weeks to help in daily vacation Bible school work, etc. They requested that the Board pay twenty dollars per month to each person and five dollars per week sustenance for each person. The Board took the following action: "Resolved that we support the Voluntary Service Committee Mission project at Lame Deer, June 14 to August 9."

Young People To Raise $1,000 for Lame Deer Church

The three young people also informed the Board that the Young People Union plans to raise one thousand dollars during the year toward the building of the Lame Deer Church. The Board expressed its appreciation with the following resolution, "Resolved that we express our appreciation to the Young Peoples Union for their offer of raising one thousand dollars for the Lame Deer Church and that we encourage them in their efforts."

The Board decided to build the Lame Deer Church as a Memorial to Dr. Rodolphe Petter who died early this year.

New Church To Be Built at Canton Oklahoma

Rev. Arthur Friesen of Canton, Oklahoma, was present when the Board discussed the Oklahoma field. By motion it was decided to adopt the Field Budget of $8,894.73 as follows: Clinton, Hammon and Thomas; Rev. and Mrs. J. B. Ediger, missionaries: Station Account, $450.00; Deficit of 1946, $44.73 and Native Help Account $1100.00; Total $1,594.73. For Canton, Longdale and Fonda, Rev. and Mrs. Arthur Friesen, missionaries: Station Account $450.00; Native Help Account $350.00 and for the new church to be built at Canton, $7,300.00.

Rev. and Mrs. J. B. Ediger To Retire

Rev. and Mrs. J. B. Ediger will be leaving the field early this summer, having reached the retirement age. Rev. and Mrs. Alfred Wiebe of Upland, California, will be added to the Oklahoma workers in a few months, but we still need another young couple. Who will respond to the call?

Rev. J. P. Suderman attended the meeting when we discussed the Arizona field. The Board accepted the proposed field budget of $4,080.00 For Moen Copi where Rev. and Mrs. Leonard Wiebe are stationed $2,000.00 for repairs to the house and $65.00 for the summer Bible school. Hotevilla where Rev. and Mrs. Daniel Schirmer are stationed, repairs for the missionary house and church $205.00; for summer Bible school $100.00 and $300.00 additional for a Sunday School house. Oraibi, where Rev. and Mrs. J. P. Suderman are stationed, for Bible school, repairs, and miscellaneous $410.00 and $1,000.00 to buy the Interpreters Quarters.

Rev. and Mrs. J. P. Suderman Resign

The Board is anxiously looking to God for the new workers to take the place of Rev. and Mrs. Suderman who have resigned on account of the ill health of Mrs. Suderman. We are also looking for a young woman as a companion to Miss Baerg on the Oraibi station.

Last autumn Mrs. Frieda Regier Entz accompanied our Vice Chairman to the field and stayed for several months. She would not accept any money for her expenses nor her services. The Board therefore passed the following resolution: "Resolved that we express our appreciation to Mrs. Frieda Regier Entz for her willingness to accompany our Vice President, Brother Unruh, to the Arizona field and for her free service to our mission during her several months stay."

Rev. and Mrs. Leonard Wiebe wrote about the Board renting or purchasing a butane gas tank for their home. The Board decided it would be cheaper in the long run to buy and install the tank so that it would be Mission property. The approximate cost to purchase and install is $364.00. (This might be a fine propect for some organization.) The money naturally would be paid into the treasury since we have to pay for it out of the general mission treasury.

The Montana Field Budget only amounted to $500.00, but we must not lose sight of the church building program at Lame Deer. This money was granted at a previous Board meeting.

Rev. R. L. Hartzler, Recording Secretary of the Congo Inland Mission, attended our meeting when we discussed Africa. He took the place of Rev. C. E. Rediger who could not attend on account of ill health. Just as we were discussing the work of the C.I.M., the Secretary received an air-mail letter from Brother Rediger which was greatly appreciated. He presented certain matters which made the work just a little easier since he could not be with us in person.

Brother Hartzler informed our Board that the C.I.M. is thinking of revising their salary schedule. He also stated that since we are supporting eight workers in Africa, he believed we would be entitled to another representative from our Board to meet with their Board regularly.

Assume Full Field Budget Allowance for Africa

The Board decided that as of January, 1947, we would assume full field budget allowance for our workers. Up until the present we have only paid 75 per cent. The Board has also decided to assume the full salary of Rev. and Mrs. Henry Toews. Up to now we have only paid one-half of their salary.

The Field Budget for Africa was placed at $9,000.00. We were glad to have Brother Hartzler with us when we discussed our cooperative work with the C.I.M.

Melva Lehman Another New Worker for India

The Board next considered India. Miss Melva Lehman, a new worker, waiting to be sent to the field shortly, was present, as were also Dr. H. E. Dester and Rev. and Mrs. J. R. Duerksen.

Miss Lehman gave a very interesting testimony as to how she was called into mission service and how wonderfully the Lord has led.

Grant Extra Thousand for Hospital

Dr. H. E. Dester told the Board that his estimate for hospital needs was too low and asked for an extra $1,000.00 grant. The Board made the following motion: "Resolved that we grant Dr. Dester an extra $1,000 for hospital and medical needs."

The Board authorized the following to hold the Power of Attorney in the India Mission: Dr. H. R. Bauman, Dr. H. E. Dester, Rev. John Thiessen and Rev. Orlando Waltner.

The Board approved the resolution of India that we favor cooperation with the Vellore Christian Medical College Board. This school is training native doctors and nurses.

Favor One Year Seminary in India

The Board also approved the suggestion of the India Conference favoring the idea of new missionaries taking one year of seminary in India.

We also gave permission to the India Missionary Conference to affiliate with Woodstock School. In the past the MCC had a teacher employed and it is the hope that the Board may find some one to go to India as teacher.

Memorial in Honor of Dr. and Mrs. P. A. Penner

The India Missionary Conference is planning to erect a Memorial Building in honor of Dr. and Mrs. P. A. Penner and would like to have it completed for the Jubilee in 1950.

The Board adopted the Budget for the India Missionary Conference of $87,000.00.

Desters and Duerksens To Return in Fall

It was decided that we ask Dr. and Mrs. H. E. Dester and Rev. and Mrs. J. R. Duerksen to return to India this fall.

On Thursday evening we discussed the China field. Miss Elisabeth Goertz, who had just recently returned, and Rev. and Mrs. H. J. Brown, scheduled to leave on February 25, were also present. Miss Goertz gave a report of her contact with the field recently. It was

Added Suggestions on Observing the Week of Witness — *by the Evangelism Committee*

We might remind ourselves again that this coming Passion Week would be an excellent time to tell our friends, who we feel need help, what Christ means to us. Witnessing means sharing with others what we have come to know about our Redeemer. Young people need to be informed on how to face life and how to find Him Who will befriend them.

1. Our young children hear and read continually about the dreadful possibilities of an atomic war. If we imagine ourselves in their places, we can easily see that they must be looking into the future with dread and fear. Children should grow up with peace of mind and confidence. They are not responsible for the condition in which the world finds itself, and yet they must face all the dreadful possibilities of atomic destruction. Have we parents and older people something to tell our children that will give them assurance and peace of mind? Would it not be well to pray about this, and if we have light on how to reassure our children to do so and make it a part of our witness during the Week of Witness?

2. Youth in our high schools find themselves confronted with many problems and temptations. They have no easy time of it. Many may not know what God offers to them in Christ Jesus. It might be just what high school students may be looking for if a group of Christian young people would arrange for a symposium at a school assembly meeting in which a half dozen Christian young people would briefly speak on, "What Christ Means to Me." Most school superintendents will be glad to cooperate in arranging such a program. Young people may not know how to find forgiveness of sins and assurance of salvation. If you have found these blessings in Christ, do you not owe it to your young people to inform them on how to find them? "Ye are my witnesses," Jesus says.

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decided that we allow $10,000.00 to be used as follows: bonuses for faithful workers $2500.00; immediate repair $2500.00; incidental missionary expenses $1,000.00 toward exploring a new field $1,000.00, and for furniture and equipment $3,000.

Workers to China

Concerning the sending of new workers the Board made the following motion: "Moved that we plan on sending the three families, W. C. Voths, Albert Jantzens and Lester Wuthrichs to China during this summer or early fall. If conditions do not favor the sending of mothers and children to our field, we plan to send as a minimum, Rev. W. C. Voth, Rev. Albert Jantzen and Rev. and Mrs. Wuthrich. Other candidates will be considered on receiving information and recommendations from the field. In addtion we recognize the pressing need of a doctor and make efforts to send one at the earliest opportunity."

Missionaries To Have Month's Rest

Concerning returning missionaries, the Board made the following motion: "Moved that arrangements be made for each returned missionary to take at least one month's complete rest as soon as possible after arrival and that without specific approval of the Board Secretary, no speaking engagements be entered into until the completion of this period."

The words "as soon as possible after arrival" may need a further explanation. If a missionary comes home via the west coast and lives in the middle west or east, his rest period does not begin until he arrives at home. He may be on the road for some time after landing before he arrives at the destination.

To Study Puerto Rico Possibility

Concerning the opening of the work in Puerto Rica, the Board has taken the following action: "Resolved that since considerable interest is being voiced by our young people in beginning mission work in Puerto Rico, we favor a cooperative study of this possibility with the Young Peoples Union, with the view of presenting the Berne Conference with the question whether such work shall be initiated."

The following motion was made concerning the Executive Secretary: "Moved that it be regarded as part of the duties of the Executive Secretary to promote missions through attendance at retreats, district-conferences and local missionary rallies, and to assist as possible in organizing missionary conferences."

We are grateful to the churches that are assuming full or partial support of missionaries on the field. We want to mention several of them and motions have been adopted to thank these churches for their support: The Stirling Avenue Mennonite Church of Kitchener, Ontario, Canada, will assume the full support of Miss Leona Cressman; First Church Philadelphia notified the Secretary that they would assume $700 toward the salary of Miss Wilhelmina Kuyf; the Hutterthal Church at Dolton, South Dakota, will assume full support of Rev. and Mrs. Orlando Waltner; the Los Angeles Church will support Lubin Jantzens; the New Hopedale Church of Meno, Oklahoma, will support the Harold Ratzlaffs; the Eden Church, Schwenksville, will assume full support of Rev. and Mrs. John Boehr. Others might be mentioned that are assuming full or partial support like Zion Mennonite in Souderton, etc. The Board is very grateful that churches are assuming these responsibilities, giving the Board opportunity

Dr. A. J. Regier, long time professor at Bethel College and former president of Freeman Junior College passed away at the Bethel Hospital, Newton, Kansas on Thursday night, March 6.

to do still more by sending more workers into the various fields:

South American Work Begun

There is very little to say about South America at this time since our workers have just recently located at Cachipay, Cundinamarca, Colombia. The Board has approved the running budget for 1947 as $10,000.00.

To Write Life Story of Dr. Rodolphe Petter

It was decided that someone be authorized to write a life story of Dr. Rodolphe Petter. Concerning this matter, the following motion was made: "Resolved that the editing of the Life Story of Dr. Rodolphe Petter be made a Seminary project under the supervision of Dr. S. F. Pannabecker."

Report of Money Received During the Last Half of 1946

The following is a report of all money received by the Generad Conference Headquarters Office, 722 Main Street, Newton, Kansas, for the last six months of 1946. These are the gifts received for the various phases of our Conference work and for our Conference boards and committees. Contributions listed under "General Conference" include Minister's Aid, Placement Committee, General Conference Historical Library, and Committee on Doctrine and Conduct.

All checks should be made payable to: GENERAL CONFERENCE HEADQUARTERS

(List of non-church contributions to follow in another issue.)

Note: Since the printer could not include another two columns, we present the contributions to the Mutual Aid Board and to the Young People's Union below:

Contributions for Young People's Union

Bethel , Mountain, Lake, Minnesota, $10.00; Bethel Winton, California, $15,00; First, Aberdeen, Idaho, $5.00; First, Burns, Kansas, $5.00; First, Paso Robles, California, $30.00; First, Pretty Prairie, Kansas, $10.10; First Shafter, California, $14.02; First of Christian, Moundridge, Kansas, $5.00; Hebron, Buhler, Kansas, $31.01; Hoffnungsau, Inman, Kansas, $20.00; Salem, Freeman, South Dakota, $11.00; Walton, Kansas, $10.00; Second, Paso Robles, California, $20.00. **TOTAL $186.13.**

Contributions for Mutual Aid

Bethany, Kingman, Kansas, $7.46; Bethany, Quakertown, Pennsylvania, $10.00; Hebron, Buhler, Kansas, $20.00; West Swamp, Quakertown, Pennsylvania, $13.80; Zion, Donnellson, Iowa, $23.00. **TOTAL $74.26.**

CHURCHES	Foreign Mis.	Home Mis.	Relief	Peace	Gen'l Conf.	Education	Publication	Total
Alberta Community, Portland, Ore.		50.17	123.00	25.00				198.71
Alexanderwohl, Goessel, Kansas	7466.38	281.20	3529.30	1527.42	176.78	146.51	156.49	13284.08
Apostolic, Trenton, Ohio	35.77		132.27	7.00				175.04
Arlington, Arlington, Kansas	166.00		27.00					193.00
Beatrice, Beatrice, Nebraska	805.58	277.70	1259.11	200.43	19.18	95.73	19.18	2676.91
Bell (or First) Fredonia, Kansas	94.44		77.21					171.65
Bergtal, Corn, Oklahoma	153.64	81.00	140.00	10.00	8.00	5.00	12.00	409.64
Bergtal, Pawnee Rock, Kansas	556.50	300.76	759.00	341.75				1958.01
Bethany, Freeman, South Dakota	410.16	205.08	97.23	23.54	23.54	23.55	23.55	806.65
Bethany, Kingman, Kansas	265.57	70.01	390.66	217.69	7.45	16.90		968.28
Bethany, Quakertown, Pa.	33.93	19.93	20.00		6.00	12.00	4.00	95.86
Bethel, Dolton, South Dakota	99.00			200.00				299.00
Bethel, Enid, Oklahoma	245.84		359.00	66.30		21.20		692.34
Bethel, Fortuna, Missouri	130.72	92.28	847.64	24.35	22.12	37.40		1154.51
Bethel, Hydro, Oklahoma	116.93							116.93
Bethel, Inman, Kansas	862.92	238.12	486.50	375.00	10.00			1972.54
Bethel, Langdon, N. D.	12.35		273.43					285.78
Bethel, Lustre, Montana	407.68	281.77	100.21	114.91				904.57
Bethel, Mountain Lake, Minn.	2697.16	748.67	4858.09	795.24	110.00	25.00		9234.16
Bethel, Perkasie, Pa.								
Bethel, Perryton, Texas	116.80							116.80
Bethel, Winton, California	60.00	60.00	60.00	50.36				230.36
Bethel, Wolf Point, Montana	284.19	69.05		238.77				592.01
Bethel College, North Newton, Kans.	306.62	97.13	1319.73	402.93	170.23	50.94		2347.58
Bethesda, Henderson, Neb.	5286.79	2525.39	7647.29	2639.94				18099.41
Bethesda, Marion, S. D.	2138.21	671.50	1765.63	375.93				4951.27
Bethlehem, Bloomfield, Montana	1072.37	562.55		10.00				1644.92
Brudertal, Hillsboro, Kansas	517.54	81.04	1513.83	228.74	106.76	51.25		2499.16
Buhler, Buhler, Kansas	876.52	261.56	228.96	350.00	69.79	68.26		1855.09
Burrton, Burrton, Kansas	296.07	30.66	70.00	151.45			12.31	560.49
Butterfield, Butterfield, Minn.								
Calvary, Barlow, Oregon	216.77							216.77
Calvary, Mechanics Grove, Pa.								
Deep Run, Bedminster, Pa.	229.67	184.86						414.53
Deer Creek, Deer Creek, Okla.	339.39	101.01	728.58	203.00			30.00	1401.98
East Swamp, Quakertown, Pa.	149.16	25.00						174.16
Ebenezer, Bluffton, Ohio	1012.00	400.00	170.24					1582.24
Ebenezer, Gotebo, Oklahoma	20.00							20.00

CHURCHES	Foreign Mis.	Home Mis.	Relief	Peace	Gen'l Conf.	Education	Publication	Total
Ebenfeld, Montezuma, Kansas								
Eden, Inola, Oklahoma	100.00		414.25					514.25
Eden, Moundridge, Kansas	3100.40		10520.61	1900.00				15521.01
Eden, Schwenksville, Pa.	85.00	150.00						235.00
Eicher Emmanuel, Noble, Iowa	262.24	66.08	76.01	276.75	21.00	10.36		712.44
Einsiedel, Hanston, Kansas	79.63	216.36	173.10	36.21				505.30
Emmanuel, Denver, Pa.								
Emmanuel, Doland, S. D.	217.25			4.00				221.25
Emmanuel, Galva, Kansas	37.80		103.12	66.10		29.86		236.88
Emmanuel, Pratum, Oregon	402.57	496.18	400.62	20.00				1319.37
Emmaus, Whitewater, Kansas	2794.47	167.00	1296.23	409.00	182.32	20.85		4869.87
Fairfield, Fairfield, Pa.	500.00	50.00						550.00
Fairfield-Bethel, Huron, S. D.								
First, Aberdeen, Idaho	2798.59	419.42	1129.52	520.73	143.11	87.72	85.10	5184.19
First, Allentown, Pa.	350.31	137.74				10.00		498.05
First, Beatrice, Neb.	1875.29	179.47	4521.90	450.70				7027.36
First, Berne, Indiana	17519.42	5203.33	2364.23	482.02	461.56	1057.32	351.03	27438.91
First, Bluffton, Ohio	721.36	341.70	404.74	411.30	60.06		58.15	1997.31
First, Burns, Kansas	16.39		16.43	27.00				59.82
First, Butterfield, Minn.	411.67	105.20	198.09	5.00				719.96
First, Chicago, Illinois	8.33	72.65						80.98
First, Colfax, Washington	674.75	641.00	921.00		230.00			2466.75
First, Geary, Oklahoma	180.30		459.38	30.00	10.00	25.00	10.00	714.68
First, Halstead, Kansas	300.34	212.58	76.61	289.50				879.03
First, Hillsboro, Kansas	287.50	131.01	602.18	399.29				1419.98
First, Hutchinson, Kansas	267.92	170.52	128.73	49.54				616.71
First, Lima, Ohio	89.33		50.01					139.34
First, McPherson, Kansas	42.60		142.41					185.01
First, Madrid, Nebraska	171.40	113.77	280.79					565.96
First, Monroe, Washington	169.24	140.83	297.28			10.00	11.97	629.32
First, Mountain, Lake, Minn.	1364.06	713.05	2689.28	283.89				5050.28
First, Nappanee, Indiana	649.70	67.82		20.25	18.46	30.00	20.00	806.23
First, Newport, Washington	176.14	182.67						358.81
First, Newton, Kansas	2398.28	127.92	2003.27	565.49	19.24	19.23	19.23	5152.66
First, Paso Robles, California	181.84	155.84						337.69
First, Philadelphia, Pa.	102.34	41.44			8.28	4.15	4.15	160.36
First, Pretty Prairie, Kansas	5108.85	700.00	5420.89	860.20	110.46			12200.40
First, Ransom, Kansas	100.21		59.44	106.09				265.74
First, Reedley, Calif.	2806.60	1494.55	2976.94	953.50		189.60	188.59	8609.78
First, Shafter, California	163.96	34.88	31.52	36.70				267.06
First, Sugar Creek, Ohio	112.50	87.50	25.00	70.00				295.00
First Summerfield, Ill.	156.25	25.00	30.00	61.50		56.80		329.55
First Upland, California	246.99	150.28	1311.53	104.70	1.75		36.33	1851.58
First, Wadsworth, Ohio	85.00					27.56		112.56
First of Christian, Moundridge, Kan.	950.00	210.00	405.76	643.89		108.00		2317.65
First of Garden Twp. Halstead, Kan.	591.86	187.25	211.10	160.00	47.00	21.84	22.60	1241.65
Flatland, Quakertown, Pa.	27.29	19.68						46.97
Friedensberg, Avon, S. D.	224.10	112.05	486.53	12.01				834.69
Friedensfeld, Turpin, Oklahoma				25.33	18.92			44.25
Friedenstal, Tampa, Kansas	322.69			307.50	5.00			635.19
Germantown, Germantown, Pa.								
Glendale, Lynden, Washington	265.99	185.05	408.57					859.61
Gospel, Mountain Lake, Minn.	629.52	118.00		195.89	76.00			1019.41
Gnadenberg, Whitewater, Kansas	222.06	46.51	174.04	518.09	20.00			980.70
Goessel, Goessel, Kansas	1321.61	73.82	578.69	438.29	19.92			2432.33
Grace, Albany, Oregon	392.04	70.80	229.89					692.73
Grace, Dallas, Oregon	236.17	127.04	156.80					520.01
Grace, Enid, Oklahoma	27.24	27.24	10.00					64.48
Grace, Lansdale, Pa.	278.31	413.84						692.15
Grace, Pandora, Ohio	1494.22	747.13	152.16					2393.51
Greenfield, Carnegie, Oklahoma	114.04		223.04	58.28				395.36
Hebron, Buhler, Kansas	669.52	339.23	1639.50	579.49	20.00	20.00	20.00	3287.74
Hereford, Bally, Pa.	125.00							125.00
Herold, Bessie, Oklahoma	268.66	22.13	248.91	216.48	29.14			785.32
Hoffnungsau, Cuauhtemoc Chih, Mex.			82.00					82.00
Hoffnungsau, Inman, Kansas	1413.95	383.12	1905.67	335.13			30.72	4037.87
Hoffnungfeld, Moundridge, Kansas	97.00	20.90	119.46	15.00				252.36
Hutterdorf, Freeman, S. D.	784.89	523.26						1308.15
Huttertal, Freeman, S. D.	1700.00	1687.74						3387.74
Huttertal, Hitchcock, S. D.	309.00		309.00	129.64				747.64
Immanuel, Delft, Minnesota	515.48	187.59	362.20	58.30				1123.57
Immanuel, Los Angeles, Calif.	320.00	195.00	250.00	180.00				945.00
Inman, Inman, Kansas	311.41	66.65	523.44	262.71				1164.21
Johannestal, Hillsboro, Kansas	303.11	123.15	1917.31	538.41	23.70	55.63	15.80	2977.11

$16,000 Needed for 1947, for C. P. S. Tuition Aid

The Board of Education is deeply grateful for the contributions that have come in for the support of this program. Many churches have responded generously. Others have taken definite steps to receive offerings for this cause.

We trust that every church in the General Conference will wish to do something to help our Ex-C. P. S. men continue their education in our conference schools, many of whom are interested in full-time Christian service.

At present ninty-nine C.P.S. men are continuing their education on a basis of one month's tuition for every month in C. P. S. up to a limit of twenty-seven months. SEE ATTACHED FOLDER FOR EXPLANATION OF THIS PROGRAM.

A total of $18,000 will be needed to meet our obligations for this school year. Of this, approximately $2,0000 have already come in. We trust that churches, Sunday schools, C. E. societies and interested individuals will be encouraged to lend their support to this worthy project.—Ronald von Riesen, Executive-secretary of the Board of Education.

CHURCHES	Foreign Mis.	Home Mis.	Relief	Peace	Gen'l Conf.	Education	Publication	Total
Kidron, Taloga, Oklahoma								
Lehigh, Lehigh, Kansas	306.26	47.64	113.00	25.48	11.54	11.90	7.12	522.94
Lorraine, Ave., Wichita, Kansas	45.58		159.50	21.00	50.07			276.15
Meadow, Colby, Kansas	411.09		403.91	157.48				972.48
Medford, Medford, Oklahoma	256.63	26.23	468.65	141.65				893.16
Menno, Lind, Washington	1494.29	686.65	2309.84	220.00		115.00	195.00	5020.78
Menn. Bible Mission, Chicago, Ill.	50.00		116.00					166.00
Menn. Country Church, Monroe, Wash.	19.11	9.57						28.68
Mennoville, El Reno, Oklahoma			119.33					119.33
Mt. Olivet, Huron, South Dakota								
Napier, Bedford, Pa.								
New Friedensberg, Vona, Colorado								
New Huttertal, Bridgewater, S. Dak.			115.81	410.00				525.81
New Home, Westbrook, Minn.	160.00	20.00						180.00
New Hopedale, Meno, Oklahoma	693.59	272.24	232.25	835.68				2033.76
Pine Grove, Bowmansville, Pa.	126.00							126.00
Pleasant Valley, Kismet, Kansas	85.77	70.07	148.08	75.06		7.75		386.73
Pulaski, Pulaski, Iowa	132.53	79.45	177.10	93.23		81.48		563.79
Richfield, Richfield, Pa.	88.75	38.75						127.50
Roaring Springs, Roaring Springs, Pa.								
St. John, Pandora, Ohio	1071.10	111.15	70.93					1253.18
Salem, Dalton, Ohio	223.12	111.56	235.41	133.51		111.47		815.07
Salem, Freeman, South Dakota	905.00		1467.77	1025.00	25.00			3422.77
Salem, Munich, North Dakota	544.31		1331.24	178.51				2054.06
Salem, Wisner, Nebraska	148.94	148.94	253.07					550.95
Salem-Zion, Freeman, South Dakota	894.61	332.33	2756.31	825.79	45.53	55.53	88.99	4999.09
Saron, Orienta, Oklahoma	392.80	96.89	711.63	85.00	33.75			1320.07
Saucon, Saucon, Pennsylvania								
Second, Paso Robles, California	195.80	91.09	1257.88					1544.77
Second, Philadelphia, Pa.	23.00							23.00
Sichar, Cordell, Oklahoma	13.21	4.00	87.99	98.09				203.29
Smith Corner, East Freedom, Pa.	12.30							12.30
Springfield, Coopersburg, Pa.	95.00							95.00
Swiss, Alsen, North Dakota	211.06	68.48	812.54	25.50				1117.58
Swiss, Whitewater, Kansas	104.55				15.64			120.19
Tabor, Newton, Kansas	444.13	66.56	381.52	441.00	86.00	132.41	15.00	1566.62
Upper Milford, Zionsville, Pa.	275.00	175.00						450.00
Walton, Walton, Kansas	262.36	81.06	122.98	1.00	5.00			472.40
Wayland, Wayland, Iowa	239.13	85.00	210.17	65.28				599.58
West New Hopedale, Ringwood, Okla.	38.54			73.71		50.00		162.25
West Swamp, Quakertown, Pa.	99.02	23.01	119.04		13.80	13.80	13.80	282.47
West Zion, Moundridge, Kansas	1065.92	121.85	220.63	121.37	72.95	193.67		1796.39
Woodland, Warroad, Minn.	59.55	25.00	474.61					559.16
Zion, Arena, North Dakota	129.46	106.96		36.00				272.42
Zion, Bridgewater, South Dakota								
Zion, Donnellson, Iowa	338.52	251.70	178.76	9.00	23.00	20.00		820.98
Zion, Elbing, Kansas	880.25	158.71	2377.19	329.75		88.00	31.51	3865.41
Zion, Kingman, Kansas	94.51							94.51
Zion, Soudertown, Pa.	325.00				10.00			335.00
Zoar, Goltry, Oklahoma				88.65				88.65
Central Conference					125.88			125.88
	101,470.44	29709.85	93936.23	27210.39	2773.93	3167.42	1533.87	259,802.13

A. WHY CANNOT OUR SCHOOLS SIMPLY DONATE THE TUITION?

1. Our schools have no fund to provide for this added expense.
2. 100 ex-C.P.S. men added to the present enrollment at Freeman, Bluffton, and Bethel mean greatly added expenses. New faculty members must be added. New buildings erected. Maintenance costs will be higher.

B. WHY SHOULD NOT THE EX-C.P.S. MAN BORROW THIS MONEY?

1. Some cannot. They do pay about two-thirds of their expenses in maintenance and supplies.
2. Some could. But should we ask them to assume additional debt after they have given two, three, or four years without pay?

For Further Information—
write to Ronald von Riesen, Executive Secretary, Board of Education, Newton, Kansas.

Send all Contributions for this Fund to—
General Conference Headquarters,
722 Main Street, Newton, Kansas.

LEST WE FORGET *their Service*

Give to the C.P.S.

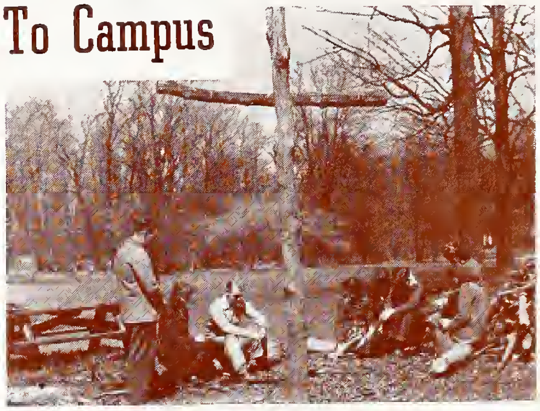
EDUCATIONAL REHABILITATION FUND

$75,000 NEEDED TO HELP
C. P. S. MEN ATTENDING
OUR CONFERENCE SCHOOLS

Invest
in
Education for Service

From Camp

To Campus



For Greater Service

G. I. Bill of Rights

A. Provides for educational aid to dis-charged veterans,

(1) Free tuition,
(2) Full maintenance,
(3) All laboratory fees,
(4) Books. (Every taxpayer pays part of every veteran's college expense)

B. Denies all educational aid to ex-C.P.S. men.

A Plan to Help C. P. S. Men

The General Conference Board of Edu cation is sponsoring a C.P.S. Educationa Rehabilitation Program to provide tu ition for ex-C.P.S. men who qualify t enroll in our conference academies an colleges. Worthy men will receive tuitio for a period equal to the time served i C.P.S. up to twenty-seven months.

Conference Authorization

Resolution No. 63, passed at the 194 session of the General Conference "Since according to statistics 26% of th General Conference C.P.S. men wish t continue their education after the war And since the government in its G. I Bill has made liberal provision for a discharged service men, but especiall for those who wish to continue thei education, and since our C.P.S. men have received no help from the government while in camp nor will they receive any when they get out; and since some of our most promising young men are in C.P.S. and should be helped to continue their education if they so desire; and since the Board of Education, the Home Mission Board, Relief Board and the Peace Committee are cooperating in working on this problem, it is recommended that the conference approve of this cooperative effort and encourage special contributions for this Educational Rehabilitation Program for C.P.S. men."

The Need

Approximately $15,000 will be needed annually to carry out this program for five years. For the first two years an estimated $18,000 will be needed yearly.

What the Plan Aims to Do

The Church provides one-third—(the tuition).

The ex-C.P.S. man will pay two-thirds—(board, room, travel, clothes, health fee, books and supplies). EACH COLLEGE IS PREPARED TO GIVE ASSISTANCE IN HELPING THE MAN TO EARN HIS MAINTENANCE.

This is your Opportunity—

—to follow through with men who gave years in learning to serve.

—to invest in the way of peace and love.

—to demonstrate loyalty to the doctrine of nonresistance.

—to utilize the C.P.S emotional and spiritual training for service.

—to meet the challenge to train men o maturity who have lived a witness o loyalty to Christ and the Church.

Who Might be interested in this Opportunity? —

1. **Home Congregations** showing agai their appreciation for the stand of th men and its significance in carrying o the historic principles and practices o the Mennonite Church.

2. **Sunday Schools and Young People' Groups** wishing to encourage these me for greater service in His Kingdom.

3. **Ex-CPS Men** now gainfully employed wishing to share in the service trainin of a fellow C.P.S. man.

4. **Interested Individuals** concerned for comprehensive OVER-ALL PEAC WITNESS and the rehabilitation an training of C.P.S. men.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Youth Council Lays Plans for the Year

The annual Young People's Union Council meeting was held February 8, 9, 10 at North Newton, Kansas. There were twenty-seven present for the meeting representing all districts in Canada and the States except Ontario whose representative was unable to come. Representatives of the student Christian organizations of the colleges were also represented.

The Council met to share and discuss the program of the Young People's Union and the district young people's organizations. Plans were laid for the coming year. The meetings are both a real inspiration and a great help in developing and planning a youth program in the church.

At this year's meeting the Western District C. E. Committee went to special pains to hold a youth rally in cooperation with the First Mennonite Church of Newton. A lunch was served, songs were sung, people were introduced, and Rev. A. J. Neuenschwander of Quakertown, Pa. was speaker at the lunch and at the evening service in the church at which the church was full.

Conference Next Summer

The Council made plans for the meeting of the General Conference to be held at Berne, Indiana, August 17-27. At the Berne meeting, a business session will be held. At this meeting, each congregation should have a representative. An effort will be made to have a representative under thirty years of age from each local church at the Y. P. U. business meeting.

The General Conference Young People's Retreat

In order for young people from all districts to get acquainted with each other, to make possible the sharing of experiences, ideas, and plans, and to experience the inspiration of meditation and Christian fellowship in a retreat setting, a retreat is being planned to be held after the Conference. It will be held, according to tentative arrangements, at Camp Mack, Indiana, from August 28-31.

This will be the first all-conference young people's retreat to be held. In 1935, a General Conference retreat was held in California after the Conference there.

Relation of Colleges to Y. P. U.

The student Christian organizations on the campuses of the church colleges have had, up to the present, no real connection with the Young People's Union. This matter was discussed at length, and they were to have representatives on the Council in the future. With such a relationship, the College students will be able to be more intimately connected and informed about the young people's activity in the church.

Voluntary Service Projects

The Y. P. U., in cooperation with the Peace Committee of the Conference, have a General Conference Voluntary Services Committee which has been functioning for a year. This Committee is responsible for the voluntary service work in the work in the Chicago mission which was done last summer.

This committee is undertaking a larger program this coming summer. Work will be undertaken in the Indian mission in Montana at which Bible School teachers will be needed as well as a group who will do manual labor repairing buildings and making improvements. Ten will be needed there, according to announced plans.

The Chicago mission will again have a unit. The program is to be expanded somewhat. Another group will be needed at Rosthern, Saskatchewan, in work at the farm there and in Bible School work. Youth teams to work in some of the smaller outlying churches will also be needed during the coming summer. The Voluntary Service Program will be presented in detail in a future issue.

Invitation to the Central District Young People

At this Council meeting, representatives from the Central District Conference sat for the first time. The representatives did not come as official representatives of their young people, but to become acquainted with the Y. P. U. program. They were extended an invitation to participate and cooperate in the Y. P. U. program. The representatives have returned to their district to make their report.

Around the World Mennonite Youth Fellowship

A report of the letter-writing fellowship which is making an effort to encourage correspondence between Christian young people across the boundaries and waters stated that to date there are eighty-eight young people participating. The young people participating is increasing right along.

Missionary Education Fund

The Y. P. U. is sponsoring the education of four young people who are training to return to their people and perform much needed services for them. Young people from Puerto Rico and Paraguay make up the group of four. They are training as a Christian worker, doctor, for hospital dietetics, and in home economics. Their services are sorely needed in all these areas in lands of great need in all areas of life. A fund has been raised and is being raised to help provide for their education. A folder has been prepared describing the whole foreign student education program of which this is a cooperative unit.

Projects

Fund raising projects for the coming year will include the continued support of the students mentioned above which will cost $1,200. A $1,000 project is being undertaken in connection with the Indian Mission at Lame Deer, Montana. This fund is to be used in the building of a church there. The general expenses are estimated at $1,000 for the coming year. This will include publication of Mennonite Youth in **The Mennonite**, the office and traveling expenses of the officers, and incidental expenses. The Y. P. U. budget is $3,200 again as it was last year.

Program and Leadership Training

One of the most needed and most difficult problems the Council faced was the problem of giving aid to leadership in the local churches in the field of program materials and leadership training. An effort is to be made to develop program material on five different areas. There are to be six programs in each area. The five areas are: (1) What It Means To Be a Christian, (2) Introduction to Our Mission Fields, (3) Bible, (4) The General Conference, its Organization and Task, (5) Youth Problems and Questions. Also, a packet of program material is to be compiled which is to be made available to local congregations.

The Mennonite Youth

The Mennonite Youth section of **The Mennonite** was discussed with the question of enlarging and improving it being given special consideration. A committee is to give the problem special study prior to the August meeting.

Those attending the Council meeting and the districts from which they came were: Eastern — Walter Frey; Middle — Genevieve Buhler, Carl Lehman, Weldon Lehman; Middle — Ervin Nofsinger, Jerrold Rocke; Northern — Delsie Tieszen, Hazel Buhler; Western — Roland Goering, Ronald von Riesen, Edwin Stucky, Frieda Claassen; Pacific — Vernon Neufeld; British Colombia — J. W. Nickel; Alberta — David Neufeld, David Janzen; Saskatchewan — Henry Friesen; Young People's Union Executive Committee — Elmer Ediger, Myrtle Wasser. Others present were: N. Paul Stucky, Bertha Fast, Anna Wiebe, A. H. Janzen, Earl Franz, Henry Epp, Esko Loewen.

Items of Interest

During the hey-day of C.P.S., many of, a C.P.S. man did work on farms receiving no pay. The wages he would have received were taken by the government and placed in a frozen fund which reached a total of $1,3000,000. That fund continues to remain in the U. S. treasury. W. Sterling Cole, Representative from New York in Congress, has introduced a bill (H. R. 1938) to use this fund for the International Children's Emergency Fund which has been set up by the United Nations to grant aid to children who, because of the war, face permanent disabilities. Doubtless many a "conchie" who spent long hours among sugar beets and in corn fields would be happy to see the money spent in such a way.

* * * *

Reports from Washington, as the present Selective Service Act approaches March 30, the end of its extension period, indicate that an effort may be made to extend the present act again rather than attempt to enact Universal Military Training. This is a tactical move because the War Department feels it would be possible to get this through when a Universal Training act may not be possible. It is certain that an effort will be made to get some legislation through and with Secretary of State Marshall backing such legislation along with President Truman, it is evident that great efforts will be made to get such legislation through.

* * * *

One hundred twenty-four Fellowshippers attended the banquet at the Beatrice Mennonite Church bringing to a close the week-long Fellowship Institute held by the young people of the First and Beatrice Mennonite Churches, January 26 to February 1. Rev. D. C. Wedel and Dr. R. C. Kauffman were the speakers of the week series.

* * * *

Senator Arthur Capper of Kansas has proposed to stop the advertisement of liquor by the press and radio and has submitted a bill to Congress, S. 265, which would prohibit the transportation in interstate commerce of advertisements of alcoholic beverages. Because nearly half the territory of the United States is by the vote of the majority of citizens living in it, Senator Capper feels this is sound and just legal action to stop solicitation in those dry areas by the liquor interests.

WESTERN DISTRICT YOUNG PEOPLE HOLD YOUTH RALLY

"United for Christ" was the theme of a Youth Rally held February 9 at the First Mennonite Church, Newton, Kansas. The Rally was sponsored by the Western District in connection with the meeting of the Young People's Union Council, February 8, 9, and 10.

The Rally first had a fellowship luncheon in the basement of the church at which there was a large gathering. Rev. Roland Goering served as toastmaster of an informal program of singing, introductions to Y. P. U. officers and council representatives and a group of the foreign students who are attending Bethel College. Rev. A. J. Neuenschwander spoke briefly on the opportunities and challenges youth faces in the church.

The rally was held in the church after the luncheon. The church was crowded. The young men's chorus of the Eden Church, Moundridge, offered special music. Prof. Walter Hohmann led the congregational singing. Henry Friesen of Rosthern, Saskatchewan, spoke briefly bringing greetings from the Canadian young people. Rev. D. J. Unruh led the devotional period. Rev. A. J. Neuenschwander gave the address of the evening.

The thirty-ninth International Convention of Christian Endeavor is scheduled to be held in San Francisco, July 8-13 this summer. Featured speakers are to be Dr. Daniel Poling, President of the World's Christian Endeavor Union, and E. Stanley Jones. Topics emphasized will be citizenship, youth evangelism, leadership, music.

* * * *

The Amnesty Board, appointed just before Christmas by President Truman, is to review convictions of draft law violations and will deal quite specifically with conscientious objectors who were imprisoned and are now divested of the rights of citizenship because of their refusal to support the war. The board was appointed after hundreds of persons and organizations appealed to the President to proclaim a general amnesty. Among those appealing were prominent individuals, church leaders, writers, labor unions, legion posts, and countless others.

* * * *

Robert Root of Church World Service, relief agency for the World Council of Churches, wrote in an article, "We of the American churches can get them (Europe's undernourished) through to better times provided we will only see the size of the job. I know one American Church group, at least, which has begun to see. The Mennonites have this proud distinction. In Germany, relief officials said they had received in recent months a total of 1,500 tons of relief from 130,000 Mennonites. I figure that out at 20 pounds each . . . Almost anyone could afford to give the funds to buy and ship 20 pounds of flour or soybeans or powdered milk. Yet if 40 million American Protestants would equal that record, something like 400,000 tons of relief would go to the needy. That would be a REAL demontration of Christian solidarity." May that be an inspiration to even more devoted service and not to self-satisfaction!

* * * *

At the National Evangelical Convention in Toluca, Mexico, held recently, there were one hundred descendants of Don Ncanor Gomez. Mr. Gomez was a pioneer Protestant leader who was killed sixty-two years ago by a fanatical mob at near-by Capulhuac, his native village. The descendants ranged from sons to great-great-great-grandsons. Most of the adults are active church workers.

* * * *

Although the Danes suffered greatly during the occupation years, in 1945 the Danish contributions totalled two hundred and four thousand crowns in addition to a special fund of a hundred and seventy-seven thousand crowns for Finnish children. The crown is worth forty-five cents.

* * * *

Huge crowds have been attending Dr. Kagawa's evangelical meetings throughout Japan. He preaches almost every day and night. Attendance at all Protestant churches also has been increasing.

The Tractor Unit in China

by Robert Pannabecker

So far there haven't been any thrills in this job; in fact, I believe I had the first one this week. Howard Sollenberger the director of our unit, has been in Honan, and he wrote us a letter telling about starting the new project. I'll quote part of the letter and maybe you will see why I was thrilled:

"I went out with Eccles on the plowing project my first morning there. He had three tractors and four students under him. It was a circus watching the farmers. There must have been two hundred people on the two-acre plot to watch the "Iron Cow"plow. They had to be pushed out of the way to get operations under way.

"The land was being plowed for a tenant farmer who had no animals. He was a little worried at first. After walking around the tractor and looking it over carefully, he examined the plow, measuring the length and height. Then he stood up shaking his head.

"The tractor started off and the plow sank into the ground. The farmers were right in after it, squatting by the furrow. One span and two fingers deep. 'Hen how, hen how.' (Very good, very good.) But the thing that surprised them most was that it compleltly turned the land over and there were no big clods. Then the second tractor started in after the first, and the third after the second. The crowd got more and more excited. The farmer of the land stood over the first furrow like a king. I heard him tell one of the other men, "I feel like a landlord standing here and watching my land plowed for me. Who would have thought this morning that this mou of land would be plowed by noon?" Even the mothers of little babies were so interested that I had to pull the kids out from in front of the tractors.

"There was one lady about eighty years old. She hobbled over to me on bound feet and stood leaning on a cane. There was only one tooth in her mouth and a few strands of white hair on her head. "Where are you from, lao hsien sheng?" I told her that I was an American. "Can't be, Can't be. You are from Heaven. I heard about this but I didn't believe it. It's true. I can see that it's true. For eight years I have not left my village, but today I walked three li (1 mile) to see this. I have seen everything now and am ready to die. You must come over to our village to plow. I will cook for you myself. You shall have the best that our village has to offer. The Japanese killed our ox. If we cannot get our wheat planted soon we shall starve."

That letter made me feel a lot better. I was getting pretty well fed up with red tape and bungling and waste and graft and what not here in Shanghai in my work as expediter. Maybe we are getting somewhere now though and it won't be so hard to stick it out for a while instead of going up country where they are plowing.

RELIEF

"GREASE FOR PEACE"

The Need. Relief workers tell of the need for soap in many parts of Europe. They are especially conscious of this as they travel and find soap missing in washrooms and trains. We are now moving much of the soap stocks that we have on hand, and will be in position to handle much more than was received during the last year.

The Plan. In recent discussions with the Brethren Service Committee, they indicated that they would be willing to share their soap manufacturing plant at Nappanee, Indiana, with the Mennonite Central Committee. The Brethren have constructed a very efficient plant there are turning out a good product. The soap that they make is a mild laundry soap, that can be also used as toilet soap. This makes it ideal for shipment overseas for relief distribution, as it will serve a dual purpose.

The Brethren Service Committee has offered to accept all the fats that Mennonites will have to contribute. They will acknowledge them and process the fats into soap, returning to the Mennonite Central Committee about one pound of soap for every pound of fat that our people contribute. The Mennonite Central Committee will pay only the actual cost of manufacture and in turn will get a uniform product that is well adapted for overseas shipment.

What to Give. Pork or beef fats, chicken fats, butter or cotton seed oil, peanut oil, corn oil, coconut oil and most any kind of animal or vegetable fats can be used provided they are rendered. Do not send raw fats or cracklings.

How and Where to Send. Wherever possible, contributions should be sent direct to the Brethren Service Committee Center, Nappanee, Indiana. Use containers that you do not care to have returned. (If so desired, the Brethren center at Nappanee will furnish five-gallon cans for such contributions that are sent direct to Nappanee.) All contributions should be marked as a Mennonite gift, since the Mennonite Central Committee will receive soap for only those fats given by Mennonite people, and are so identified. Sewing Circles or other local groups are encouraged to combine their contributions and send them in larger quantity.

If it does not seem practical to ship a contribution direct to Nappanee, Indiana, it may be sent to one of the MCC food warehouses from which it will be hauled by MCC truck to Nappanee. Such M.C.C. food warehouses are located at Newton, Kansas; Kalona, Iowa; Reedley, California; Goshen, Indiana; Silver Springs, (Bruckhart Station c/o Landisville Agent), Pennsylvania.

Exception. This project can be carried out only in the United States. Because of governmental restrictions, it does not apply to Canada.

For further information. Write to the Mennonite Central Committee, Akron, Pennsylvania for the "Grease for Peace" folder.

REFUGEE GROUP ARRIVES AT BUENOS AIRES

THE "VOLENDAM" docked at Buenos Aires, Argentina, on Saturday afternoon, February 22, with the 2,303 Mennonite refugees in good spirits. Small groups of these people are being taken inland to Paraguay as fast as transportation facilities permit. Peter and Frieda Dyck,, who had been working in Europe among these refugees, and accompanied them on their voyage, are now giving assistance in this rehabilitation work in South America.

COMMISSION TO MEXICO

William T. Snyder, director of the MCC Aid Section, left on February 26 for Mexico City. His mission is first to contact certain Mexican governmental officials to secure the written confirmation of that country's attitude toward further immigration of Mennonite settlers would be welcome in Mexico, with due recognition for religious and other liberties.

Brother Snyder will then be joined by C. J. Rempel of Kitchener, Ontario, and the two will contact Mennonite colonies already in Mexico, to learn from them the locations that would be suitable for refugee settlement, and to ascertain what help these present Mennonite colonists could give to the newcomers.

College and Seminary News

FREEMAN JUNIOR COLLEGE

Professor Benno Toews left for Rosthern, Saskatchewan, where he was called because of the serious illness of his father, Rev. David Toews, who died this week. Rev. Toews did a great deal in helping Mennonite refugees from the Russian Revolution resettle in Canada after the first world war. He was a friend of Prime Minister King, and when he recently celebrated his birthday among the many congratulatory messages he received was a telegram from Mr. King. Dr. H. E. Dester, medical missionary from India spoke on Monday. He spoke on the subject, "What Think Ye of Christ." On Wednesday Jacob Friesen and Rein Mestag spoke. For Music Day on Thursday the College Girls Quartet sang two numbers, and a string trio played a number. The winter-quarter-all-students social was held in the Gym on Monday. The College Freshman and Sophomores had charge of the Students Program given last Friday. The famous Don Cossack Chorus will be featured in the College Auditorium on March 14. This is one of the numbers in this years Entertainment Series.

BLUFFTON COLLEGE

The Girls' Gospel Team is planning a trip through the Central District churches in Illinois, March 16-23. Dr. E. E. Miller, president of Goshen College, will be the Vesper speaker March 23. He will speak concerning the European Mennonites and show pictures which were taken on his European trip last summer. The local Lions Club is sponsoring a program to be put on by the Vesper Choir, March 25. Pro-

A TRIBUTE TO DAVID TOEWS

The news has just come to me that Rev. David Toews has passed on to his eternal reward. Since 1923 we have belonged to the Home Mission Board together, and I believe I have learned to know him quite well. We have sat together in Board meetings many times, and in hundreds of letters we have wrestled together over various home mission problems. The Board always sought his judgement and always felt that our Brother Toews endeavored earnestly to be unselfish.

His life has been a most fruitful one. He has not built up a large fortune; he was not a leader in industry or in politics, although we believe he had the talents to achieve success in any of these fields. His fruitfulness consisted in the very direct service he rendered to thousands of people and especially to the Mennonite refugees of Russia a quarter of a century ago. As the news of his death spread, many many will have bowed their heads and thanked God that David Toews ever lived.—J. M. Regier.

ceeds are to go toward the Auditorium-Physical Education Building Fund. The building fund campaign which closed in the local area brought in $8,384 during the two-week period. A sum of $8,304.55 had been given by people in the Pandoro-Bluffton area previously. Thus the present total from local sources is $16,688.55. The grand total in the fund is now $54,018.55 of which more than $42,0000.00 is in cash.

BETHEL COLLEGE

Final examinations for the winter quarter were given March 4 and 5. The spring quarter began Monday morning, March 10. On Tuesday evening, March 11, the Janet Bush Opera Quartet presents a program in Memorial Hall. On Thursday evening, February 27, Bertha Fast spoke in the Student Union Room on relief work in Northern Italy among the Waldensians. Her vivid description of the needs and her fine collection of kodachrome slides make Miss Fast's presentations unusually effective. In Chapel Tuesday morning, March 4, Rev. Sam Goering gave an intimate glimpse into the suffering in Europe. Again the Bethel faculty and students were challenged with the world's need for well-trained Christian workers for the tasks of rehabilitation and reconstruction in the name of Christ.

Paul Albrecht and Roland Bartel represented Bethel in debate and Leon Harder in oratory at the Forensic Tournament at Southeastern State College, Durante, Oklahoma, March 6 to 8.

Bible Week begins Sunday evening, March 16, at 7:30 with a sermon on "The Kingdom Church' by Dr. Floyd E. Mallott of the Biblical Seminary in Chicago. Beginning Monday, Dr. Mallott will speak at 3:30 and 7:30, while Dr. Frederick K. Stamm will speak at 2:30 and 8:15.

FINDING THE WAY INTO A HUMBLE LIFE

(Continued from page 1)

or ceremony so much as upon leading them to see the futility and destructiveness of the pride which had ruled them so much of late. Perhaps they remembered this incident later when they reviewed His life in perspective and thought of the time when they had objected to the presence of mothers who had brought their little children in order that Jesus might bless them. His answer on that occasion certainly constitutes a warning red light to anyone lacking His kind of humility; "Suffer (permit the little children to come unto me; forbid them not: for to such belongeth the Kingdom of God (of such is the Kingdom of God). Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein."

—J. H. Langenwalter

Jottings

—Bethesda Church, Henderson, Nebraska: The trustees of the church have installed a complete sound system. It was dedicated unto the Lord on June 9, 1946, but was not entirely completed until shortly before Christmas due to the shortage of certain fixtures. The hook-up consists of an amplifier located under the rostrum and controlled by a remote control switch in the back of the church. A 360°, one-unit loud speaker is suspended from the ceiling in the center of the church, and four smaller loud speakers have been placed in the various basement rooms to serve mothers with babies and over flow meeting crowds. A stationary microphone is installed onto the pulpit and a portable microphone takes care of the choirs and other purposes. Shortly before Christmas ten devices or ear phones for the hard-hearing people were installed at various places in the front pews. These have proved quite satisfactory. After having learned to adjust ourselves to the system it has proved to be quite satisfactory as a whole. We all feel thankful for what has been accomplished.—Mrs. Ruben Friesen, Corr.

—Brudertal Church, Hillsboro, Kansas: It was indeed a joyful homecoming day when our congregation, friends and relatives gathered on February 16 to welcome Sister Elisabeth D. Goertz, missionary from China home on furlough. She spoke in our morning worship service and again in the afternoon when a voluntary program was given. A noon basket lunch was enjoyed Monday evening, February 17, the Ladies Sewing Society and the Mary Martha Circle held a joint meeting at which time Miss Goertz related much of her work while in China. A social hour and refreshments were enjoyed by all. The ladies of the church joined in the program of the World Day of Prayer which was held in the First Mennonite Church of Hillsboro, Kansas. Miss Bertha Fast returned relief worker from Europe showed pictures of relief work in our church on February

24, 1946.—Katherine E. Nickel. Corr.

—First Mennonite Church, Aberdeen, Idaho: Our pastor, Rev. H. N. Harder, has been presenting a series of Sunday evening messages entitled "Bequests of Jesus." Humility, Love, Home, Name, Peace, Life Joy, Comforter, Victory, and That Where He is We May be Also, as the bequests left by Jesus for his children. He also used special quartets and double quartets to bring out thoughts of the messages. These bequests are all found in John chapter 13-17 inclusive. —Arnold E. Bartel, Corr.

—First Mennonite Church, Colfax, Washington: Due to the illness of our pastor, Rev. P. D. Unruh, we were without a minister Sunday. The time was spent in singing and prayer, a special vocal number and usual Sunday morning announcements. Rev. Cooper Evangelist of Spokane, representing the Youth for Christ, was with us recently. Special singing was enjoyed and Mrs. Cooper played the vibra harp. The Missionary Society is sewing, quilting, and packing for overseas relief.—Mrs. Horace D. Rogers, Corr.

—Butterfield Mennonite Church, Butterfield, Minnesota: Mr. and Mrs. Roger Casey were baptized and on February 16 they become members of the church. The sound film, "The God of Creation," produced by Rev. Irwin Moon, was shown in church February 26 by the Rev. Eugene A. Rohe, of the Moody Bible Institute extension department.—Mrs. Gust Miller, Corr.

—Grace Church, Lansdale, Pa., The Young People's Sunday School Class held its annual dinner at the church on February 11. Miss Elsie Pfister, one of our missionaries in Kentucky, brought an inspiring message. Miss Pfister and Miss Margaret Slotter, our other Kentucky missionary, have returned after spending a few weeks at home. On February 20 our Brotherhood held its annual father and son banquet at the church. Eighty-five fathers and sons enjoyed this fellowship. Our troop of Boy Scouts were special guests. Artist-evangelist, Phil Saint, brought a message on "The Cross in Our Life Today." Our pastor, Rev. J. J. Plenert, left New York City by airplane on February 21 for Brazil. He is on a five-weeks mission to South America for the Mennonite Central Committee to help in the settlement of the shipload of Mennonite refugees who recently arrived there from Europe.—Ruth E. Fretz, Corr.

—On February 1, 1947, the Mennonite Mission of Colombia, represented by Rev. and Mrs. Gerald Stucky and the Misses Janet Soldner and Mary Becker, officially took possession of the house near Cachipay, Cundinamarca, in which they will begin the school for needy children as soon as possible. There are approximately twenty-four children on the list at this time if all of them can be taken in at once. They request the prayers of all those of the home constituency for this great and needy undertaking. Their address from now on is **Cachipay, Cundinamarca, Colombia, S. A.** (Packages and other valuables should still be sent to Apartado 35 (or if airmail Apartado Aéreo 3604, Bogotá, Colombia)

—First Mennonite Church, Beatrice, Nebraska: After serving our church several months last summer and again this winter, our congregation bade farewell to Rev. Willard Wiebe, Sunday, March 2. In the evening a program was rendered in appreciation of his services, after which a lunch was served in the basement. We are looking forward to having Rev. Jacob T. Friesen in our midst before many months. Our church has prepared 1,923 cans of meat and 57 cans of lard for overseas relief. Recently some ladies of the hospital auxiliary made 200 pounds of soap for the hospital.—Mrs. John J. Wiebe, Corr.

—First Mennonite Church, Burns, Kansas: February 16 seven foreign students from the Bethel College gave us a very interesting program Febraury 23 Rev. J. J. Voth of North Newton brought us the morning messages. February 27, Rev. and Mrs. H. W. Goossen moved to their new home three miles north and two and one-fourth west of the church. Donations for relief from our church: 175 quarts of fruit and vegetables, 48 No. 2½ cans of vegetables, 138 No. 2½ cans of meat and soup.—Mrs. A. M. Hiebert.

—First Church of Garden Township, Halstead, Kan-

Boards and Committees Present BUDGETS

The Annual Union Meeting of Boards of Standing Committees of General Conference in session at the First Mennonite Church, Newton, Kansas, February 12, 1947, received budget estimates for the current year totaling over $735,000. Individuals may wish to regard the following as a picture of the actual needs of the various phases of our General Conference work. The right hand column gives the approximate percentage of the total which each of these boards or committees needs.

Emergency Relief	**$298,300[1]**	**or about 40%**
Foreign Missions	**235,000**	**or about 32%**
Biblical Seminary	**90,000[2]**	**or about 12%**
Home Missions	**40,000**	**or about 5%**
Education	**30,000[3]**	**or about 4%**
Peace	**20,000**	**or about 3%**
Publications	**12,000**	**or about 2%**
Women's Missionary Ass.	**2,300**	
Young People's Union	**3,200**	
Mutual Aid	**2,000**	
		or about 2%
Gen'l Conf. Treasury	**2,000[4]**	
Doctrine and Conduct	**1,000**	
Placement	**500**	
Church Unity	**100**	

[1] Includes $200,000 for General Relief; $90,000 for Resettlement.

[2] Includes $40,000 for Current Expense; $50,000 for Building Needs.

[3] Includes $18,000 for CPS Tuitio Aid; $5,000 Foreign Student Fund.

[4] Includes expenses connected with Conference sessions, the printing of Conference minutes, and such other expenses as cannot properly be paid out of other treasuries.

—Walter H. Dyck, Executive Secretary

Relief Worker Visits Churches in Pacific District

Miss Bertha Fast, returned relief worker, is visiting the churches of the Pacific District to present a first-hand contact with relief work and to tell about the voluntary service projects which are being planned for General Conference young people this coming summer. Miss Fast, who worked among Jugoslav refugees in Egypt and among Jews and Waldensians in Italy, is a fluent and interesting speaker and has excellent slides of the work in which she was engaged. She has slides on the relief work in Egypt and in Italy, and of visits to Switzerland and Palestine. Miss Fast, who believes that a prime requisite for relief work is a sincere love for people, brings her audiences into a close contact with the people among whom she worked. She is also telling about the voluntary service propects, which she is to guide this coming summer. These service projects are comparatively new and Miss Fast can give interested young people the necessary information. The Emergency Relief Board, the Peace Committee, and Young People's Union are sponsoring Miss Fast's visit to the churches. She will end her tour by the beginning of May. From then until the General Conference convenes, she will give her time to the service projects. Her remaining schedule after March 18 is as follows: At Winton, California, on Wednesday and Thursday, March 19-20; at Albany, Oregon, from Sunday to Tuesday, March 23-25; at Dallas, Oregon, from Wednesday to Friday, March 26-28; at Pratum, Oregon, from Sunday to Tuesday, March 30-April 1; at Portland, Oregon, Tuesday and Wednesday, April 8-9; at Monroe, Washington, Thursday and Friday, April 10-11; at Lind, Washington, Sunday to Wednesday, April 13-15; at Newport, Washington, Thursday and Friday, April 17-18; at Colfax, Washington, Sunday and Monday, April 20-21; at Caldwell, Idaho, Wednesday and Thursday, April 23-24; at Aberdeen, Idaho, Sunday to Tuesday, April 27-29.

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sas: Miss Melva Lehman, missionary candidate to India, was in charge of the morning worship service February 16. On the morning of February 23, Dr. F. L. Comstock and John Ediger from Buhler, presented the work of the Gideons. The offerings for the cause amounted to one hundred dollars and was used for the purchase of New Testaments for the Halstead Public Schools. Rev. Edmund Miller, field representative of the Biblical Seminary and Bible School visted our church on the evening of February 27. Miss Jessie Brown spoke in the interest of relief on the afternoon of March 2.—Corr.

—**Tabor Church, Newton, Kansas:** On February 2 Rev. G. G. Epp of Rosthern, Saskatchewan, was the guest speaker. Two days later we had a farewell for the Clarence Schmidt family, who have moved to Washington. Rev. H. M. Harder of Aberdeen, Idaho, was guest speaker on February 16, and on February 23 Rev. Zimmerman, who represents the Northern Bible Society, spoke. The Ladies Sewing Society plans to have a sale on April 7. We plan meetings during Passion Week. Communion is to be observed on one of the evenings. Recent funerals were: Infant son of Mr. and Mrs. Arthur Schmidt, February 24; Mrs. Sara Hiebert, sister to the late Rev. D. D. Unruh, on February 26; and the infant twins of Mr. and Mrs. Rudolf Woelk on March 2.

—**The Boynton Mennonite Church, Hopedale, Illinois,** divides the offering of its "mission Sunday" as follows: Foreign missions 25 per cent, relief 15 per cent, Mennonite Hospital 15 per cent, Home Missions 10 percent, Mutual Aid 10 per cent, Mennonite Biblical Seminary 10 per cent; Bluffton College 10 per cent, and Old People's Home 5 per cent.

—**Bethel College Church:** The Women's Missionary Society of our church completed ten comforters during the last week in February. They were taken to the M.C.C. clothing center in Newton. A. J. Regier, our Sunday School superintendent, is ill at the Hospital with a heart ailment. Dr. J. H. Enns, who suffered a stroke a few weeks ago, was moved from his home to the hospital and is showing some improvement. Neither of these patients may receive visitors, but cards mailed to them may be helpful.—Eldon W. Graber. Corr.

—**Gnadenberg Church, Whitewater, Kansas:** Rev. Willard Claassen of the Salem Mennonite Church, Freeman, South Dakota, will hold a series of pre-Easter meetings in our church beginning Sunday, March 9. We invite friends to worship with us.—Mrs. Leo. Voth, Corr.

—**Zoar Church, Goltry, Oklahoma:** We have been blest by having various ministers in our church recently. The following were here: Rev. D. C. Wedel, Rev. Walter Dyck, Rev. A. P. Voth, and Mr. R. C. Kauffman, and also Mr. and Aron Suckau who showed sound pictures. Church attendance thus far this year has been good.—Corr.

—**Rev. C. E. Krehbiel** on a visit to the Headquarters office on February 26, reported that he was "some-

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HEADQUARTERS OFFICE CORNER

Every ten years the United States Government conducts a Census of Religious Bodies. Our office has just been informed that schedules for the 1946 Census have recently been mailed to our General Conference churches **in the States.** We wish to urge pastors or clerks to fill out and return the schedules promptly to the Bureau of Census, Washington, D. C. —Walter H. Dyck, Office Manager times up and sometimes down" and that although better on some days, he still had to stick quite close to his bed.

—**The Newly organized Bethel Church, Lancaster, Pa.,** began Sunday evening Young People's programs on March 2. Rev. A. J. Neuenschwander was guest speaker at the Sunday services, February 23.

—**Rev. Walter Gering,** who served as M.C.C. relief worker in Denmark and later in Switzerland, returned home to Moundridge, Kansas, on March 4. Rev. Gering is Pastor of the large Eden Church.

—**Mr. Menno Schrag,** Editor of the **Mennonite Weekly Review,** left on Monday morning, March 3, for New York where he was to take a ship to Europe. He plans to spend about three months in Europe and the Near East.

—**Bethesda Church, Henderson, Nebraska:** The choirs have started to rehearse the Easter Cantata, "The Crucifixion." Eleven boxes of new and used clothing and blankets and shoes were sent to our clothing centers. The total weight was over six hundred lbs. Let us remember in prayer the twenty-one young people that have recently joined the catechism class.—Mrs. Ruben Friesen, Corr.

—**Bethel Church, Hydro, Oklahoma:** For several weeks, we have enjoyed our church bulletins printed by our pastor with the morning program, and necessary announcements of the week. The machine works fine, thanks, to the Mennonite Book Concern. Two letters have been received from Germany, regarding C.A.R.E. packages. Condition are bad. They have suffered much, but are so thankful for their Heavenly Father and his goodness. Nine bags have been filled for school children in Europe by individuals. We also plan to help in making hospital supplies. Rev. Kauffman is directing a Community Choir, from churches in and around Hydro, for a Easter cantata.—Wilfred Ewy. Corr.

—**First Mennonite Church North of Butterfield, Minnesota:** Mr. Peter Flaming passed away February 3 after an illness of twenty-seven years. Our congregation has finished out the church basement ceiling with Nuwood. Mr. Arthur Buhler was in charge of the work with members giving free help. Ladies of the church served morning and afternoon lunch and dinner at noon.—Mrs. Henry Penner.

—**First Mennonite Church, Pretty Prairie, Kansas:** Rev. Ronald von Riesen, Executive Secretary of the Board of Education is to show pictures of retreat grounds at our next Christian Endeavor meeting. March 16.—Ralph Krehbiel, Corr.

—**Salem Mennonite Church, Dalton, Ohio:** President L. L. Ramseyer of Bluffton College gave the morning church message March 2. Our own pastor, Rev. A. S. Rosenberger, is the speaker for a series of messages at Topeka, Indiana, in the Mennonite Church of which Rev. Wilmer Shelly is the minister. The girl's gospel team of Bluffton gave an inspiring evening service. Three of our students in this group are the Misses Ethel Amstutz, Hazel Nussbaum, and Elnore Rosenberger. Rev. Russell Mast of Wadsworth, Ohio, will be our speaker for the pre-Easter services, March 16-21.—Mrs. Ivan Badertscher, Corr.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

—**Grace Church, Dallas, Oregon:** On February 23 we received nine more members into the church. We are looking forward to our evangelistic meetings, which are to be held February 26-March 9. Rev. Edsion Habegger, evangelist, was the speaker at the Oregon youth rally recently held at Pratum.—Mrs. Dave Balzer, Corr.

—**First Church, Halstead, Kansas:** The offering for the refugees to Paraguay fund amounted to $555.05. Rev. E. J. Miller was the visiting minister on February 23. Jacob Esau, representing the Gideon Bible Society, spoke at the close of the Sunday School in the interest of placing Bibles in our schools. Mrs. Katie Keller passed away February 18. Funeral services were held February 21 with Rev. H. T. Unruh of Hillsboro officiating.

—**Topeka Church, Topeka Indiana:** Sunday morning, February 2, two persons were added to the church by baptism and three upon confession of faith. Rev. Shelly attended the Council of Boards Meetings in Newton, Kansas recently. This church participated in the World Day of Prayer held at the Methodist Church. Rev. John Friesen returned missionary from India under the Mennonite Board of Missions and Charities, was the speaker. This church and the Maple Grove Mennonite Church united in securing John Moseman of the Bible Department of Goshen College for an exposition of the Gospel of John, which was held at the Maple Grove Church Wednesday evening, February 26. This was especially planned for the Sunday-School teachers of both churches, although anyone was welcome to attend. Rev. A. S. Rosenberger, Pastor of the Salem Mennonite Church, will conduct a series of special services at this church beginning Sunday morning, March 2 and continuing till Friday evening, March 7. Rev. Rosenberger's general theme for the week will be "Affirming Our Faith."—Opal King, Corr.

FOURTH QUARTERLY CONFERENCE OF EASTERN DISTRICT

Zion Church Souderton March 17, 2:30 and 7:30

Afternoon Session

PANEL: ...."The Gospel — The Center of the Student's Curriculum at a Christian College."

Sociology	Dr. I. W. Bauman
Home Economics	Edna Ramseyer
Bible	Rev. Paul R. Shelly
Business (Administration)	Carl Lehman

Evening Session

Message by Rev. Paul R. Shelly .... "How the Christian College Helps Young People Make Life Decisions."

Special music will be furnished by the Zion Congregation at the evening session. —Ward W. Shelly, Secretary.

The Mennonite

Volume 62 — March 18, 1947 — Number 10

A Message for Lent

by Barbara Smucker

The Gothic grandeau of the University Chapel in Princeton, New Jersey, on the evening of March 6 was forgotten. A thousand odd people, seated in its pews, saw only the face of one man illumined by a tiny pulpit light. Pastor Martin Niemoeller, the living symbol of Christian resistance to evil during the bloody years of World War II, had come to Princeton as a prophet with a message for Lent. He spoke as one stepping from the pages of the Bible to bear its truths anew for our times — to bring blessings from suffering — and to make the fact of Christ's resurrection from the dead a living issue for today!

From his lips came this story:

When Hitler refused to believe that Jesus Christ was raised from the dead he met his fatal destiny. Hitler thought of Christ as a great man of bygone times, as one who had been dead for nearly 2,000 years. When he tried to build his super-man he didn't know that he would have to combat someone supposedly dead for all these years. Hitler met the voice of Christ and could not put Him aside like other human organizations. "For Christ is raised from the dead and is a living Lord and his voice cannot be silenced. The word of God cannot be bound!"

One Sunday Niemoeller read from his pulpit the Ten Commandements and paused for thirty seconds before and after — Thou Shalt Not Kill. It was after this sermon that he was sent to prison along with scores of other pastors. But God's word in the churches of courage could not be bound by this. Other pastors went from place to place to fill vacancies. Laymen preached. Housewives went into the pulpit, and one Sunday Niemoeller's sixteen-year-old son, now dead, preached his first sermon.

On a cold, gray day in March, 1938, Pastor Niemoeller entered his first prison camp. The procedure was to strip him of all his possessions, including his Bible. He was led "through the gates of Hell where 30,000 others lived," behind three iron doors into a small cell with bed, table, footstool and one high window. This was to be his home for three years. It would seem that here the voice of God would surely be silenced.

But a special request brought him his Bible. He couldn't leave his cell. He could just peek from the tiny window above him by standing on his table. Through it he saw twelve prisoners marching around the courtyard, passing his window twice each morning. From then on as they walked by each day he gave them a Bible verse, one from the Old Testament and one from the New.

On another day he noticed outside his window another prisoner, a Roman Catholic Priest, digging weeds in a small well-kept garden. He learned that this man had also been brought to the concentration camp because he had preached the authority of Christ above the authority of Hilter. Niemoeller obtained a copy of mass and each day as the priest worked outside his window, he walked up and down in his cell reading the holy mass. He did not partake, but gave for a fellow Christian.

In 1941 Niemoeller's solitary confinement ended. He was moved to Dachau. There seven cells were at his disposal. His companions were priests, but each day they prayed three times daily for two hours, and every afternoon from 4:30 to 6:30 Niemoeller gave a Bible lesson. The word of God had entered the strong, closed doors of the Dachau concentration camp.

When Christmas came in 1944, the Protestants among fifteen special prisoners petitioned to be allowed to hold a service. The Catholics had had mass, for its words were known in advance. A Protestant service, on the other hand, was unpredictable and could be dangerous. The request was granted! Niemoeller, the only Protestant cleric among them and the only German was the logical one to preach. This would be his first service in seven and a half years. The other prisoners included an Anglican army officer, a Slav count, a Dutchman, three Italians and a Macedonian journalist. Would peoples of seven different nationalities and seven different creeds want to hear a German preach? They would — and they wanted Communion!

God's word again could not be bound, the living Lord was present among them. He had overcome Adolf Hitler — the iron doors of concentration camps — national boundaries — and now seven different creeds! Jesus Christ is surely raised from the dead!

1870 - David Toews - 1947

(The following is the funeral sermon (slightly abridged) for the late Bishop David Toews of Rosthern, Saskatchewan, as given by Rev. J. J. Thiessen, Chairman of the Conference of Mennonites in Canada.)

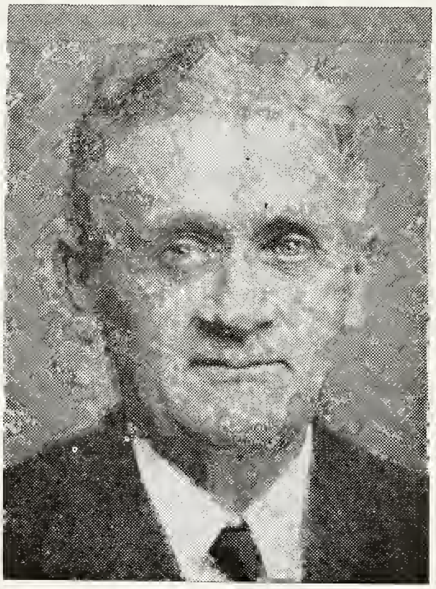
"And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?" II Sam. 3:38.

Bereaved friends: We are gathered here to pay respect to a deceased father, brother, and friend. We are all aware of the heavy responsibilities which were shouldered upon him. With his departure from the field of his activities a noticeable gap, which is hard to close, has developed, even though five successors are continuing the different branches of his work.

I have been asked by the bereaved family to officiate at this moment. I am afraid that I will be unable to do justice to it.

Our text is taken from the Old Testament. Were we to read the complete story, then the text would not be suitable, but taking this verse separately it expresses what each one of us actually feels or should feel: "Know ye not that there is a prince and a great man fallen this day in Israel?"

Rev. David Toews would have refused being called "a prince and a great man", and yet we are justified in doing so, because of the many duties and obligations which the Lord had placed upon him and the gigantic amount of work that he accomplished.



DAVID TOEWS

In the following, I would like to state some of his work that justly places him in the category of "prince and a great man." Due to lack of time, I cannot in detail describe his life, but, I hope and trust that one day the historian will impartially, justly and objectively record his life's work and give him his deserved place as a great leader of our church.

And yet, this recognition of his achievements, by man, is not the most important, rather, that his work finds recognition and meets with the approval of our Lord, who will thus be able to say: "Well done, thou good and faithful servant: Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

If one studies the lives of great men in both the Old and the New Testaments, such as Abraham, Isaac, Moses, John, Peter, Paul and others, we find, that their greatness was not a sudden development but they gradually grew in the school of God.

Rev. Toews too has been led by God to greatness through deep experiences, successes, disappointments, joys and sorrows, finally becoming: a Christian teacher, pious father, minister of the Gospel, Bishop of the church, Conference leader, Chairman of the Canadian Mennonite Board of Colonization, our spokesman to the government, delegate to the Mennonite World Conferences, etc.

As a young boy, he, with his parents migrated to central Asia and from there to the United States. These movements caused many hardships and disappointments. The young lad could not fully realize the significance of this movement; however, he felt some great motive was behind all this. At the age of fourteen, David Toews and parents arrived at Newton, Kansas, where their new home was established. Though diligently aiding his parents in their new venture, he had a great urge to study. This he managed to do and eventually he became a school teacher. It soon became evident that the Lord had destined him to serve his people in Canada. He taught in different schools both in Manitoba and Saskatchewan. As a teacher he was liked by students and parents. His teaching abilities have been characterized in words such as these. "He can hardly be too highly recommended." or "He has proved himself a very efficient teacher inside and outside the school and I think, everybody is sorry he is leaving." While in Saskatchewan he married and established his own home. During the years of his work he became deeply convinced that to prepare properly leaders for our church, a school for this purpose would have to be opened. Under his guidance such a school was founded at Rosthern. He became principal of this school holding this position for fifteen years, 1905-1920, and he remained the chairman of the board of directors until recently.

In 1901 he was called to the ministry. The church, recognizing his abilities as a leader, ordained him as Bishop of the Rosenort Church in 1913. An enormous amount of work was his lot in this new position, which he ably fulfilled, becoming a blessing to many. This great task was possible because he was a man of faith and a diligent worker.

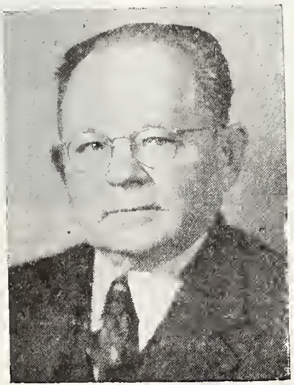
Besides his routine church work he exercised the duties of moderator for twenty-six years. Throughout this period he continually led his congregations on to a higher spiritual level and urged them to a more active participation in the home and foreign mission fields.

(Continued on page 3)

1884 - Aaron J. Regier - 1947

Aaron J. Regier was born November 13, 1884, on a farm six miles north of Mountain Lake, Minnesota. He was the second son of John J. and Katherina Wall Regier. His parents had come from Russia in 1878.

The young boy grew up to manhood on his father's well-appointed farm. He became a member of the Bruderthaler Mennonite Church at the age of eighteen. In those days it was uncommon for a young man of the community to get more education than was offered by the rural schools and short term parochial schools. But Aaron Regier was not satisfied. He finished the Academy and two years of college training at Goshen College, and later attended Bethel College for two years, becoming a member of the first graduating class receiving an A. B. degree.



AARON J. REGIER

The following year he became principal of the Mountain Lake German Preparatory School, which position he held for four years. A significant statement was made of him which appeared in the home-town paper at that time: "The relationship that exists between teacher and pupils is highly commendable. It takes much pedagogical tact on the part of a teacher, to be both authority and comrade to his pupils."

It was during this time that he met Suzanne Bargen. They were married in 1914.

In 1916, a call came from Freeman College to be an instructor. In 1918 he was elected president of Freeman Junior College. In 1921 he took a leave of absence and attended Minnesota University where he received his M.A. degree in 1922. The family then moved back to Freeman for the next five years. The **Freeman Courier** had this to say of Professor Regier at the end of his years in Freeman: "A college presidency is a very difficult place to fill. You must be financier, diplomat, and conduct affairs in such a way that the institution and the church work together; loyal to the denomination yet liberal enough to draw from other groups; to have good discipline and yet be popular with the students. Professor Regier has achieved this. He is an indefatigable worker. There is no other man who has done so much for the institution up to the present time. There is enough evidence to justify this assertion."

In 1927 a call came from Bethel College to become the professor of education of the college. This position he has held for twenty years. During this time, he attended summer sessions at Kansas University, and one winter session, after which he was granted a Ph. D. degree, in 1935.

In addition to his work as professor of education and teacher training, Dr. Regier now was also the director of the Bethel College summer school, and the Teacher Placement Bureau. He was deacon of the Bethel College Church for a three-year term, and the Superintendent of the Sunday School at the present time. He was instrumental in bringing about very real improvements in the Sunday School curriculum and organization.

He died at the Bethel Deaconess Hospital on Thursday night, March 6. He had been in the hospital since February 13, but suffered another heart attack Thursday night, and died quite suddenly.

Five daughters grew to young womanhood in this happy, hospitable home: Mrs. Frances Horan, Kansas City, Missouri; Mrs. Margaret Rich, Detroit, Michigan; Mrs. Winifred Ewy, Arlington, Kansas; Donna and Betty, at home. These, and their sorrowing mother deeply mourn the loss of a devoted father and husband He loved his four grandchildren: Robert and Barbara Rich, Gretta Sue Horan, and Eileen Ewy; and anyone who saw them together noticed how much they enjoyed one another. Mourning him are also three sons-in-law; two brothers, Rev. D. A. Regier and Jacob Regier; a sister, Mrs. Katherine Epp all of Mountain Lake, Minnesota; a sister, Miss Aganetha Regier, a missionary in China; and Miss Anna Regier, Meade, Kansas. Also his mother-in-law, Mrs. Anna Bargen, Mountain Lake, and numerous neighbors and friends and former students.

His church, the Bethel College Mennonite Church and the entire campus family feel this loss very deeply, but with assurance we can say, "He has gone to be with his Lord."

(DAVID TOEWS — continued)

He served as a member in the Home Mission Board of the General Conference of North America for thirty-five years. During this period he did much for the smaller scattered groups, supplying them with travelling ministers and giving material aid. In the cities of Winnipeg, Saskatoon and Vancouver, girls' homes and churches were established. Also through his influence, dozens of churches were built in the poorer country districts, receiving assistance from the Home Mission Board.

With his tolerance and tactfulness he gained and maintained the confidence of the various branches of our church. This was especially valuable as the movement of approximately twenty thousand Mennonites from Russia, during the years 1923-1930, was undertaken, because in nearly every branch there was some opposition to this venture and could be successfully carried out only by the support of the larger branches. He with brethren negotiated the terms and signed a contract with the Canadian Pacific Railway Company for bringing across the immigrants on a credit basis amounting to $1,767,-

378.68. He strongly felt his moral obligations, and it was his deep desire to have this transportation debt liquidated before his death. By the grace of our God, the willingness of the immigrants to pay, and the co-operation of the C.P.R. this task was completed in 1946. With great joy he received this news and was moved to tears. I shall never forget that moment, at first it seemed as though he doubted the news but when I insisted that the debt was paid and his name had been redeemed, the tears streamed down his cheeks, and we gave glory and honour to God.

In summing up all that has been said of his duties placed on him by the Lord and the Church, we are justified in calling him "a prince and a great man."

After his retirement, he lost interest in life and longed for his eternal home. He was especially lonesome because his beloved wife had departed in 1941. It was my privilege to visit him, to have fellowship, and to share with him the second mile. On one occasion when we were speaking about his departure from this world I asked him, "What is your last wish? What shall I say on your behalf to the congregations, conferences, Home Mission Board, School and Mennonite Girls' Home?" And he replied: "Give them all my greetings and tell them to live a life that will make it possible for us to meet in Heaven." His children did everything possible to comfort him and ease his suffering through loving care. On the twenty-fifth of this month (February) his longing was fulfilled, and he left the scene of his activities to give account of his work to Him who entrusted these many duties to him.

And so Brother Toews rests now from all his worries, his labours, his sorrows, his disappointments and the many joys of life which were given him to train him for eternity. We greatly feel the loss of this great man and yet we grant him his rest.

"Blessed are the dead which die in the Lord from henceforth: Yea, says the Spirit, that they may rest from their labours; and their works to follow them."

Life Facts

Born February 9, 1870, Lysanderhoehe, Saratov, Russia, son of Jacob Toews and Marie Wiebe-Toews. Married Margarete Friesen, Tiefengrund, Saskatchewan, September 20, 1900. Received his education: elementary school, Russia, 1876-1883; Halstead Seminary, 1887-1890, 1892-93; Winnipeg Collegiate Institute, 1896-1897; Normal School, Winnipeg, 1897- 1898. Positions: Assistant teacher, Mennonite Collegiate Institute, Gretna, Manitabo, 1893-1896; public school teacher, Burwalde, Manitoba, Tiefengrund and Eigenheim, Saskatchewan, 1898-1904; pastor of the Rosenort Church since 1901; principal of the English-German Academy, Rosthern, 1905-1920; chairman of the Canadian Mennonite Board of Colonization, 1922-1946. Surviving are one son and seven daughters.

LUBIN JANTZENS TO SAIL FOR INDIA

Passage has been arranged for Rev. and Mrs. Lubin Jantzen and children, Esther Anna and Daniel Eldon, to sail from New York for India by way England on Monday, March 17.

TRIES TO LOCATE BROTHER

Oksbuel Dist. II K 22/7, on the 10. II. 47.
Jutland, Denmark.

The Mennonite Publication Office,
722 Main Street,
Newton, Kansas.

I ask you very earnestly to help to search for my brother, Herman Richard Werner, born on the 16. 3. 1896 in Schoensee, district Gr. Werder (formerly Marienburg) Danzig. In May 1922 Werner emigrated to Milwaukee (63rd or 65th Street). Up to 1943 he was active there as an engineer. Werner was a German officer and had retained the German citizenship, and was interned when Germany entered into the war with America. We received the last information there over the Red Cross Berlin, at Christmas time 1943. From that time on every trace is missing. Werner was unmarried up to this time.

Please send answer to: Mrs. Helene Entz, maiden name Werner, born on the 8. 3. 99), in Oksbuel, Dist. II K 22/7, Jutland, Denmark, and to Kurt Werner in (23) Langen (Batterie) over Wesermuende, Province Hannover, British Zone.

My best thanks in advance for your efforts.

Don't get the idea you wouldn't be missed
If your name would be dropped from the mailing list.

More Suggestions on Observing the Week of Witness — *by the Evangelism Committee*

In saying, "Ye are my witnesses" our Lord impresses upon us the duty of speaking for Him by word of mouth. But there are also other ways by which we may bear witness for Him. What we do should confirm as true what we say. Acts of kindness will make more effective what we say. The Passion Week lends itself very well to special expressions of love and kindness towards those people who need encouragement to follow Christ and live the Christian life.

1. Before an effective word can be spoken for the Lord barriers need to be removed and friendship established. Jesus was expert in this. To accomplish this Jesus asked a favor of the Samaritan woman. He also asked her to do an errand for Him by calling her husband. These requests were motivated by an evangelistic purpose. In our circumstances sharing baked foods with neighbors, borrowing things from them, and asking favors of them may be used as means to establish friendship. Indifferent people may thus be made to feel our interest in them, and that in turn may open the way to encourage them to follow the Christ with us. Is there some way in which you might befriend someone who needs to be won to the Lord? Would you like to try your best to accomplish this during the coming Passion Week?

2. Sick people are often in need of encouragement. Jesus in giving us a preview of the Judgment at His return has made visiting the sick a matter on which eternal destinies will be determined. Possibly He has done this because it tests our love for the suffering and because visiting the sick presents a unique opportunity to encourage people in their faith at a time when their faith is severely tested. Do you know of anyone who is sick and who might need encouragement? If you can sense what the sick need, would it not be well this coming Passion Week to take time off actually to visit the sick and say a word for the Master to them?

From the editor's point - of - view:

RUSSIA as a nation would undoubtedly respond in many situations in much the same way that an individual responds in similar situations. Consequently the following words quoted from a little pamphlet, put out by the Church of the Brethren, are not only unusal but also very important. We quote, ". . . friendy co-operation is the only way of permitting the Soviet Union to relax and give its citizens political freedom. Friendly co-operation is the only way of showing them that there is no need of dominating small neighboring countries." The idea of inducing relaxation is so unusual in this fighting world of tensions that it appears impractical to many. Yet Jesus recommended it when he suggested not resisting "one who is evil," when he talked of turning the other cheek, of giving the cloak, of going two miles, of loving one's enemies and praying for those who persecute one. What is America doing that would permit Russia to breathe more freely? Will not America's opposition to Russia in the way of control over so much of the oil in the Near East, in the way of armament second to none, and in the way of a push for universal military training, cause Russia to be more tense than ever and therefore more ready to fight for what it considers vital? Just as we often tend to lose sight of the necessity of helping our personal opponents to relax, so the individuals who compose our government seem to overlook this necessity of life. Is the Christian teaching of not resisting the one who is evil and of overcoming evil with good just so much foolishness as far as relations between nations are concerned?

LIQUOR ADVERTISING

Those three brilliant magazines, "Fortune," "Life" and "Time" make more money from liquor advertising than from any other advertising source. Every time I open one of them I receive a shock, for at once there rises in my mind the recollection of the fact that the publisher of all three, Henry Luce, is a Presbyterian and the son of a Presbyterian missionary whom I remember from my college days. I do not know whether or not Mr. Luce holds a controlling interest in the company; but I have often thought that, if he could eliminate all liquor advertising from the pages of these widely read magazines, he would strike a great blow at the very worst of society's entrenched evils, a great blow for righteouness.—D. E. Burrell in **The Presbyterian**

Vacation Bible School Workshop Program

9:00 registration; 9:30 devotional period by Rev. D. C. Wedel; 9:50 talk "Practical Aids for the Vacation Bible School" by Mrs. Paul Erb; 10:50 "India" by Mrs. J. R. Duerksen; 11:30 "How To Use Pictures" by Mrs. Rudolph G. Warkentin; 11:50 dismissal; 12:10 dinner in the dinning hall; 1:45 Choral scripture reading by Miss Honora Becker; 2:45 inspirational message by Mrs. Paul Erb; 3:45 open forum in charge of Rev. D. C. Wedel. There will be a display of handwork, books, and teaching material. Bring notebooks, pencils, and questions. Place: Student Union Room, Memorial Hall, Bethel College. Time: March 22 at 9 a. m.

An invitation is extended to all who are interested to attend the Workshop for the Vacation Bible School on March 22, at the Student Union Room in the Memorial Hall, Bethel College. Come for both the inspiration and help that you will receive and give.

New Home Mission Worker in Northern Saskatchewan

Rev. Isaac Epp, Box 657, Prince Albert, Saskatchewan was recently accepted by the Board of Home Missions in cooperation with the Canadian Home Mission Committee as a worker for this northern Saskatchewan city and surrounding vicinity.

There are many scattered Mennonite groups in this section and the two committees are anxious to have them visited regularly and services conducted in Prince Albert.

Rev. Epp has had quite a bit of experience as a school teacher and young people's worker. For the past five or six years he has been a member of the Saskatchewan Youth Organization, having served as secretary. Frequently he preached in addition to his work as school teacher.

Your prayer interest is solicited for the large field.—A. J. Neuenschwander, Secretary, Quakertown, Pa.

WORK IN PRINCE ALBERT DESCRIBED BY REV. EPP

For several years there have been a few scattered representatives of our faith in the city of Prince Albert. They were served occasionally by visiting ministers under the direction of Elder Johannes Regier of Laird. Last spring Rev. J. C. Schmidt and Rev. G. Elias made an effort to locate as many of our people as possible and gather them for services. They found a lively and interested group here. Arrangements were made to hold services in the West End Baptist Mission every first and third Sunday of each month. Since then a number of ministers have come for services. Among them were Rev. C. B. Dirks of Nipawin; Rev. C. Boldt of Hague; Rev. J. J. Esau of Bluffton, Ohio; Rev. B. Toews, now of Freeman, South Dakota; Rev. J. Gerbrandt of Rosthern; Elder G. G. Epp of Rosthern; Rev. Rev. J. C. Schmidt of Rosthern, and Rev. I. Epp of Waldheim.

The latter became interested in the work during the Rosthern retreat and visited the group for the first time about the middle of July while touring northern Saskatchewan with a male quartet. In August he came back for a series of meetings lasting eight days. When a definite call was extended to him from the group to come to serve them as their pastor he accepted it and moved to the city on November 15. The Home Mission Board of the General Conference is giving Rev. Epp part time financial support. In addition he is obliged to do secular work to make a living.

The mission extends a hearty welcome to all who would like to hear the gospel of our salvation to our Mennonite people in and around the city. It is our desire to have fellowship with one another and with the Lord. We have a Sunday School with an attendance of about thirty-five. The highest attendance at Sunday church service has been fifty-eight. There are approximately fifteen interested families. Sunday School and worship services are held every Sunday morning and evangelistic services every Sunday evening. We are planning to have a Young People's Christian Endeavor every third Sunday night. Week nights include prayer meetings and Bible study, singing and music practices, etc. Then there are hospital and sanatorium patients to be visited, besides making house visitations.

We are confident that the Lord, whose work this is, will undertake to see it established into the edification of His children and unto the salvation of those who still do not know Jesus as their personal Savior.—From **Saskatchewan Mennonite Youth.**

HOME ADDRESSES OF MEMBERS OF THE PRESIDENT'S ADVISORY COMMISSION

The War Department's all out drive for conscription is on, aided by General Marshall and President Truman. To oppose conscription write to your representatives and senators and the following people:

Honorable Jospeh E. Davies
3029 Klingle Road
Washington, D. C.

Dr. Dan Poling
419 Fourth Avenue
New York City, New York

Honorable Samuel I. Rosenman
165 Broadway
New York City, New York

Mrs. Anna Rosenberg, Public and Industrial Relations Consultant
444 Madison Avenue
New York City, New York

Truman K. Gibson, Jr.
3507 S. Parkway
Chicago, Illinois

Dr. Harold W. Dodds, President
Princeton University
Princeton, New Jersey

Rev. Edmund A. Walsh, Vice President
Georgetown University
37th A. O. Streets, N. W.
Washington, D. C.

Dr. Earl T. Compton
Massachusetts Institute of Technology
Cambridge, Massachusetts

Charles E. Wilson, President
General Electric Company
570 Lexington Avenue
New York City, New York

Office of the President's Advisory Commission on Universal Training
John H. Ohley, Executive Secretary
1712 G. Street, N. W.
Washington 25, D. C.

IN MEMORIAM

Anna Magdalena Kuehny was born April 29, 1868, in Summerfield, Illinois, She left us February 8, 1947. While small she came with her folks to Halstead, Kansas. When fifteen she was baptized by Rev. Christian Krehbiel and became a member of the Halstead Church. March 6, 1887, she was united in marriage to Daniel Dester. To this union seven children were born: Alma of St. Louis; Irvin, who died in infancy; Emil of Deer Creek; Herbert, missionary to India; Daniel who died at the age of thirteen months; Mrs. Milton Lichti of Deer Creek, Oklahoma, and Mrs. E. R. Langenwalter of Peoria, Illinois. In 1898 the family moved to Deer Creek, Oklahoma. Two years later father and several of the children became sick of typhoid fever, of which father died. Then followed years of hardships, but with the help of kind friends and neighbors mother kept the family together. In 1918 a home was purchased in Deer Creek, and God graciously permitted mother to spend her last years in comparative comfort. This was her home until her health began to fail. Thereafter she made her home in St. Louis and part time in Deer Creek. She will live on in the hearts of her children as one who gave herself unstintingly.

Mrs. Bertha M. Allenbach, pioneer of Whitman County, Washington, since 1890, died November 16, 1946. Mrs. Allenbach was a native of Switzerland. She was born in 1866. In 1884 she married Louis Allenbach. Three years later they came to the United States, where they settled in Kansas. In 1890 they came to Whitman County. Here they became members of the Onecho Church. Mr. Allenbach passed away in 1907. Surviving are two sons, August and Lewis of Colfax and seven daugthers, Mrs. Wm. Gordon, Mrs. Cecil Johnson and Mrs. Elliott Gay of Colfax; Mrs. Martin Conniff of Spokane, Mrs. Harry Bryson of Pendleton, Mrs. Rex Allingham and Mrs. Clara Christensen of Portland; two brothers, Alfred and Lee Maurer in Ohio, and a sister Emma Weis in Switzerland.

Roy Elmer Sommerfeld, son of Menno Sommerfeld and Tabitha Vogt Sommerfeld, was born at Hesston, Kansas, on July 22, 1934, and passed away at the Mercy Hospital, Moundridge, Kansas, on February 19, 1947. He will be greatly missed, for he was an affectionate, thoughtful and reverent boy. It was his delight to attend Sunday School and worship services. He took a great interest in learning spiritual truths and often expressed the desire to become a minister of the gospel. Those mourning his early departure are his parents, two sisters, one grandfather, one grandmother and many other relatives and friends. Funeral services from the home and the First Mennonite Church of Christian were conducted on February 22 with Rev. P. P. Wedel in charge.

Sarah Unruh Hiebert was born May 3, 1861 at Alexanderwohl, South Russia, and died February 24, 1947. She came to the United States with her parents when thirteen. They made their home on a farm near McPherson, Kansas. In 1879 she was baptized and received into the Hoffnungsau Church. Later she joined the Alexanderwohl Church and lastly the Tabor Church, of which she was a charter member. In 1884 she married A. D. Hiebert with whom she shared life for thirty-seven years. To this union were born ten children, seven of whom are still living. After her husband's death she lived with her son Albert and with her daughter Sarah, each for a short time and rest of the time with her daughter Marie, except for the last two weeks when she was with her daughter Susie. She is mourned by the following children: Mrs. C. K. Janzen, Newton; D. A. Hiebert, Portland, Oregon; Mrs. H. F. Unruh, Newton; Mrs. Anna Funk, Hillsboro; Mrs. J. J. Buller, Reedley, California; Albert Hiebert, Burns; and Mrs. Marie Funk, Newton; and three sisters: Mrs. David Buller and Mrs. H. P. Janzen of Newton, and Maria of the Home for the Aged, Goessel.

ANNOUNCEMENT

The Western District Conference Charity Committee desires to announce to the congregations and members of this district that the secretary of this committee is Rev. J. R. Duerksen, 528 West 12th Street, Newton, Kansas, and that the treasurer is Rev. Waldo Kaufman, Hydro, Oklahoma.

Contributions and gifts are herewith solicited and should be sent to our treasurer, and applications should be made to the secretary of your Western District Charity Committee. "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.—H. Albert Claassen, Chairman.

Report of Money Received During the Last Half of 1946

by the Headquarters Office, from Non-church Sources

FOREIGN MISSIONS

No. 2901 — $49.00; 2902 — 10.00; 2914 — 2848.84; 2915 — 20.00; 2916 — 1380.88; 2917 — 8.74; 2928 — 25.00; 2935 — 100.00; 2945 — 200.00; 2961 — 25.00; 2964 — 121.50; 2977 — 19.91; 2980 — 75.00; 2991 — 50.65; 2992 — 2.00; 3017 — 2.00; 3020 — 200.00*; 3066 — 3.00; 3075 — 50.00; 3078 — 14.00; 3084 — 25.00; 3087 — 30.00; 3099 — 25.00; 3105 — 30.00; 3110 — 30.00; 3126 — 400.00; 3142 — 50.00; 3153 — 853.14; 3154 — 218.75*; 3155 — 20.00; 3164 — 23.87; 3166 — 29.31; 3169 — 2.30; 3170 — 5.25; 3179 — 30.00; 3182 — 400.00; 3188 — 30.00; 3219 — 75.00; 3226 — 8.75*; 3233 — 25.00; 3258 — 15.00; 3259 — 20.00; 3263 — 10.00; 3276 — 28.19; 3292 — 50.00; 3363 — 10.00; 3367 — 60.00; 3369 — 32.16; 3374 — 250.00; 3380 — 629.41; 3386 — 21.41; 3414 — 1000.00; 3423 — 267.83; 3437 — 50.00; 3446 — 20.00; 3468 — 16.20; 3469 — 2.55; 3473 — 5.25; 3474 — 5.25; 3477 — 255; 3478 — 80.00; 3479 — 3000.00; 3501 — 288.00; 3518 — 187.35; 3519 — 678.40; 3527 — 30.00; 3530 — 20.00; 3534 — 3.00; 3538 — 30.00; 3543 — 50.00; 3546 — 35.00; 3550 — 10.00;3565 — 37.00; 3566 — 100.00; 3567 — 2.55; 3597 — 150.00; 3608 — 10.00; 3609 — 30.00; 3617 — 8.11*; 3620 — 5.00; 3626 — 8.74; 3647 — 5.25; 3657 — 100.00; 3659 — 369.15; 3662 — 8.75; 3669 — 50.00; 3671 — 208.77; 3674 — 6.00; 3697 — 50.00; 3700 — 6.35; 3705 — 501.00; 3728 — 120.00; 3730 — 5.00; 3752 — 100.00; 3762 — 1000.00; 3767 — 526.15; 3778 — 33.51; 3791 — 18.76; 3795 — 303.73; 3803 — 50.00; 3804 — 75.00; 3805 — 150.00; 3806 — 150.00; 3807 — 75.00; 3808 — 75.00; 3827 — 34.00; 3842 — 20.00; 3851 — 25.00; 3854 — 5.00; 3870 — 500.00; 3899 — 4236.99*; 3909 — 30.00; 3924 — 9.00; 3930 — 965.00; 3955 — 10.00; 3961 — 5600.00*; 3965 — 26.25; 3184 — 3.50; 3985 — 19.12; 4006 — 100.00; 4011 — 5.00; 4041 — 20.00; 4057 — 75.00; 4070 — 20.00; 4071 — 10.00; 4072 — 10.00; 4080 — 25.00; 4081 — 50.00; 4099 — 100.00*; 4104 — 152.92* 4120 — 25.00; 4122 — 5.25* 4130 — 25.00; 4140 — 2.00; 4144 — 25.00; 4147 — 2.55; 4150 — 50.00; 4151 — 5.25*; 4157 — 17.96*; 4171 — 10.00; 4176 — 250.00; 4196 — 5.50; 4201 — 20.53; 4208 — 20.00; 4209 — 60.00*; 4210 — 1362.62; 4211 — 740.97;

4301 — 101.00; 4313 — 4.38*; 4328 — 100.00; 4339 — 50.00; 4345 — 45.00*; 4356 — 21.20; 4379 — 34.68; 4384 — 10.00; 4385 — 40.00; 4412 — 65.00; 4417 — 30.00; 4423 — 5.00. Total $33,949.93.

HOME MISSIONS

No. 2910 — $187. 50*; 2914 — 292.70; 2928 — 25.00; 2961 — 15.00; 3034 — 45.00; 3099 — 25.00; 3121 — 18.63; 3126 — 200.00; 3153 — 244.95; 3179 — 175.34; 3278 — 267.12*; 3373 — 5.00; 3468 — 4.30; 3597 — 50.00; 3599 — 125.00*; 3659 — 95.00; 3674 — 3.00; 3717 — 9.05; 3730 — 1.25; 3899 — 1036.57*; 3924 — 4.50 — 4006 — 100.00; 4028 — 26.00* 4031 — 560.98; 4041 — 20.00; 4070 — 15.00; — 4120 — 25.00; 4129 — 125.00*; 4179 — 50.00; 4196 — 2.50; 4210 — 50.00; 4211 — 110.00; 4212 — 50.00; 4304 — 15892.22*; 4305 — 150.00*; 4350 — 5.00; 4384 — 10.00; 4437 — 50.00. Total $20,071.61.

RELIEF

No. 2902 — $10.00; 2903 — 50.00; 2907 — 35.00; 2908 — 200.00; 2910 — 12.50; 2914 — 2025.14; 2928 — 25.00; 2942 — 10.00; 2949 — 12.50*; 2961 — 50.00; 2966 — 25.00; 3003 — 10.00; 3013 — 89.80*; 3029 — 45.00; 3030 — 25.00; 3037 — 600.00; 3050 — 100.00; 3051 — 90.00; 3052 — 250.00; 2053 — 75.00; 3054 — 150.00; 3055 — 155.50; 3056 — 10.00; 3059 — 100.00; 3061 — 100.00; 3071 — 25.00; 3085 — 50.00; 3096 — 5.00; 3099 — 50.00; 3100 — 25.00; 3102 — 42.50; 3105 — 20.00; 3109 — 10.00; 3110 — 18.00; 3115 — 2.00; 3123 — 10.00; 3125 — 40.00; 3143 — 2.50*; 3153 — 474.50; 3154 — 218.75; 3168 — 26.73; 3175 — 105.00; 3178 — 50.00; 3179 — 25.00; 3183 — 17.00; 3187 — 50.00; 3188 — 15.00; 3190 — 5.00; 3191 — 100.00; 3204 — 10.00; 3210 — 100.00; 3215 — 150.00; 3219 — 75.00; 3258 — 55.00; 3207 — 100.00*; 3322 — 25.00; 3326 — 20.00; 3331 — 30.00; 3333 — 15.00; 3334 — 25.00; 3342 — 1.00; 3350 — 6.46*; 3355 — 10.00; 3357 — 40.00; 3373 — 5.00; 3380 — 327.92; 3389 — 300.00; 3392 — 10.00; 3399 — 50.00; 3406 — 100.00; 3407 — 50.00; 3422 — 20.00; 3445 — 25.00; 3452 — 12.68; 3456 — 15.00; 3468 — 12.65; 3472 — 25.00; 3482 — 322.38; 3495 — 25.00; 3498 — 10.00; 3518 —187.35; 3520 — 100.00; 3522 — 100.00; 3523 — 100.00; 3534 — 1.00; 3539 — 2.00; 3543 — 50.00; 3544 — 150.00; 3558 — 50.00; 3564 — 20.00; 3565 — 29.25; 3566 — 350.00; 3571 — 15.00; 3576 — 15.00; 3582 — 20.00; 3590 — 20.00; 3591 — 25.00; 3594 — 35.00; 3595 — 2.00; 3642 — 20.00; 3649 — 50.00; 3650 — 50.00; 3651 — 25.00; 3652 — 10.00; 3657 — 100.00; 3658 — 165.97; 3659 — 359.17; 3660 — 100.00; 3661 — 100.00; 3710 — 2.00; 3714 — 10.00; 3715 — 15.00; 3718 — 100.00; 3720 — 50.00; 3724 — 5.38; 3729 — 30.00; 3730 — 5.00; 3739 — 32.80; 3751 — 199.65; 3753 — 21.18; 3755 — 40.00; 3756 — 10.00; 3778 — 54.39; 3780 — 100.00; 3794 — 20.00; 3795 — 375.60; 3800 — 20.00; 3815 — 100.00; 3840 — 10.00; 3841 — 10.00; 3842 — 20.00; 3859 — 10.00; 3863 — 10.00; 3867 — 50.00; 3875 — 20.00; 3876 — 50.00; 3877 — 50.00; 3878 — 20.00; 3901 — 10.00; 3902 — 10.00; 3904 — 100.00; 3909 — 100.00; 3910 — 23.10; 3912 — 20.00; 3922 — 10.00; 3923 — 2.00; 3926 — 10.00; 3940 — 20.00; 3954 — 20.00; 3966 — 25.00; 3974 — 20.00; 3975 — 30.00; 3978 — 300.00; 3782 — 35.00; 4005 — 40.00; 4006 — 100.00; 4008 — 1200.00; 4010 — 25.00; 4015 — 10.00; 4040 — 20.00; 4042 — 30.00; 4043 — 10.00; 4044 — 20.00; 4046 — 12.00; 4063 — 10.00; 4067 — 10.00; 4068 — 30.00; 4070 — 25.00; 4087 — 10.00; 4103 — 20.00; 4118 — 50.00; 4120 — 25.00; 4121 — 20.00; 4123 — 25.00; 4144 — 25.00; 4148 — 10.00; 4149 — 30.00; 4152 — 10.00; 4160 — 55.00; 4161 — 5.00; 4178 — 100.00; 4195 — 20.00; 4213 — 10.00; 4217 — 20.00; 4223 — 10.00; 4243 — 30.00; 4246 — 10.00; 4247 — 25.00; 4250 — 100.00; 4255 — 10.00; 4256 — 10.00; 4257 — 20.00; 4258 — 10.00; 4260 — 10.00; 4271 — 20.00; 4276 — 10.00; 4277 — 10.00; 4282 — 10.00; 4297 — 10.00; 4298 — 12.00; 4306 — 10.00; 4320 — 2.00; 4329 — 20.00; 4330 — 25.00; 4339 — 25.00; 4347 — 20.00; 4351 — 10.00; 4352 — 10.00; 4353 — 10.00; 4354 — 20.00; 4211 645.48; 4210 — 620.60; 4384 — 30.00; 4397 — 10.00; 4398 — 10.00; 4399 — 10.00; 4400 — 20.00; 4401 — 10.00; 4402 — 10.00; 4410 — 29.00; 4415 — 25.00; 4416 — 50.00; 4419 — 100.00; 4421 — 10.00; 4422 — 30.00; 4430 — 50.00; 4439 — 12.50; 4440 —40.00; 4443 — 135.00; 4445 — 25.00; Total $16,351.93.

PEACE

No. 2914 — $105.00; 3055 — 77.74; 3163 — 5.00; 3188 — 5.00; 3210 — 100.00; 3468 — 14.00; 3778 — 54.74; 4070 — 10.00; 4199 — 50.00; 4210 — 50.00. Total $471. 48.

BOARD OF EDUCATION

No. 3126 — $50.00; 3277 — 50.00*; 3373 — 10.00; 3420 — 815.16*; 3468 — .75; 3468 — 1.30; 3469 — 10.00; 3624 — 750.00; 3720 — 50.00; 4070 — 5.00; 4138 — 8.00; 4154 — 1500.00; 4156 — 200.00* Total $3450.21.

BOARD OF PUBLICATION

No. 2968 — $123.84*; 3042 — 100.00*; 3110 — 2.00; 3236 — 9.00; 3409 — 100.00*; 3592 — 100.00*; 3744 — 100.00; 3847 — 150.00; 4066 — 150.00*; 4070 — 5.00; 4098 — 100.00*; 4317 — 100.00*. Total $1039.84.

GENERAL CONFERENCE

No. 2957 — $15.00; 2961 — 10.00; 2968 — 24.00; 3193 — 131.25*; 3165 — 24.00; 3171 — .50; 3202 — 3.00; 3209 — 15.00; 3225 — 15.12; 3234 — 25.00; 3236 — 3.50; 3286 — 10.00; 3293 — 5.00; 3311 — 2.00; 3317 — 27.72; 3362 — 1.00; 3373 — 5.00; 3385 — 100.00; 3433 — 3.50; 3468 — .35; 3468 — .05; 3551 — 11.10; 3566 — 150.00; 3572 — 60.00; 3711 — 500.00; 3738 — 49.20; 3741 — 1.45; 3916 — 261.00*; 3929 — 4.08; 4048 — 26.34; 4049 — 15.50; 4070 — 5.00; 4070 — 5.00; 4153 — 7.50; 4391 — 3.15; 4436 — 18.16; 4446 — 2.50; 4118 — 25.00. Total $1565.97.

*Income from other sources.

REPORT OF TREASURER OF THE PACIFIC DISTRICT CONFERENCE

June 1, 1946—January 1, 1947.

Pacific District Conference, Lind, Wash., $733.25; Again $200.24; General Conference Home Mission Board, Newton, Kansas, $100; Again $122; First Church, Aberdeen, Idaho, $373.94; Alberta Community Church, Portland, Ore., $50; A Friend, Odessa, Wash. $300; Menno Church, Lind, Wash., $311.92; Menn. Church, Newport, Wash., $39.75; Menn. Group, Caldwell, Idaho, $31.18; First Church, Shafter, Cal., $15.66; Calvary Church Barlow, Ore., $27.85; First Church, Monroe, Wash., $50.91; Menn. Country Church, Monroe, Wash., $20; Second Menn. Church, Paso Robles, Cal., $124.32; Emmanuel Church, Pratum, Ore., $83.21; Grace Church, Dallas, Ore., $282.15; Immanuel Church, Los Angeles, Cal., $51.41; First Church, Upland, Cal., $193.28; First Church, Reedley, Cal., $422.87. Total for the last half of 1946, $3,533.94.—Gratefully acknowledged by Jno. C. Jantz Odessa, Washington.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

What Has Happened to the Japanese Americans?

by **Florence Auernheimer**

The dark days, beginning on February, 14, 1942, and stretching out into two to four years for forty thousand Japanese, (many of whom were Americanized) and seventy thousand American citizens who wore an oriental face, have woven into many interesting patterns of readjustments in the peace time era; however not without many touches of sadness and its cup of bitterness, too.

About five thousand of these volunteered to return to Japan; yes, we say they volunteered. But in reality it was due to evacuation, life in assembly and relocation centers, insecurity of the War Relocation Authority Policy, and wide-spread propaganda which confused even the most stable-minded. How many are wishing themselves back in the states no one knows. I have heard directly from about a dozen of them. They all express the same desire. Shigeko wrote just before Christmas, "Can't believe it but almost a year has gone since I left United States. I'd give anything in the world if I could be back there to spend the Christmas as well as forever."

Outstanding, brilliant, nineteen-year-old Okumura, who was our elementary physical education teacher in the center, told my friend who met him in Tokyo that he had a good job but wasn't paid his full wages; consequently he hadn't had a full meal since he left the ship. Our principal had offered to pay his way through college if he would stay, but he felt he had to obey his parents and now he wishes himself back in the states.

Our school superintendent, who now is working in the educational field in Tokyo, just wrote me, "Most of the Nisei are able to get good positions with occupational forces because of their facility with the English language, but they get very little pay and are all so anxious to go back to the States. I hope that an opportunity opens for them to do so. If the act of renunciation is declared unconsitutional I think that they will have a chance to do so some time. . . . . . I received a letter from one girl describing the terrible conditions under which they are living, but of course there is nothing that I can do to help them. I imagine that many are having a very hard time of it. They are misfits among the Japanese, and the little money that they were permitted to bring with them was soon gone to the black market here."

Several hundred were deported. Of these I have heard nothing.

The rest of the 110,000 evacuees returned to their former homes, communities, or other parts of the United States. The last center to close was at Newell, California, February, 1946.

Eiko, our high school office girl, after returning to her home town in Sacramento writes, "Everybody is pretty much the same and seem glad to see us come back. So far I've been very lucky in meeting the nicest people and haven't experienced any difficulty which I feared and was prepared to meet."

Matsuye, one of the pre-school teachers, whose father sold his ranch on a short notice before going to camp and whose two brothers were pending deportation a year ago, now writes, "We will continue praying for the return of our treasured privileges but will in the meantime, continue working and saving for the day when we will have a place to call our own. We have, at least, our whole family together to be thankful for." As laws stand now, this family cannot buy a ranch.

May, one of my Sunday School pupils, who returned to her former community in Washington says that the people were even nicer now than before evacuation She is attending a Caucasian church there for which she is very happy. Would that more Caucasian churches would open their doors to all races.

Evacuation is probably one of the greatest mistakes the United States has made. Our concern is—what can we do now? The following are the recommendations given in the report made by the W.R.A. under the direction of Dillon S. Myer.

1. Legislation should be enacted providing for an evacuation claims commission to consider claims against the government for property losses resulting from the evacuation.

2. Legislation should be passed extending the privilege of citizenship to the Japanese living in this country. State land laws that discriminate against "aliens ineligible for naturalization" should also be repealed. These laws bar many Japanese from employment.

3. Local citizen committees and groups should aid

Florence Auernheimer, who taught school in Reedley, California and now teaches in Los Angeles, during the war served as school teacher in one of the War Relocation Centers in which the Japanese Americans were placed. There she was able to observe at first hand and share with these people the bitter experience that were their lot and she found among them many who have become close friends.

evacuees to readjust themselves to a postwar America.

A better understanding between groups may be gotten through well-planned, integrated programs by church and community, exchange students with Japan, and individuals continually working for equal rights. Each community must work according to its needs and opportunities. For those who have no opportunity for personal contacts with the Japanese Americans and have a desire of understanding them to a greater degree I suggest you read the following books. Both are good additions to the church library.

"A Brother is a Stranger" by Toru Matsumoto and Marion O. Lerrigo, published by The John Day Company, New York. It is an adventurous and romantic story of Toru, who in his native land and in America has fought against the oppression of his own country and his own brother. Pearl S. Buck says" . . . . the truest and most complete book of life in Japan, with all its good and evil, that I have ever read."

"Beyond Prejudice" by Toru Matsumoto, published by Friendship Press, New York. In this book Toru reveals many interesting happenings and the wonderful work the churches did for the Japanese Americans. Permit me to quote a paragraph from page 18. "Miss Mildred Bartholomew of the Y. W. C. A. tells a touching story of a child in those days of fears and tears. Confronted with the phrase "enemy alien" as applied to her mother, who was born in Japan, the child said to her mother when she came home from school.

"Mommie, you are my enemy."

"Yes, darling, but Jesus said you should love your enemy," said the mother.

The little girl replied as she flew into her mother's arms, "I do, Mommie, I do!"

Exchange Letters with Dutch Young People

Several of the correspondents in the churches report a little about their new friends in Europe. All of these have found friends in Holland to whom they are writing.

Walter Jost of Hillsboro, Kansas, is corresponding with Albert Wethmar from The Hague, Holland, who writes: " . . . . it will be difficult for you to realize how Holland looks. If you are now walking through the towns in Holland (Amsterdam, The Hague, and Rotterdam) you see at once there was a war. In our town the Germans destroyed about 10,000 houses for 'military purposes,' so we are now living along a large field with no houses at all. Five years ago this was one of the most beautiful parts of the town. All the trees have been burned by the people because there were no more coals in the town during the winter 1944-45."

Micke C. Wethmar, The Hague, is Esther Lehrman's correspondent. Esther is from Aberdeen, Idaho. Micke says in her letter: "I studied at a high school during six years and after that I followed a three-year-course at a housewifery school and now I am a teacher in domestic economy. In July I ended my study and now I am 23 years. My eldest brother is Mennonite Reverand and the other is K.E. M.E. officer."

Richard Ratzlaff of Pretty Prairie, Kansas, corresponds with Miss A. N. Rem of Litrecht, who is an analytical chemist in the Royal Health Institute. She has been at this job almost six years and is only twenty-six years old.

Gretha Glandorff of Rotterdam and Marjorie Linscheid of North Newton, Kansas, correspond. Gretha states: "My age is 24 years. At January 11 I work already 10 years at an office so my school years lie a long time behind me. But tell me in your following letter what the purpose is of your school. Our church is a Baptist church, (and has) about 1000 membership."

Aaltje Wijbenga, living in a small hamlet in Holland corresponds with Katherine Linscheid, North Newton, Kansas. Aaltje works as an assistant to a doctor and writes only in Dutch.

At present young people from the age of 12 to 40 are corresponding with each other. Young people in Canadian and United States churches are corresponding with young people in Holland and Germany. Thus an effort is being made to realize a more personal Christian fellowship between Christians in America and other lands.

Those interested in corresponding with someone across the water can get further information by writing to Esko Loewen, 6201 S. Carpenter, Chicago, Illinois.

Different Kinds of Ideals

Whether definitely conscious of it or not, ordinary people have their ideals in life, things of which they are desirous and after which they aspire. They wish to be saved from some things and to attain to others. Ideals are of different grades. The lowest is that of simply making a living, of security against poverty, against ill-health, and of being able to care for oneself or family. There is nothing in this in itself to be condemned, and "Safety first," properly interpreted, may have its place as a motto. There is the higher ideal which rises beyond self and bases itself upon social respectability. Such are agreeable people who make good neighbours, always willing to lend a hand, especially within the circle of their acquaintances which may be a large one. These are the decent, honourable, moral people who constitute a large portion of society, some of whom are in the various churches, though some are without, whose characters have been shaped by the hereditary or widely diffused influences of Christianity. There is a higher level still beyond those whose ideals are centered in self or society, those who find their desire and satisfaction in God. Men like St. Paul and David Livingstone, and present-day individuals such as Schweitzer of Africa and Kagawa of Japan discover to us that selfish or social standards are quite insufficient; they rise

(Continued on page 14.)

A Kassel Baker Calls It Holy Bread

by Robert Kreider

Flour — soft, snow-white American flour . . . . few gifts can we share with the hungry of Germany which they so gratefully receive as white flour.

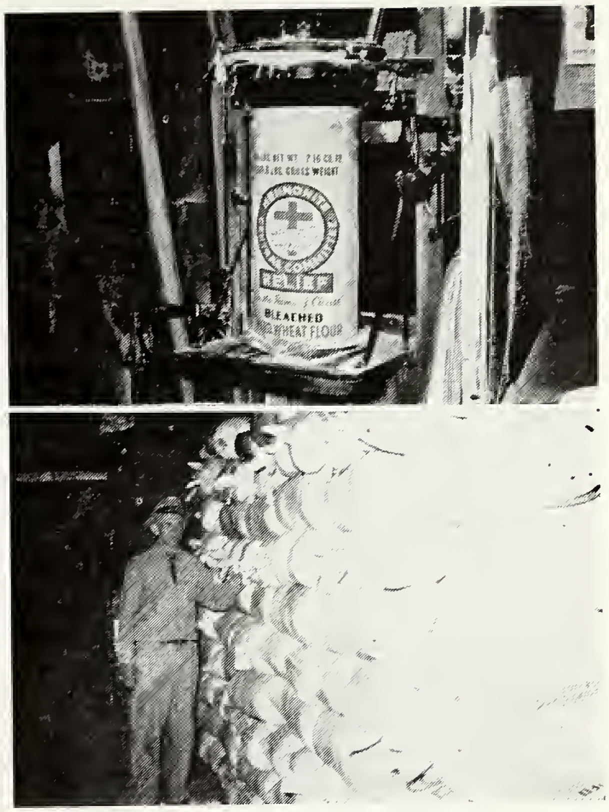
There are children who never in their little war-haunted lives have eaten white bread or rolls. And many an older German exclaims with deep appreciation: "Not in seven or eight years have we seen beautiful white flour!" The years of war were years of dark bread.

There was a time when I was a bit skeptical of the value of flour as a relief shipment. But these months in a land of gnawing hunger confirm to me that white flour is one of the finest gifts which our people can give.

From the French Zone we read a report . . . "For the tiny children more important now even than powdered milk is white flour. Can the Americans send us flour? With it we shall prepare nutritious soups and bake white bread for the little tots."

The M.C.C flour comes in 100-pounds bags, many of the bags bearing the M.C.C. symbol of the cross and the clasped hands. A director of a community child-feeding program writes: "The workers looked amazed at those bags with the joined hands. They did not understand the symbol. 'Who is it that joins hands here with us, the distressed, the offenders?' Another employee came and translated: 'Food for relief in the name of Christ.' The flour bags became a living witness to the love of God coming to men through His children. Day by day the sacks stood gazing at the men working there. They were opened. The men said: 'The lily-white flour has touched us like a warm friend's hand. We will take the labels to our director to keep them. They are like flags. We Germans have become a nation without a flag. Oh, that this might become our flag! And in the name of Christ.' "

In the city of Kassel there is a baker who bakes 100-gram rolls — brotchen — for the child-feeding program. To him this bread is "Holy Bread." He has been heard to say, "My bakehouse is becoming my house of worship . . . . . In baking these rolls I have been silently talking to them, seeing before me those multitudes of men over there in America for whom religion means 'serving' . . . . "



The upper picture shows a hundred-pound sack, with the M.C.C. emblem and the name of the donor, being filled with flour for relief at the Claassen Flour Mills, Newton, Kansas. Below Mr. P. D. Claassen. who is a member of the First Mennonite Church of Newton, is shown in the warehouse with some of the hundred-pound sacks ready for shipment. Mr. Claassen reports that he ground twenty-one carloads of relief flour for seven Mennonite churches and the Post War Relief Committee of the Church of God in Christ Mennonites from October, 1945, to February, 1947. One carload weighs about sixty thousand pounds. General Conference churches participating in this program were: Alexanderwohl; Emmaus; First Church, Newton; Goessel, Halstead, Tabor, and the Bethlehem Mennonite Church, Bloomfield, Montana. Most of the wheat ground into flour was raised by Mennonites in a radius of about thirty miles from Newton. The sacks now being used for shipping the flour are of strong cotton and can be used for clothing. Each sack bears the words, "In the Name of Christ."

A ten-year-old girl, Feya Cybulla, of the Jakob Krimm School writes: "I thank you for all which you have sent us: the beautiful white rolls and the thick, dark soup. . . . . When we are gathered altogether in the classroom and each one has his or her soup and roll, we say Grace and think of Jesus and of you. We enjoy the soup or porridge very much. It is nice to see the full big jugs. Our lady-teacher told us that there is printed on each sack: 'In the name of Christ.' Give my kind regards to all Christians in America and tell them my wish that they may go on living happily and in peace."

German families are often broken families: fathers lost or missing or in imprisonment. The mothers share

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Robert Kreider, working under the M.C.C. with the C.R.A.L.O.G. agency which represents private relief organizations in Germany, here describes the results of sending flour from Canadian and American farms as an expression of Christ's love and the Christian's love for all mankind.

RELIEF NEEDS CONTINUE

Robert Kreider, MCC relief worker in Germany, writes, "I wonder whether there are those who now are beginning to ask, 'Isn't Germany getting back on its feet?' 'Isn't the need tapering off?' There is no question that suffering in 1946-1947 is more intense than in 1945-1946 and the need more universal. German officials and relief administrators and Military government men forsee as much hunger and suffering in 1947-1948 as this year. There are no signs on the horizon that the misery will be eased within the next year."

with their children the greater portion of their nations. Mothers look tired and depressed. The child feeding means much to these mothers. One such mother has said, "The feeding has given back to me a faith in God and men. I was in despair when my tiny and older children asked for bread and I was unable to give them anything. I pray to God that He may bless the givers over there. My life shall become an expression of gratitude."

Our people have given flour in full and heaping measure for the need of Germany — more than a thousand tons. It has been enough to bake three-ounce rolls for 100,000 children each day for a period of six months . . . . Each ton of flour received in Germany will provide 500 children with rolls (rich, nutritious rolls of more than 230 calories) each school day for a month!

Everywhere we hear the children say, "We like the rolls best. They are white, soft, and taste just like cake."

We see the radiant faces of the children and we know that the breaking of this bread is a sacrament. This is Holy Bread.

Items of Interest

The Associate Reformed Presbyterian Church has held a ban of hymn singing for 142 years. This ban has recently been lifted permitting this conservative body of Presbyterians to sing hymns in their church worship.

* * * *

Nine out ten of the Evangelical churches have been wrecked during the war in the Philippines. The congregations, however, are reported to be stronger, and several new groups were established in the mountains during the war.

* * * *

The Lutheran World Convention for China relief purchased at twenty-seven passenger transport plane which will make regular trips between China and Calcutta to transport personnel and bring back medicines and supplies. This plane will connect with another one in India which flies to Europe. It is operated by the Scandinavian Missionary Societies.

* * * *

Evangelical Christianity is not the only religion with many divisions. Japan's forty-five million Buddhists are broken up into eleven sects and fifty-six subsects. Christians number only three hundred and seventy thousand, or one-third of one per cent of the population. Of these, one hundred and seventy thousand belong to the Union church, Kyodon, while fourteen thousand are Greek Orthodox and a hundred and twenty thousand Roman Catholic.—**Onward**

* * * *

The Christian Endeavor movement will not hold a meeting in any city in which its Negro members will be segregated. This policy is true of numerous church organizations who regularly hold inter-racial meetinge and are embarrassed because of segragation policies. For this reason a recent meeting of the International Council of Religious Education was held in Battle Creek, Michigan, rather than Chicago.

* * * *

A total of seventeen Negroes are members of the American College of Surgeons which just within the past two years permitted members of the colored race to be eligible for membership.

* * * *

The development of a large Negro reading public, Negro self-expression and a growing interest in Negro-white relations are major trends in the book trade in the last twenty years. At first there was interest in the cultural contributions of the Negro, then white writers began to use Negroes as leading characters and in recent years a number of outstanding books have been written by Negroes. —Gospel Messenger

* * * *

General H. C. Holdridge of the United States army (retired) has given voice to strong opposition to the War Department's demand for a conscripted system of service. The General in the past was commander of the general training school of Ft. Washington, Maryland, and professor of history at West Point.

One of General Holdridge's charges is that the large industrial interests dictate the policy of our war department and that the maintenance of universal compulsory military training and a big army is not so much for foreign wars as an instrument of control in the domestic scene — when the next depression comes and millions of American workers get hungry. The General states, further, to support his contention that the atomic bomb has made obsolete huge armies while "to suppress your own people, you can use rifles." He is in outpoken opposition to this policy. —**Between the Lines**

* * * *

Baptist churches of Oklahoma conducted an evangelistic campaign in thirty-four cities during January and February. It was hoped the campaign would result in 300,000 consecrations.

* * * *

The Presbyterian Church plans to undertake an evangelistic campaign which is to result in one million new members and the establishment of three hundred new churches and Sunday Schools by 1950, the chairman of the national committee on evangelism announced.

* * * *

"The greatest conflict mankind has ever know is spreading throughout the world. Two diametrically opposing views are fighting for the allegiance of man — Communism and Christianity. Central Europe is the first battleground. If we lose the battle there, our chances for winning elsewhere including our own land, will be tragically diminished," was the statement made by Dr. Edgar Rees Tulloos, president of the National Lutheran Council. He further declared that Communism finds fertile soil where there is hopelessness, despair, suffering and hunger.

College and Seminary News

FREEMAN JUNIOR COLLEGE

Quarter tests were given March 6 and 7, and the spring quarter starts on March 10. Chapel speakers this week were President Unruh and Rev. John Duerksen of the E.M.B. Church. Rev. Benno Toews returned from Canada where he had gone for his father, Rev. David Toews funeral. Rev. Orlando Goering has been on the campus this week getting acquainted with his new work. He starts teaching in the Bible Department next week. He replaces Rev. S. T. Moyer, who taught here the first two quarters. Rev. Moyer will spend the spring quarter visiting Mennonite church communities of the Northern District in the interest of Christian education. He will contact high school seniors in these communities in the interest of Freeman Junior College. The Academy debate teams participated in a debate tournament at Wagner last Saturday. The College teams will meet teams from Wessington Springs Junior College this Friday. In the Inter-Class Basketball tournament the faculty played the Freshman in an exciting game witnessed by the entire school. The faculty won by a score of forty-eight to twenty-five.

BLUFFTON COLLEGE

Prof. J. P. Klassen has a special showing of wood carvings and ceramics at the Columbus Gallery of Fine Arts. The exhibition opened March 8 and continues through March 27. The Church and College Relations Committee of the First Mennonite Church is sponsoring a chili supper in conjunction with open house at Ropp Hall Saturday evening, March 15. A faculty group will conduct a weekend Christian Workers' Institute in Souderton, Pennsylvania, March 15, 16. There will be one session Saturday evening and three on Sunday. Those making the trip are Dr. I. W. Bauman, Miss Edna Ramseyer, Carl Lehman, and Rev. Paul Shelly. On Monday, March 17, they will take part in a ministers' conference. In the afternoon they will conduct a panel discussion on the topic, "The Gospel — "The Center of the Student's Curriculum at a Christian College," and in the evening Rev. Shelly will speak on "How the Christian College Helps Young People Make Life Decisions."

BETHEL COLLEGE

The postponed Memorial Hall Series lecture by Modecai Johnson is now scheduled for Friday, March 28. His subject will be "One World and the Conquest of Prejudice."

The number of churches which are assuming the responsibility of supporting Bethel College by an annual, every-member solicitation effort or by regular offerings is steadily increasing. This was clearly indicated by the presence of 250 representatives from thirty-one churches at the annual Fellowship Committee dinner meeting held in Memorial Hall, Friday evening, March 7.

To send out a representative from the college to collect money for the college is now the method used only in those churches which do not do this work themselves. A letter is being sent to ministers encouraging them to share in the church initiated work of financing Christian education at Bethel College. Sunday, March 23, is suggested as a fine day for a special, freewill offering. Most of the churches which conduct an every-member canvass are planning to do this on March 24.

The material needs of Bethel College are numerous. However, our greatest needs are spiritual, so above all, we seek your prayerful concern that Bethel becomes more effective in her Christian mission and fully surrendered to our Lord and Saviour, Jesus Christ.

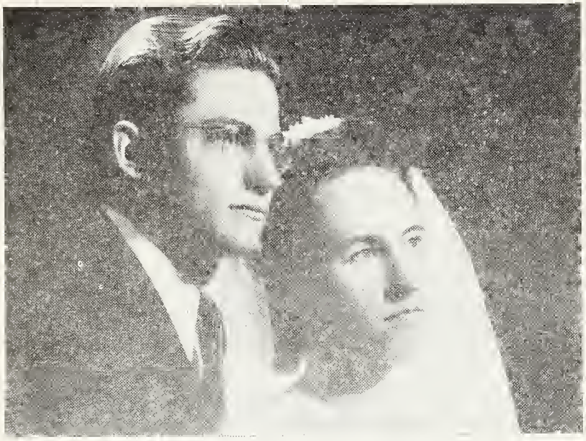
MENNONITE SEMINARY

During February, the Seminary enjoyed the fellowship of a dinner one evening with the First Mennonite Church. The entire seminary was invited for the dinner. The two groups became more closely acquainted with each other. The meal and fellowship were thoroughly enjoyed.

Dean Luther A. Weigle of Yale Divinity School and chairman of the editorial committee responsible for the new Revised Standard Version of the New Testament, spoke to the student body one evening on the new version of the New Testament.

The Seminary Board met for a day to consider the future plans and development of the school and to review the recent events.

The spring quarter has begun with Mr. and Mrs. Jacob Goering, recently connected with the M.C.C., and Leonard Metzker, who had been attending Hartford Theological Seminary joining the group. Willard Wiebe will be absent this quarter serving at the Bethel Mennonite church, Mountain Lake, Minnesota, While Rev. Erland Waltner joins the Seminary and Bible School faculty.



ERNST AND RUTH HARDER

Ernst Harder, who came to North America in 1939 and who has since studied in Freeman College, Bluffton College, Bethel College, and Mennonite Biblical Seminary, has now returned to Paraguay. The people who have learned to love and respect Ernst will be glad to know that he is going to be used for some time in our M.C.C. headquarters in Asuncion, Paraguay. Because of his knowledge of German and especially Spanish, he will be of great help in the work of establishing our Mennonite refugees in their new home. Since he is ordained into the ministry, he can also be of great service in ministering to the spiritual needs of the people living in Asuncion, as well as those of the new refugees.

Ruth Ewert Harder will ably fill a long felt need for a secretary-stenographer who can handle both English and German. She has also taken some Spanish and should soon be able to handle with intelligence papers written in that language. The settling of refugees will require a vast amount of paper work. Mrs. Ruth Harder will, therefore, fill an extremely important position in this large undertaking. Friends of Ruth and Ernst Harder will regard it a privilege to pray for them and their work.—H. A. Fast

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GREETING FROM DR. AND MRS. P. A. PENNER

Our dear Friends in the U. S. and Canada:

It is now almost a year ago since the Lord saw fit to lay me aside from active work. During this time of inactivity I have received many letters of sympathy," get well soon" cards; and during the holiday season of 1946 many Chistmas and New Year cards and greetings found their way into our home. That because of my physical condition I was unable to answer them, I hope you will understand and pardon. They were very much appreciated. It was a new proof that our many friends thought of us. Many, many thanks. May God's Blessing be your reward! I feel reasonably sure that prayers for my recovery have been sent to the throne of God and have been partially answered. My health has steadily improved during recent months, but I am not yet able to do much work of any kind, and hence I solicit your continued intercessory prayers.

I am not compelled to be in the hospital, but am permitted to be in our home with the best of care. Though I am not permitted to be active as I was during the many years in India and the United States and Canada, yet I have now time to pray for the thousands of friends and Christians I have all over the world. My diary of forty-one volumes helps me in recalling the visits in homes, churches, schools and my forty years apprenticeship in India.

With cordial greetings from Mrs. Penner and me, I Am

Yours for India and its people,
P. A. Penner

P. A. Penner
Newton, Kansas
108 South Walnut Street

DIFFERENT KINDS OF IDEALS

(Continued from page 10)

triumphantly above all such measurements. In ordinary life these are to be found also, men and women who put God first, who in their daily tasks, humble though they may be, live serenely, victoriously, and who are really saints though they never think of themselves as such.

Jottings

—Bethel Church, Winton, California: Starting on February 19 to March 2, Reverend Paul Roth of Canby, Oregon, held a series of meetings here. The Women's Sewing Circle has made three comforters for relief. —Lorraine Heppner, Corr.

—Eden Church, Moundridge, Kansas: A total of 928 worshippers gathered at the church March 9 to welcome back our pastor, Rev. Walter Gering. We were glad that Dr. C. E. Krehbiel could also be with us for the joyous occasion. A fellowship dinner was served in the basement to all who were present. At the afternoon meeting Rev. Sam J. Goering addressed the congregation.

—Deep Run Church, Pa. Rev. J. Herbert Fretz and Rev. A. J. Neuenschwander will exchange pulpits March 16. Sometime during the week of March 23-29 J. J. Esau, the blind evangelist from the west, will be here for several pre-Easter messages.—Mae Gross, Corr.

—Newport Church, Newport, Washington: Still being without a regular pastor Rev. Solom from Spokane continues to serve us every other Sunday. The visit of Mr. Harry Martens and Mr. Irwin Goering was much enjoyed. The Ladies Mission Circle has had several all-day meetings to sew for relief. A goodly number have enjoyed the services of Dr. Nathan Cohen Beskin, a converted Jew, at Priest River.—Mrs. Henry D. Hiebert, Corr.

—Waterloo-Kitchener Church, Waterloo, Ontario: A

FOUR BLANK PAGES!

It WOULD look queer if your MENNONITE should come out with the last four pages blank, wouldn't it?

Yet that's what WOULD happen if we printed only as much as the subscription price paid for. For it COSTS us 44 cents per year more than we get for it to print your church papers—the MENNONITE, for example. You say, "Where does the 44 cents EVER come from?" It comes (IF it comes!) as gifts from our churches. That's why we ask our churches, in sending in their gifts to specify, "For Publications." Let's have no Blank pages!

memorial service was held in our church on February 28, in memory of the passing of Rev. David Toews D. D. The service was in charge of Rev. J. H. Janzen, and speakers during the service included: Rev. C. F. Derstine of First Mennonite Church, Kitchener; Rev. J. Martin of Erb St. Mennonite Church, and Rev. H. G. Thielman and Rev. I. T. Ewert of Mennonite Brethren, Kitchener. An offering taken at this service, amounting to $122.00 will be used for relief work. At a congregational meeting on March 2, it was decided to asses each member with a ten dollar fee. This money, when collected, will be turned over to the M.C.C. to be used for transportation of refugees. In the evening Raymond Schlicting of the M. C. C. showed slides of his recent trip in European countries. The offering of eighty-two dollars at this service was donated to this work. Tuesday, March 4, we expect the Bluffton College Gospel Team, Bluffton, Ohio, in our midst. These boys, providing they get through, will be coming into real Canadian winter, because today, March 3, we are experiencing the worst snow-storm of the year, and all roads in this district are blocked. Drifts in some places are as high as the top of telephone poles with the wires running under the snow. "Nur die Hoffnung fest gehalten, Fruehling wird es doch einmal."—H. P. Enns

—**Bethel College Church:** Dr. Harold W. Reed, Pastor of the Church of the Nazarene, Newton, and former head of the Department of Religion in Bethany Peniel College, delivered a sermon on "The Altar Builder," Sunday, March 9. Our pastor, Rev. Lester Hostetler, is in Upland, California, where he is conducting pre-Easter services.—Eldon W. Graber, Corr.

—**Zion Church, Elbing, Kansas:** The president of our Sewing Society presented the ladies with the Calendar of Activites until August, 1947. Such items: as place of meeting (we meet in the homes), names of ladies who are to furnish material for comforters for relief, who is to lead devotionals and furnish special music are all planned for each meeting, including the date of the same. It is also interesting to note the special "up to the minute" topics planned. The following are a few: "China Mission Work Begun Again," "Our Missionaries and Their Work in India," "My Impression at Woodlawn," "Being a Missionary among the American Indians." The last topic will be accompanied with an "Indian Collection of the American Indians." The latter is a hobby of one our intermediate girls.—Mrs. Louis Janzen, Corr.

—**The Bethel Deaconess Home and Hospital Society** held its forty-third annual meeting at the First Mennonite Church, Newton, Kansas, February 18, 1947. This organization has a proposed expansion program which "includes an expansion of the present heating plant, new laundry and store room facilities, the Sister Memorial Chapel, and the addition to the Home for the Aged." The report of the annual meeting states, "If conditions permit these projects are to be started during 1947." The Bethel Hospital and the Home for Aged are now entirely debt free and have a combined net worth of over a half million dollars. Forty-seven students are enrolled in the hospital's school of nursing.

—**Rev. and Mrs. Frank Mitchell** have taken charge

HEADQUARTERS OFFICE CORNER

The officers of General Conference herewith announce the appointment of the following three additional members to the Historical Committee, making a total of six members: Cornelius Krahn, North Newton, Kansas; Paul R. Shelly, Bluffton, Ohio; and C. Henry Smith, Bluffton, Ohio.

E. E. Leisy, Dallas, Texas, has been asked to fill the unexpired term of P. A. Penner who has asked to be relieved of these duties due to impaired health. The other continuing members are A. J. Dyck, Inman, Kansas, and A. Warkentin, Chicago, Illinois.
—Walter H. Dyck Office Manager

of the Old People's Home, Meadows, Illinois. They will serve as superintendent and matron.

—Boynton Mennonite Church, Hopedale, Illinois: Maynard Shelly, student at the Mennonite Biblical Seminary, marked the first anniversary of his service in this church on March 2. The Ladies Aid rolled five pounds of bandages for the hospital in Africa, and it also sent a cash contribution of sixteen dollars to the Mennonite Biblical Seminary.

—Correction: Recenty we referred to a visitation program conducted by the First Church, Hutchinson, Evidently we stated it in an erroneous way. To correct it we print here the part of a church bulletin that refers to it: "Visitation Program—You have received copies of the latest list of 'Those Who Worship With Us.' We urge each couple and each single person to select one of more names from the list of individuals or families which you will promise to visit some day this week. On one of your sheets check the names of the ones you plan to visit; sign your name somewhere on the sheet and hand it in at the door before you leave."—the Editor.

—Gerald Stucky writes from Cachipay, Colombia, ". . . the new Ford Station Wagon, which the people in Berne have given, has arrived in good shape and has already been of tremendous value and service. It comes very close to being an indispensable aid."

—Butterfield, Minnesota, Church: A son was born to Rev. and Mrs. Paul Tschetter on March 5, at the Bethel Hospital, Mountain Lake, Minnesota. They have four nice daughters, so the son is very welcome.—Mrs. Gust Miller. Corr.

—Immanuel Church, Delft, Minnesota: March 9, in the afternoon our church held an ordination service for Miss Jaunita Smith, who is planning to sail for South America to join Brother Herman Friesen in the mission work there, when she finishes school this spring. We were privileged to have Rev. Abram A. Dyck, who is a missionary home on furlough from South America, in our midst for this occasion. Rev. Dyck also gave us an inspiring message during the morning service and showed pictures of the South American mission field in the evening.—Linda Wall, Corr.

—Salem Mennonite Church, Dalton, Ohio: Rev. William Stauffer of Sugar Creek, Ohio, conducted a funeral service at our church while our minister was at Topeka, Indiana. Class 3 of our Sunday School (young folk) has chosen the name of "Willing Workers." Our teacher is Ward Hofstetter, a returned C.P.S. veteran. Our president is Leonard Moser, a jeweler at Orrville, Ohio. At the February social meeting, Rev. Russell Mast of Wadsworth, Ohio, spoke against peacetime conscription. Cards were written to congressmen. Plans are made to invite the Christian Endeavor to the April meeting which will be a box social. The Ladies' Missionary Society is calling an extra meeting this week at the church to do some additional quilting. At our meeting last week, the vice-president, Mrs. Paul Badertcher, took charge of the program. The topic was India. Mrs. A. S. Rosenberger presented a fine illustrated talk on "The Map of India and Our Missionaries." Our president is Mrs. Leonard Moser, who is a school teacher. We are to have a church fellowship supper in March. —Mrs. Ivan Badertscher, Corr.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

The Reader Says:

Editor, **The Mennonite:**

"From where I sit," as the old liquor advertisement goes, it looks like it's time for the church to smash a telling blow at the liquor traffic. A day on the grand jury brought this strikingly to my attention, that and a staggering increase in my indemnity insurance rate. The explanation for the latter was weak — worn-out cars! That's not the reason! It's liquor! About half of our cases were heavily mixed with drink. The district attorney felt moved to take time out to preach the jury a sermon on the increase of this cause of crime. We had to try to figure who did what on the basis of the evidence presented by a dozen witnesses who had been drinking from 4: P. M. to 3 A. M.

We howl about a housing shortage. Our annual liquor bill is so big each year lately that it would pay for all the new houses needed and replace all the houses unfit for inhabitation or it would completely remodel our school system.

Recently a judge in Chicago said in reference to a nineteen-year-old boy, who had beaten a girl to death with his fists, "If he had not been served with intoxicating liquor at the age of nineteen he would not have been standing before me today. If there had been no tavern open at 4:00 A. M., the girl would have been alive."

In addition to the sins of omission and commission, there are sins of permission. It is in this latter category that much of the evil which good people do lies. It is here that most of us good churchmen sin on liquor.

If you reply that laws will not stop this, then why not start a society for the abolition of laws against murder, or what-have-you? If you say its not the job of the church, you tell us whose job it is.

George S. Stoneback

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The Mennonite

Volume 62 — March 25, 1947 — Number 12

And Those Who Followed Were Afraid

"And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them; and they were amazed, and those who followed were afraid." Mark 10:32 RSV.

The disciples of Jesus are still afraid of the Cross. The great tragedy of Christendom today is that Christians, as a whole, are not fully enough soldiers of the cross not to be soldiers of the sword. It is the sword that is uplifted at Moscow today rather than Christ on the cross. Christians have not been leaven sufficient to leaven the lump of society to the point where the world is relaxed enough to think of peace instead of war. The Christian Church is not blameless as we today ardently long for the day of our Lord Jesus Christ.

The tensions of the nations are but an extension of so much of the tension that is still within the nation, the community, the church, the family, and even the individual. We are not yet very fully united; we are still divided. The cross is still not owned enough by us for us to be free from these conflicts and divisions. Does not cross-bearing seem more unwise to many of us than we care to admit? Who are we in our sinfulness—and sin is the negation of the cross—to insist that we revere the cross so highly, we who fail to understand deeply all of our fellowmen, whereas He said, "They know not what they do"; we who know the anger of hate, whereas He forgave those who crucified Him; we who do not love our neighbor as ourself, whereas He gave his life for those in sin. As far as our adoration of the cross is concerned, are we not tempted to think much more highly of ourselves than we ought to think?

We are in a difficult situation, and it is no wonder that our military men tell us that the world is not good enough yet to cast away the sword and embrace the cross. Christians may have a good deal of appreciation for the Cross, but have they not also within them a great deal that is directly opposed to the Cross? Man has within him a God-given tendency of self-concern, but to the extent that that tendency of self-concern is unredeemed to that extent is a man opposed to the cross.

Can anyone say that this redemption of self-concern is a quick and easy matter? Is all the slag burned out of a Christian so quickly? That it is not is evident from the condition in which the Church and the world find themselves today.

We are told today that we must all learn quickly to live together or we shall all quickly die together. The disciples of today need to make haste in coming to a truer and fuller understanding and appreciation of God's love as revealed on the Cross.

Essential to this growth is: a knowledge of His truth, an experience of gracious fellowship which enables an individual to face himself, a facing of himself and a consequent realization of how much in him is really opposed to the Cross, and then the kind of prayer experience which brings to an individual an enlarged understanding and appreciation of how losing one's life enables one to find it.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

UNIVERSAL MILITARY TRAINING must be defeated and universal training in peacemaking must be adopted by the American people if we are to have peace. The adoption of universal military training would tend to make us put more and more faith in the power of might to settle international difficulties. General Marshall frankly admitted this, we think, when in speaking of Universal Military Training he said,

"By this method we would establish, for the generations to come, a national military policy . . . which places the military world and therefore the political world on notice that this vast power, linked to our tremendous resources, wealth, and production, is immediately available. There can be no question that all the nations of the world will respect our views accordingly, creating at least a probability of peace on earth and of good will among men. . ."

Are we to believe that armed might rather than understanding, justice, and mercy will win the respect of other nations? Probably many military men would not insist upon this but would suggest that we have so little of the last named that we today must depend upon armed might. Unless the people of America show much more opposition, universal military training may become an actuality. One report says, "Our congressmen report that they are receiving almost no mail against compulsory military training from their constituents." By devoting a large amount of space to it, the press is giving the impression that the people are favorable to such a program. To give the world a chance to consider its ways it is necessary that this measure be defeated. However, its mere defeat will not insure peace. It takes peacemaking for peace. To keep on antagonizing other nations while neglecting to arm ourselves to the n'th degree is dangerous business. Military men seek to be very realistic about the conflicts between nations, and viewing them they naturally think it folly to neglect our armament program. General Marshall put all peacemakers on the spot when at the close of World War II he declared,

"In order to establish an international system for preventing wars, peace-loving peoples of the world are demonstrating an eagerness to send their representatives to such conferences as those at Dumbarton Oaks and San Francisco with the fervent hope that they may find a *practical solution* (all italics are ours). *Yet, until it is proved that such a solution has been found to prevent wars, a rich nation which lays down its arms as we have done after every war in our history, will court distaster.* The existence of the complex and fearful instruments of destruction now available make this a simple truth which is, in my opinion, undebatable."

We must not only put away our arms but we must quit provoking others unto wrath. Indeed we must become friends. Is the Christian Church capable of helping nations to become friends? The Church is on the spot as far as a "practical solution" is concerned. It was not necessarily heavy armament which got us into the Second World War; it was rather the lack of a "practical solution." That solution needs to be made so clear and so widely accepted that there can no longer be a case for military might. This means a change in our national spirit. It means conversion. This is the positive action which must supplement the negative action of opposition to universal military training. The Historic Peace Churches are showing much positive action in their relief programs. Perhaps, they ought to do more to help make clear the way of peacemaking as far as economic and political policies are concerned.

MISSION PROGRAMS seem to touch more and more on such fields as cooperatives, health, agriculture, and arts and crafts. The President of Princeton Seminary who has just returned from an air tour of several South American countries, has voiced a plea for an "integrated mission program in a Christian environment which would combine evangelism with training in agriculture, hygiene, and arts and crafts." Others have a similar emphasis.

STUMBLING BLOCKS can frequently be changed into stepping-stones.

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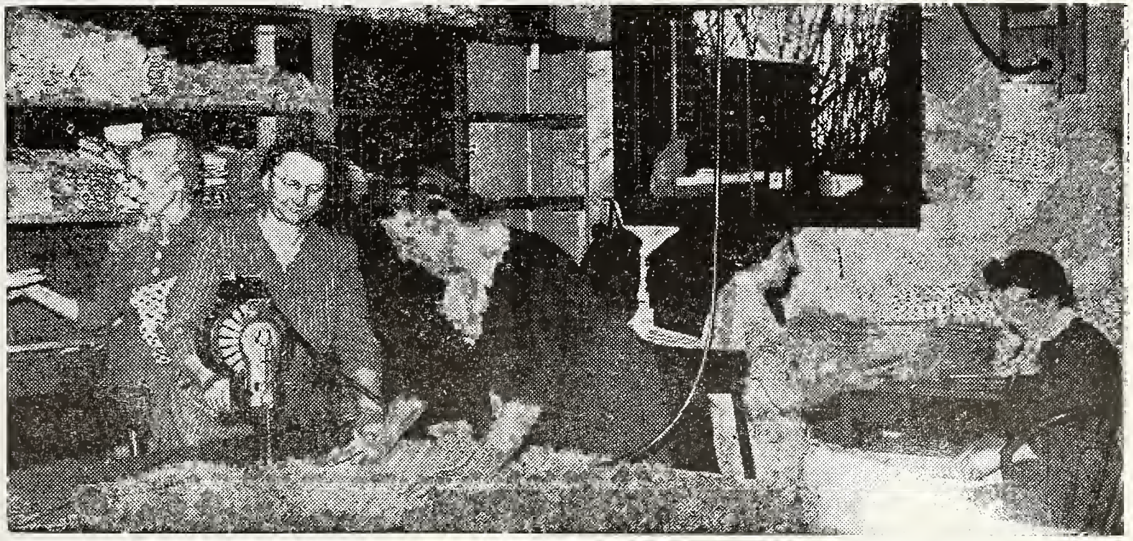
OHIO CUTTING ROOM over 50,000 Mark

Women of four Mennonite churches in the Bluffton area were busy in the Ohio Cutting Room when these pictures were taken. Shown from left to right in the photos are: Picture below—Miss Bertha Diller, Mrs. Dan Bucher, Mrs. Oscar Lora, Mrs. Homer Reichenbach and Mrs. Chris Locher; upper view—Mrs. Monroe Geiger, Mrs. Willard Moser, Mrs. J. S. Shultz (standing), Mrs. Sam Locher, Mrs. Watson Steiner and Mrs. U. S. Amstutz.



BLUFFTON, Feb. 22—Because of an exceptionally unusual enterprise being conducted by the women of four Mennonite churches in the Bluffton area, many residents of war devastated countries are more comfortable this winter.

Three women from each of the Ebenezer and First churches of Bluffton and the Grace and St. John's Mennonite churches of Pandora meet regularly in Science hall of Bluffton Mennonite college to cut out and sew together garments.

Known as the Ohio Cutting Room, this enterprise is one of three in the United States. The others are located in Gordonville, Pa., and Kalona, Ia.

This is a non-profit organization which obtained its original financial support from the Mennonite Emergency Relief Commission in the form of a $500 loan. The $500 has been turned over 36 times for a total expenditure of about $18,000.

Women's societies of Mennonite congregations throughout the United States order the garments at cost price and forward them to MCC clothing depot.

Mrs. J. S. Shultz, Bluffton, is supervisor of the cutting room staff which donates its labor. The group has sent out over 50,000 garments since its organization in 1943.—(Reprinted from the **Lima News** by permission. Cuts courtesy **Lima News**)

SEMINARY NEWS

(Continued from page 8)

leave the city to be at home or visit friends and other places during that time.

Work is underway to remodel the property recently purchased for use as living quarters. This building, a former private home, is situated next to the main building of the Seminary. When the remodeling is complete, the home will provide room for five families. This will relieve crowded conditions considerably.

M.C.C. VOLUNTARY SERVICE

The 1947 Voluntary Service folder will be available about March 15. It presents specific opportunities for this summer, this winter and one year volunteers. Ministers may wish to request a number for their congregation, or individuals may receive them by writing to Voluntary Services, Mennonite Central Committee, Akron, Pennsylvania.

Ten Possible Ways of Observing the Week of Witness — *by the Evangelism Committee*

Next week is Passion Week, when many Christian people will seek to bring others to Christ by a word of testimony. Jesus died for all the world. The doctrine of overcoming evil for all the world, and unless the world accepts this way of Christ destruction will come. In the following ways efforts can be made to win people to Christ.

1. Have a heart to heart talk with some member of your family that may be lukewarm or not a Christian at all.
2. Give a personal invitation to a non-Christian to attend church services and make special efforts to make him feel at home in church.
3. Write a letter this week to someone you cannot reach otherwise, giving definite testimony to Christ and expressing what Christ means to you. Be sure the letter is written in love.
4. Pass on pieces of literature that you have read and found a blessing. Tell the recipient what it means to you. This may include books, tracts and magazine articles or whatever you have found a spiritual help in your own experience.
5. Give a public testimony if you have opportunity. If your church does not provide this opportunity, ask your pastor to make provision in some way. You may have an answer to prayer to relate, a decision to obey Christ to make known, a verse of Scripture to share that has meant a great deal to you, or God's guidance to tell about.
6. Visit a sick person or someone who is old or otherwise lonely. Even young people will find that older people will appreciate their visit.
7. Pray for strength to give a "No" witness this week. For example:

   "No, thank you, I do not go to dances."

   "No, thank you, I would not like to be in a theater when Christ comes."
8. Go out of your way this week to do something as a specific expression of your love for someone who may feel that he has lost the respect of the community.
9. Encourage some weak Christian brother or sister to follow the Lord more faithfully. Evangelism includes winning people to the full Christian life. Appeal for a decision all along the line of Christian living.
10. Make a prayer list of ten non-Christian people of your acquaintance for future use.

Ratzlaff Report Tells of Many Baptisms

(The following report to Rev. Howard G. Nyce, Secretary of the Foreign Mission Board was written on November 18, 1946, from Jagdeeshpur, via Raipur, C. P., India, by Missionary Harold Ratzlaff. The report covers the second and third quarters of 1946.)

Throughout April, May, June and most of July the evangelistic work went on in a routine which it more or less set for itself. It was simply that of answering call after call to come and baptize. The Spirit of God simply went ahead preparing, and it was all we could do to manage to get around to the various calls which came. In many cases considerable time elapsed before we could get to the place from which the calls came. They simply came too close together, so we had to take them "first come first served." And thus it is that from the beginning of this year up to the present, the number of souls which have been baptized or which have been received into fellowship has exceeded all previous records of this area. (About seven hundred).

This great influx of souls involves much more than just going and answering the calls "to come and baptize." That, of course, is the initial step by which they actually come into the church. From that time on they must be shepherded and that is where we have run into the greater difficulty. Finding people who are willing and fit to live with these "new babes in Christ" has been very very difficult. Consequently many of our faithful and standing workers have had to assume twice and even three times as much responsibility as they were heretofore carrying. We praise God for the way in which these people have responded to the challenge. And we further praise and thank God for the new workers we have been able to get. Still further we praise and thank God for the other workers who have expressed their willingness to come and help us and with whom we are now in contact, with the view of getting them here. But even so we still cry to God and we still plead with all our people here and at home to pray with us to the God of the harvest to send forth more labourers into His harvest, for the calls for baptism still continue, and as we answer these calls one by one, the need for more workers grows and grows. So even while we continue to need and ask for more and more funds, yet our greatest need is your prayerful intercession. So, please urge our people to uphold us before the Throne of Grace that we may be equal to the task to which He has set us and that we might be found faithful in the doing of it.

The Annual Bible Course was taught here in Jagdeeshpur from July 29 until the end of August. Mr. Thiessen taught the Gospel of John, Miss Nickel taught the book of Exodus, and I taught a course in early Mennonite history in which I made an effort to get some of the good, time-tested, Mennonite principles before the minds and into the thinking of our dear fellow

Christians here. From testimonies and also from other forms of evidence we now know that God blessed this annual Bible Course greatly, and we are glad for it.

On the last day of August and the first two days of September our semi-annual session of the Sammelan was held here in Jagdeeshpur. This Sammelan is comparable to a district conference, for we are one district in the area of the Hindustani Conference, which is the Conference of our entire mission area in India. Our beloved Rev. Isaac was to be the special speaker at these sessions, but he fell sick just a few days before it was time to come here. Consequently, two Indian Brethren from Champa came and served us with the Word of God in his place and they did worthily. God really spoke to us through these two brethren, and we thank Him for bringing such worthy substitutes when brother Isaac could not come.

Immediately after Sammelan I put things in order so that they should go on in my absence and then I proceeded to Landour where I joined my wife and daughter. Of our experience up there I will not write, for you already know of our loss of a little baby boy at that time. By God's miraculous grace Mrs. Ratzlaff was restored to Mary Ann and myself, and we were able to come back in time to attend our annual missionary conference in Champa from October 14 to 18.

Of the work as it goes at present I will try to report at the end of the quarter. So allow me to close by saying that Mrs. Ratzlaff is improving in every way these days, and we believe that in time she will again be able to take up full time duty. Allow me also to take this opportunity to sincerely thank you for the loving letter of sympathy which you sent us on September 26. It is good and also a great help and encouragement to know that you folks at home are with and back of us in all of our experiences here, be they experiences of joy or sorrow. Indeed it is true that "Blessed is the fellowship of His people."

With Christian greetings in the words of Paul in Romans 8:37, "In all these things we are more than conquerors through Him that loved us," I am, Yours in His Service, Harold Ratzlaff.

Looking Back over Twenty-five Years

by John and Elizabeth Thiessen

To-morrow, December 31 it will be twenty-five years since we arrived the first time in Champa, India. We are now looking back over those twenty-five years with gratitude and humiliation. With gratitude to our heavenly Father for sustaining us, but still more for using us, faulty and weak as we are. We look back with humiliation when we see the many mistakes we have made. It seems as though we have just blundered along so very often, and yet our heavenly Father has used us. When we think of the many young people who in this quarter of a century have found their Lord and Saviour—though we humbly confess that we perhaps have not contributed so much to their new birth, because certainly other influences than we have worked on their souls—and when we think of the hundreds who have come into the church of Christ with some help of ours, one cannot help but be deeply grateful. Also during these years of frequent severe trials God gave us five children in our own home, all born in India, and all healthy today, and three of them now being in the years during which life decisions are usually made, and all three are preparing to serve our Lord and Saviour in His kingdom. This too makes us deeply grateful.

But there have also been disappointments and shadows. To put up with the wear and tear of the Orient, where is no demarkation between truth and untruth, where Christ has not yet received a chance to influence people, where expediency is the guiding star, where darkness is usually loved more than light, all this and more, has worn on us, and there have been times when the temptation to become a bit cynical has been very great. But thanks to the love of Christ, which, in the first place more than twenty-five years ago, constrained us to go to India, such temptations have always been conquered, and the love for fellowmen has prevailed. We have had fine fellowship with many brothers and sisters in the faith in India; these many Indian friends of ours will never be forgotten as long as our hearts pulsate in this tabernacle.

And now we realize that after all we have passed the meridian of life, though we feel that the sun is still shining high and bright. Yet the facts are that it has become the afternoon of life, and before long the shadows will lengthen. But we have very good reasons to look forward to a bright eventide, and eventually, who knows how soon, a glorious sunset.

Yet a word of appreciation to our many churches and individual relatives and friends, and the members of our Mission Board for backing us these twenty-five years with prayers and support. May our heavenly Father reward you all. —Gratefully Yours, John and Elizabeth Thiessen, Jadeesphur, India, December 30, 1946.

When Does Seed Sprout?

John Thiessen

This question came to me with vigour last Sunday (December 22, 1946). I was called to the village Boerdi to baptize a number of people. All of a sudden I recognized among the baptism candidates, Bhikari and Rajaram. They were in our Mauhadih boarding home twenty years ago. Years ago I heard that those boys had become as "lost sons," and I had lost track of them. Here, all of a sudden they came before me, confessing Christ. Their big smiles and joy when they saw that I recognized them, I will never forget. The seed sown in their hearts twenty years ago had sprouted and grown, and they now came home to the Father heart of God.

Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more.

MENNONITE REFUGEE SERVICE

"Hitherto hath the Lord Helped"

"The following vivid account of the arrival of the "Volendam" at Buenos Aires has been taken from a recent letter written by Gerhard Warkentin, Director of the MCC work in Paraguay.

"The great moment came on the 21st of February at 5:30 p.m., when we got a glimpse of the approaching ship, filled with people—our brethren from Europe—the people we were waiting for so long. The boat anchored. Here we stood before the ship beholding practically the entire group. We began to talk to them and they answered, and we began a conversation. In about one-half hour we were permitted to board the ship. Here we stood before them and as friends and other acquaintances soon approached us, the conversation began. These were exciting moments—moments which will not be forgotten soon.

"A great crowd of young people sang songs of praise and thanks. The whole group has five organized choirs with a director for every choir. Brother Dyck made a practical, timely and hearty welcome to us as representatives of the MCC here in Buenos Aires. Then Brother DeFehr welcomed them with a greeting in behalf of the executive committee in Akron, and in behalf of the churches in Canada and U.S.A. The dear people thanked with tears and joy for the greetings and the help they are receiving from the MCC. Then I called their attention to put up a stone and write on it: "Hitherto hath the Lord Helped'. He who helped in the past, does help in the present wonderfully and surely will help also in the future. I assured them that the brethren and sisters in Fernheim, Menno and Friesland have an open heart and have opened their homes for them. With thanks moved with tears, the meeting was closed by Brother Dyck who called their attention to the fact that they should do all they could to please the Argentine government which has graciously met us in our needs and has provided tents, a great dining room, and a big kitchen for us.

"Sunday morning the ship 'Concepcion' came alongside the 'Volendam' and 294 of the passengers were transferred, and at 12:30 left for Fernheim in Paraguay. Monday early in the morning the unloading of baggage began, and in the afternoon all the passengers left the ship in great order and walked about three blocks away to the place where the tents are. Supper was prepared and served in the great dining room. In three different shifts the whole group was fed and with a song of thanks in their hearts they all spent the first night in the tents in Argentina."

MENNONITE REFUGEE MIGRATION

The movement of some of the Mennonite refugees from Buenos Aires to Paraguay has been temporarily delayed, according to recent word from Brethren Gerhard Warkentin and C. A. DeFehr. The reason for this seems to be the political uprising and unrest which is at present taking place in Paraguay. About 1,200 of the refugees have by this time reached the locations of the Mennonite colonies, while the remaining 1,100 of the group are still being cared for in Buenos Aires.

RELIEF

Clothing for Relief

A total of 134,676 pounds of clothing have been received during the first quarter of 1947, at the five MCC Clothing Centers (Ephrata, Pennsylvania; Newton, Kansas; Reedley, California; Kitchener, Ontario; and Winnipeg, Manitoba). This is slightly lower than the total for the corresponding period last year, when 139,687 pounds were contributed.

Reports from the Ephrata and Newton Centers reveal a special need for baby clothes and for clothing for boys eight to fourteen years old. Shoes and overshoes are also items that are urgently needed.

Overseas School Bag Project Response Good

To date about 2,100 Overseas School Bags have been processed at the Akron, Pennsylvania center, with several thousand more in the warehouse ready for such processing. The prompt and hearty response in this Children's Relief Project is very encouraging.

Relief Commissioner to Visit Europe

Brother J. N. Byler, Director of the MCC Relief Program, arrived in Amsterdam, Holland on March 12, to begin his six-week visit of the MCC relief units in the various European countries. His itinerary will include Switzerland, Germany, Austria, Poland, Italy, France, Belgium, and Holland. His observations of needs and conditions in these countries will serve as a basis for planning the relief program for the coming months.

Poland Tractor Unit Increases

Ten additional men left New York on March 14, bound for Poland where they will serve in the MCC Poland Tractor Unit. This group includes the following: Henry E. Wiebe, Aberdeen, Idaho; Arthur H. Friesen, Hillsboro, Kansas; Arthur H. Augsburger, Middlebury, Indiana; Paul H. Horst, Lincoln Park, Pennsylvania; Francis A. Baker, Westover, Maryland; Lloyd E. Schlabach, Farmington, Delaware; Abner J. Zook, Larned, Kansas; Arthur Graybill, Lancaster, Pennsylvania; Paul Miller, Riverside, Iowa; and Albert Duerksen, Hillsboro, Kansas. This brings the total of men in this Tractor Unit to 21.

IF 164 Churches Could* Speak

***They CAN—and Did! See "Report of Money Received During the Last Half of 1946," as given in THE MENNONITE, March 11, 1947, pages 6-10. Out of a total of 164 churches, 27 churches sent in gifts specially marked, "*For Publications of the Conference,*" and 137 churches did not. Is the following imaginary conversation a FAIR interpretation of the feeling of these two groups, do you think? (Read paragraphs below alternately, left and right.)**

137 Churches said:	27 Churches said:
"Why should our churches give money for Conference Publications?" (They quoted Galatians 6:5: "Let each man bear his own burden.")	"Why should our church give money to Conference Publications?" (They quoted Galatians 6:2: "But bear ye one another's burdens and so fullfil the law of Christ.")
"We pay for our church subscriptions and our Sunday school supplies regularly. What more is needed?"	"We should contribute beyond the bare costs of our Sunday School supplies and church papers, in order that the Board of Publications can put out ever better Sunday school and church helps."
"We paid our subscription price for our papers, either individually or on the HUNDRED PER CENT PLAN. The subscription prices should be high enough to cover all costs."	"Our church papers and Sunday school supplies are NOT for subscribers *only*. The rising costs of printing should be SHARED by ALL the churches, and not placed as a burden upon the subscribers alone. Our Conference Publications are worth far more than the subscription price."
"We are not concerned about the rising costs of printing. Let the publishers reduce the size of their papers. If 27 churches are willing to carry the ENTIRE burden of Conference Publications, let them carry it."	"It is better to SHARE the costs of printing, just like we share the rising costs of transportation when we send our missionaries and relief workers across to foreign lands."
"It costs too much to subscribe to our church papers at $1.75 a year. We prefer magazines at $4.50, even $5.00 a year which are NOT put out by the Conference.	"We pay for good Christian publications whether we subscribe or not. If we don't support publications generously, our whole church—and community life suffers spiritual breakdown—that's a still-higher price to pay."
"Other magazines — worldly magazines — make money. Why don't our Church papers?"	"That's an easy question. They DO make a profit—for US, in finer Christian thinking, in satisfying the deeper spiritual hunger of our souls—both individually and collectively. Non-profit magazines like THE MENNONITE, DER BUNDESBOTE, and THE JUNIOR MAGAZINE profit the entire family."
"We give to missions and relief."	"And you should—so do we! But we give regularly, as a church, to Conference Publications, because that makes for better missions, better schools, better relief—better EVERYTHING that the Conference attempts to do."
(This group didn't have much more to say.)	(This group had a lot more to say, besides.)

Your General Conference Board of Publications' Budget is approximately 2 per cent of the total amount to be raised for all purposes by our Conference. We suggest two approaches for each church, for your consideration: FOR THE CHURCH: One Sunday set aside for full, thoroughgoing discussion of the function of the printed word—The Bible, first book ever to have been printed, publications in general, with special emphasis on which work WITH the church, and which do not: using full displays, and special reports on our Conference Publications and their service to the Church. FOR THE SUNDAY SCHOOL: One Sunday-morning offering on the last Sunday in each quarter specially for our Conference Publications. That's fitting, because the publications are the TOOL for finer Christian Education in your Church.

College and Seminary News

BETHEL COLLEGE

The passing of Dr. A. J. Regier, professor of education at Bethel College for twenty years, leaves the campus shocked and saddened. Since his graduation from Bethel in 1912, he devoted his life to the cause of Christian education, serving in various capacities in three Mennonite schools. During these closing years of his life at Bethel he was Director of Teacher Training and organized the local Christopher Dock chapter of the Future Teachers, an affiliate of the National and State Educational Associations; he was director of the Teacher Placement Bureau, serving as state chairman for the past four years; he was chairman of the college division of Applied Arts and Sciences, as well as head of the Testing Program and of the Faculty Welfare Committee; and for a number of years he was Director of the Summer School and the leader in summer community activities It is with a great sense of loss and a profound appreciation for his varied contributions to the school and church life of this community that his co-workers take up the burdens he has had to lay lown.

One of the anticipated high points of each school year is the annual Bethel College Bible Week, which was held last week with the usual good attendance, very fine messages and spiritual refreshment. Dr. Frederick K. Stamm, noted writer, radio minister, and pastor of the large First Congregational Church in Chicago, and Dr. Floyd E. Mallott, missionary to Africa and professor of Old Testament History at Bethany Biblical Seminary in Chicago, had been secured as lecturers and spoke twice daily in Memorial Hall.

FREEMAN JUNIOR COLLEGE

The work of the spring quarter began March 10. Among new courses offered are: a Survey of Mennonite History, Mental Hygiene, Dramatics, and Nature Study. The Normal Training students are doing their practice teaching this term. They do their teaching under the supervision of the local public school teachers and of the Diamond Valley rural school. Jacob Friesen, Rein Mestag, and Vernon Duerksen have been sick for several days. Chapel speakers this week were Rev. S. T. Moyer and Rev. Jacob B. Hofer. A religious film, "Door to Heaven," was shown at the Monday meeting of the Christian Youth Volunteers. Rein Mestag spoke on Holland at a meeting of the Associated Country Women of the World on the campus of State College at Brookings, South Dakota. Rev. S. T. Moyer is to be in the Henderson and Madrid, Nebraska, communities for some time in the interest of our school. We were sorry to hear of the death of Dr. A. J. Regier. Dr. Regier served as President of Freeman Junior College from 1918 to 1926.

MENNONITE SEMINARY NOTES

Two missionary families stopped at the Seminary while en route to their field of service in China and India. Rev. and Mrs. H. J. Brown stopped a few hours. The Lubin Janzen family spent March 14-17, Thursday to Monday with the Albert Janzen family. They were en route to New York where they are embarking for Bombay, India, by way of the Mediterranean. At the regular Thursday evening fellowship meeting, the students and faculty extended to the departing family their prayers for a profitable and successful trip and work in India.

The new quarter began at the Seminary on March 11 with Rev. Erland Waltner of the Bethel Church, Mountain Lake, Minnesota, teaching. During Holy Week, there will be no classes. Some students will

(Continued on page 3.)

MUTUAL AID BOARD TO SERVE AS CONFERENCE CLEARING HOUSE

The Board of Mutual Aid at its annual meeting on February 12, took action which will be of interest to many members of our Conference. In outlining its program for the future, it believed it was acting in accordance with the will of the Conference when it created the Board. The following motion was passed:

That the secretary be instructed to publish a statement in the church papers and otherwise let it be known that the Board of Mutual Aid would henceforth try to serve as a clearing house for the following purposes, namely, that the Board would use its central office at North Newton as a place where first, those individual members who desire jobs, those who want to rent farms, those who want to buy farms, and those who are looking for business opportunities, may make their wants known. Second, those who have job openings to offer, farms to rent, farms to sell, or who know of business opportunities, might list them at the Board of Mutual Aid office. The chief purpose of this service is to render mutual aid to members of the Conference for the purpose of strengthening Christian congregations and communities.

It is intended to help Mennonite people find employment and farming or business locations in Mennonite communities and for those Mennonite employers and farm owners, who desire employees or tenants from their own faith, to establish contact with such individuals. It should be clear that the Executive Secretary of the Board cannot investigate the merits and demerits of every situation listed. It will merely serve to get individuals into contact with each other when they have a common interest. The Board considers this to be a part of the service of Christian mutual aid. Individuals interested may express their preferences and needs within these defined limits by writing to J. W. Fretz, Executive Secretary, Board of Mutual Aid, North Newton, Kansas.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

What Goshen Would Be Like in Central Germany

This Dec. 16 in Berlin is cold—bitterly cold. Life is on a primitive level. The desolation is oppressive and inescapable; and even the leaden skies add to the melancholy mood.

Repeatedly one searches himself—Do you know—do you really feel the aching need of one who lives in this depressing land? No, I am as one set apart. I cannot know, I cannot feel that need. And then I try to visualize what it might be to live in a town such as Goshen, Indiana, my home town, if Goshen were to have suffered the fate of a German city. *This is an imaginary glimpse of Goshen* in the winter of 1946-47, just two years after "the bombings":

Goshen's fate is not unlike the fate of neighboring cities. In 1944 and early 1945 other cities were bombed—Elkhart, Ft. Wayne, South Bend, Chicago. Less than twenty per cent of the buildings of South Bend now remain standing. Only the smaller towns escaped the rain of death and fire—Middlebury, Topeka, Nappanee. In Goshen forty per cent of the city is totally destroyed—a mass of splinters, charred ruins, dusty rubble. An added thirty-five per cent of the buildings suffered very serious but not total damage.

Goshen High School is a mass of crumbled brick and plaster, as are the near-by industrial plants. The public library is gone. The business district south of the courthouse was almost completely leveled. One can climb on the highest mounds of debris and survey a bleak landscape for blocks around—the only thing comparable out of one's experience being the appearance of a city dump. With the aid of bull-dozers, paths have been cleared through where there had once been city streets. Eight of the town's churches have been completely bombed out—in most cases only a few naked walls standing. On the Goshen College campus only the men's dormitory and the science hall remain. The college struggles along in the two surviving buildings.

Our home on Seventh Street was only partially damaged. A bomb fragment tore a corner out of a second-story room. As in other residences in Goshen, most of the windows were broken during the bombardment. The windows on our house are boarded up with plywood and scraps of sheet metal, with tiny glass inserts to let in a bit of light. Glass is very scarce—one large pane of window glass costing more than a hundred dollars on the black market. The maple trees in our front yard were cut down last winter for fuel. During the summer both our front and rear lawns were converted into vegetable gardens. There was a good yield of turnips but the potatoes did not do so well.

There are thirteen living in our house now. With the influx of refugees, we have had to share our rooms. A mother, a grandmother, and a two-year-old child live in the front room which had been father's study. They installed a small, improvised stove with the stovepipe sticking out the window. A family of five have the upstairs rooms. Light bulbs are almost unobtainable. In the entire house are only seven bulbs. We have no coal. Mother makes a trip once a week with a coaster wagon to the country to load the little wagon full of sticks for heating our rooms. Father has too much pride to pick up cigarette butts from the streets, but most men and almost all of the children in town feel no shame in scouring the streets for cigarette butts. We have a car but no gasoline; so the car is jacked up on blocks in the garage. Mother has the hardest life of all. She is always hunting food. Sometimes she must stand as long as four hours at the local A & P store to get the month's ration of a half a pound of butter.

Our Eighth Street Mennonite Church was one of the eight churches in town which was leveled. Our congregation holds weekly services on Saturday afternoon in the basement of the Evangelical-Congregational Church. Attendance has fallen off in our congregation. So many were lost during the bombing. It is almost impossible for the country members to walk to town for service.

Ours is a grim life, but many there are whose life is sheer tragedy. The world always seems to have a dreary, gray cast to it. We are always hungry. The search for food seems to be the consuming activity of our daily existence, the major topic of conversation. Then, too, we are never warm. There is always the cold—the miserable, penetrating cold. Sometimes I wonder whether we should not try to escape from it all because the future looks so dismally dark. Often we talk of migrating to South America and starting anew. But father feels we should stay because, as he says, "We are called to serve here in this hour."

If Goshen had been a Hanau, or a Kassel, or a Heilbronn or a Pforzheim, this might have been Goshen in 1947.—The Christian Evangel

The Y.P.U. Constitution

The triennium meeting of the Young People's Union is to be held again this summer at the General Conference scheduled to be held in Berne, Indiana, August 17-28. Since these business meetings at which each local young peoples group can send delegates are so far apart, they are of great importance. In order to make the Young Peoples Union a vital force in the life of the church and of effective service, these meetings must accomplish much to make the young people feel themselves a part of a larger fellowship in the church and Christ.

In order to make the Young Peoples Union a better understood organization, the Constitution of the organization is printed for the study of the young people. Representatives to the Y.P.U. meeting in August will better appreciate the organization and understand it by studying its constitution.

CONSTITUTION OF THE YOUNG PEOPLE'S UNION OF THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

(Adopted by the Union Session August 21. 1941, Souderton, Pa.)

ARTICLE I **Name and Purpose**

Section I **Name:** This organization shall be known as the Young People's Union of the General Conference of the Mennonite Church of North America.

Section II **Puropse:** The purpose of this Union shall be to realize "A United Mennonite Youth in Christ":

a) by encouraging young people to accept Christ;
b) by a deepening of the spiritual life of young people;
c) by organizing for more effective work;
d) by bringing various young people's groups into a closer relationship with each other through: conference sessions, Y. P. conventions, retreats, publication, correspondence, united work and study projects; etc.
e) by fostering in the hearts and minds of Mennonite Youth an interest in the historic contributions of the Mennonite Church to the Cause of Christ, and to insure the continuous growth of His Church.

ARTICLE II **Relation to the Conference**

This union is an auxiliary of the General Conference of the Mennonite Church of North America.

ARTICLE III **Membership and Representation**

Section I **Membership:** Any Mennonite young people's society that is a member of a district convention or conference automatically becomes a member of the Union and any other Mennonite Young People's Society in harmony with the aims and purpose of this Union is eligible for membership.

Section II **Representation:** Each society is entitled to one vote at the business meetings for every thirty members or fraction thereof and should therefore make every effort to be represented by a delegate or proxy. No person shall cast more than ten proxy votes.

ARTICLE IV **Administration**

Section I **Union Board**

Paragraph (1) This board shall be composed of: A President, a Vice President, a Secretary-Treasurer, the Councillor from the Board of Education and a representative from each district.

Paragraph (2) The executive committee of this board shall consist of: the president, vice president and secretary-treasurer.

Paragraph (3) The business of the Union between sessions shall be carried on by the executive committee.

Sections II **Elections**

Paragraph (1) Elections are to be by ballot.

Paragraph (2) The President and vice President shall be elected at the Union Business meeting for a term of six years,their terms to expire alternately. The secretary-treasurer shall be elected at the Union business meeting for a term of three years. The president and vice president shall not hold same office for more than one term. The secretary-treasurer shall eligible for reelection.

Section III **Officers and their Duties**

Paragraph (1) The president shall preside at Union business meetings and see that all resolutions are carried out. He shall have authority to appoint temporary committees.

Paragraph (2) The vice president shall assume the duties of the president in the absence of the president.

Paragraph (3) The secretary-treasurer shall (a) keep the minutes and conduct the correspondence of the Union; (b) receive and book all contributions as designated; (c) make disbursements only on written order of the president; (d) submit books for audit at the end of each triennium.

Section IV **District Representatives**

Paragraph (1) One representative from each of the conference districts shall be elected or appointed by the district organization for a term of three years in the year when the General Conference convenes.

Paragraph (2) Each district representative shall promote the program of the Union in his own district. He shall submit an annual report of work done to the president.

ARTICLE V **Meetings**

Section I The business meeting shall be held once every three years in connection with the session of the General Conference. A program of the meeting to be published in advance.

Section II All young people or young people's workers in attendance shall have the privilege of discussion.

ARTICLE VI **Miscellaneous**

Section I **Vacancies** The executive committee shall appoint persons to fill vacancies until the next regular meeting.

Section II **Rules of Order** On all points not covered by this constitution, Robert's Rules of Order shall be authority.

ARTICLE VII **Amendments**

Section I The constitution of this Union may be amended at any regular meeting by a two-thirds vote.

Section II Proposed changes must be submitted in writing to the Union Board at least three months before the business sessions in order that the changes may be published with the Conference Program.

Openings for Relief Service in Puerto Rico

During the war years as the Civilian Public Service program was expanding, there existed a constant search for more significant service projects. The availability of men with special qualifications and skills, and the service motivation of consecrated Christians, were powerful factors in seeking out areas of special need.

Among other projects which were found to be more directly related to the needs and suffering of humanity was the Puerto Rico program. Poverty and disease were found revaging the land. Centuries of economic exploitation left people poor and finanically impaired. Lack of good agricutural practices contributed to the undernourishment of the people. Sanitariums were provided for only a fraction of the tubercular, and a lack of sanitary facilities was responsible for a high incidence of hookworm.

Even now, that CPS personnel has diminished very considerably and the majority of the folks are serving on a relief worker's basis, the challenge continues and the job to be done is as big as ever. Many who have served in Puerto Rico have found it difficult to remove bodily, and impossible to remove themselves spiritually and mentally from the scenes of this service.

Although much of the efforts of the Mennonite and other Christian bodies has been directed into war sufferers' relief, Puerto Rico has continually pointed consecrated workers towards an open door to Christian service. There is a great need at present for personnel to continue the functions which we feel have been planned according to the will of God. A recent outline lists as needed a doctor, several nurses, several male hospital attendants, mechanic, several agricultural men, ground caretaker, educational assistant to work in the school and center, laboratory technician, and several cooks.

Puerto Rico offers a splendid opportunity for those who have 18 months in which to serve in a relief area. If you are interested in additional information you may write Relief Section, Mennonite Central Committee, Akron, Pennsylvania.

Released via Mennonite Central Committee
January 17, 1947

A Delegate under Thirty from Every Church at Berne

At the General Conference to be held at Berne, Indiana, August 17-27, the Young Peoples Union will hold its business meeting. In order to make the meeting of the Y.P.U. truly vital, the Y.P.U. Council in its February meeting favored the plan of urging each young peoples organization to send a delegate under thirty years of age to the Conference. Not only would this be an excellent experience for the delegate to become acquainted with the Young Peoples Union and its program, but it would be an excellent opportunity to become acquainted with the General Conference and its work. It would be an opportunity for the training of the future leadership of the church.

May each local congregation and young peoples group give this suggestion their prayerful consideration.

Items of Interest

A school girl in Florida, Betty Ann Bebile, wrote to the Tokyo Chamber of Commerce that she would like to write to some Japanese school children. Before long she received 235 letters from Japan written in schoolroom English!

* * * *

A cooperative endeavor has been undertaken to establish an interdenominational Christian university in Japan. Joseph C. Grew, former U. S. ambassador to Japan, heads the committee which is working on the project.

* * * *

The War Relocation Authority in its final report to the government, severely criticized the evacuation of Japanese from the West Coast saying that the action taken was overdone and unwarranted. Lt. Gen. DeWitt, responsible for recommending the evacuation, was charged with being "by no means free of racial feelings." Legislation was recommended to consider claims for property losses, to grant citizenship to Japanese living in this country, and that local groups should aid the Japanese to readjust themselves.

* * * *

The construction of a ten-story addition to Bethel House, the national headquarters of Jehovah's Witnesses at Columbia Heights, Brooklyn will begin soon. Made necessary by the growth in membership and world-wide activities, this addition will house executive offices, radio station WBBR, dormitories, an auditorium, dinning room and hospital facilities.—**Gospel Messenger**

* * * *

A total of thirteen thousand churches in the Southern Baptist convention are planning building projects estimated to cost $250,000,000 as soon as building materials are available.

* * * *

Two crises — one physical, the other moral —

have made Europe one of the great missionary areas of the world today, Dr. Samuel McCrea Cavert said at the annual meeting of the Foreign Missions Conference of North America held at Buck Hill Falls, Pa.

* * * *

The placement of missionaries over the world according to a recent survey of the Foreign Missions Fellowship shows that there are fifty-six missionaries per million people in Africa; Mexico, Central America, and the West Indies, thirty per million; India fourteen per million; China, thirteen per million; French Indo-China, two per million; and in comparison the United States has 1,945 ministers per million people.

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"World, an International Newspaper" appeared on March 1, 1947, as Volume I, No. 1. This paper reflects the idea that the world is a community even though one that is quarreling and disputing. As the local newspaper tells of events in the local community, this paper tells of events in the world community. There is no "foreign" news in its pages. Whether it be from China, Russia, Germany or Africa, it is news and is not treated with a "foreign" slant. World is published at 1236 Eleventh St., N. W. Washington 1, D. C. by William Penn Associates, Inc. James Stanley, one of the editors, is a former C.P.S. man and editor of "The Reporter" with which all C.P.S. men were well acquainted.

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Today the postage stamp is so much taken for granted that we hardly think that there was a day when there was no postage stamp. Our adhesive stamp made its appearance first in Great Britain in May, 1840. Prior to that time, it was the custom that the recipient of the letter payed the postage rather than the sender of the letter as is done now. The adhesive stamp was nothing more than a receipt indicating that the postage had been paid!

* * * *

The pictorial magazine idea has entered Mennonite circles with the publication of the quarterly magazine, **Mennonite Life,** a new issue of which appeared this month. In the (Old) Mennonite Church, a new magazine appeared this month called **The Mennonite Community.** This magazine, appearing bi-monthly, will give emphasis to pictorial material.

One township in Marshall County, Kansas, has had no arrests and no court procedures within the township for more than thirty years. All residents in this township belong to the Lutheran church. There are two Lutheran schools and no public schools.

* * * *

The **S. S. Marine Lynx,** a navy troop ship, has been chartered by the Foreign Missions Conference to carry missionaries and service workers across the Pacific to China and the Philippines. The first trip it carried four hundred, the second trip took six hundred seventy, and the third trip takes three hundred across the waters. Where during the war the **Marine Lynx** carried troops armed with guns across the waters, its role has been changed to carrying men, women and children armed with the message of good will, salvation and life.

Projects selected and supported by the individual societies in the Eastern District are the following:

Allentown — Wedding gift for Rev. and Mrs. Lubin W. Jantzen (Missionaries).
Bally — Four Good Will Christmas Bundles to the MCC.
Bethany — Good Will Christmas Bundles to the MCC.
Deep Run — Good Will Christmas Bundles to MCC.
East Swamp — Distributed Bibles to Negro migrants.
Flatland — Utensils for foreign relief.
Lansdale — Good will Christmas Bundles for MCC. MCC.
Perkasie — Contribution toward relief.
Saucon — Distributed tracts at farm show.
Souderton — Six Good Will Christmas Bundles to MCC.
Springfield — Six Good Will Christmas Bundles to MCC.
West Swamp — $65.00 for Relief.
Zionsville — Heifer for Relief.

The Fall Rally offering of $45.26 was given to the Mission Education Fund of the Young People's Union.

— C. E. Witness

A woman came to an Ozark town looking for a "Hillbilly." At last she pointed out a dirty bewhiskered man after a long and disappointing afternoon of watching a crowd of average-looking farmers at their Saturday buying. "There now!" she exclaimed to her hostess. "Isn't he typical?" —Everett and Olga Webber, "In Them Hills", **Holiday,** 9-'46.

Every effort should be made for an over-all union of Presbyterian and Reformed bodies. The statesman of the Church should be working on such a plan and the General Assembly should give it careful consideration. We talk about and long for "one world," and yet churches with no doctrinal differences remain apart. **—The Presbyterian**

IN MEMORIAM

Harvey H. Baum, son of William and Maria (nee Hunsicker) Baum was born November 2, 1869, in Bedminster Township, Bucks County, Pennsylvania. Early in life he attended West Chester State Normal School and for several terms was a teacher in the Bedminster Township Schools. On November 15, 1890, he married Mary Shaddinger and on May 23, 1896, both of them were baptized upon confession of faith by Elder Allen M. Fretz of the Deep Run Congregation, of which congregation he was always a faithful member and for many years a Trustee. The deceased until several years ago owned and operated a large and well-kept farm in Hilltown Township, being one of the outstanding potato growers of the country. He was also a commission merchant in Philadelphia for over fifty years. He was a Christian of keen judgment and conviction, highly respected in the community. Ill for five years and bedfast for one year, he fell asleep March 3, 1947, age seventy-seven years. His wife preceeded him in death, March 11, 1944. One sister, seven children, seventeen grandchildren and ten great grandchildren remain. The funeral and burial were at Deep Run, March 7. J. H. Fretz preached; text Hebrews 4:9.

Jottings

—Ebenezer Mennonite, Bluffton, Ohio. On March 6 our Missionary society held its all-day sewing, and several beautiful white quilts were made for hospital work in India. For the past two weeks special prayer meetings have been held at the parsonage each Tuesday afternoon and Friday evening in preparation for our Bible Conference which is starting March 16, for one week. Addisaw C. Raws of Keswick Grove New Jersey is to be the speaker. We are glad to receive word that one of our girls, Viola Welty, has arrived safely at her mission station in Africa. The trip was made by plane from New York.—Anona Lander, Corr.

—First Mennonite Church, Nappanee, Indiana: A week ago last Sunday the boys and girls had charge of the morning and evening worship service—dedicating the eight school bags to relief and the thirty books for India they have gotten ready to send. For our evening service Theoren Christophel, a "sea-going Cowboy," showed slides of Greece, Athens and the Acropolis. The Lewis Ewerts, Mennonites of the vicinity of Saginaw, Michigan, drove down to visit our church which they had read about in **The Mennonite.** Reverend Ed. Miller of Chicago will be the speaker at our pre-Easter services March 24-30.—Mrs.Loyal Corwin, Corr.

—Saron Church, Orienta, Oklahoma: Mr. and Mrs. Aaron Sukau, who presented the cause of placing Bibles and tracts in tourist camps, also shared with us their audio-visual presentations. Prof. R. C. Kauffman, Bethel College, spoke on relief work in India, stressing the moral and spiritual aspects that enter into the situation. Rev. A. P. Voth brought a stirring message on February 25. since our meat canning project for relief did not materialize as planned, cash contributions were made amounting to $1,512.01. Comforters and clothing for overseas relief were packed and sent by the Ladies' Mission Society. Our pastor, Rev. H. P. Fast is in Meade, Kansas, serving the E.M.B. church this week.—Mrs. Wm. Frantz, Corr.

—Bethel Church, Fortuna, Missouri: I wish that we too could report about visiting ministers, missionaries, or relief workers visiting our church. The World Prayer Day was observed in connection with five other churches at Excelsior. Our part was music and a talk by Rev. E. A. Albrecht. We are studying the Psalms in our Wednesday night prayer services. The choir is rehearsing for Easter. The Sunday morning sermons are based on Isaiah. Last Sunday evening the C. E. gave an interesting mission program. The Women's Missionary Society meets regularly once a month at the parsonage.—Mrs. Joe Lehman, Corr.

—The Senior Women's Auxiliary of the Bethel Hospital, Newton, Kansas, has sixty-seven active members. Last year they marked 1,336 articles for the Hospital and the Home for the Aged, and they also contributed three hundred dollars towards the Sister Frieda Memorial Fund. Together with the Junior Auxiliary the members served the evening meal at the annual Gift Day. **The Junior Auxiliary** has sixty-four members. They completed 321 articles of sewing, repaired seventeen articles, and made 726 tray favors for the hospital and the home during the past year and as mentioned before helped serve the evening meal on Gift Day.

—Bethel Church, Waka, Texas: Rev. Abraham Albrecht of Newton, Kansas, conducted meetings here from March 5-9. He also had Bible study on two mornings. On Sunday afternoon we observed Holy Communion. We thank Rev. Albrecht for ministering to us.—Mrs. Herman Wiebe, Corr.

—Zion Church, Souderton, Pa., We have had rich experiences in the field of visual education through the use of our new sound-projector. Sunday evening, March 9, two excellent films were shown: "Thy Will Be Done," a missionary film on work in China, and "It's the Brain That Counts," a film prepared by the W.C.T.U. against the use of alcohol. At the Workers' Conference Wednesday evening, March 12, the slide-lecture, "The Church Must Teach," prepared by Dr. Paul H. Vieth, was presented and was followed by a profitable discussion on ways of improving the effectiveness of the work of our own Church School.

—Rev. Howard G. Nyce, Executive-Secretary of the Foreign Mission Board, ordained Miss Leona Cressman, Kitchener, Ontario as missionary on March 9 and Miss Melva Lehman of Berne, Indiana, as missionary on March 16.

—Emmanuel Church, Moundridge, Kansas: On Sunday, March 6, Rev. Garman Wedel, was ordained as Elder. Ordination services were conducted by Rev. P. A. Wedel, assisted by Rev. A. J. Dyck, Dr. P. P. Wedel, Rev. Albert Gaeddert, and Rev. J. M. Regier.—Marie Wedel, Corr.

—Bergtal Church, Pawnee Rock, Kansas: The four churches of this community and the school are sponsoring a series of Sunday evening services at the high school auditorium during the Lenten season. Large crowds have been in attendance the past three Sundays. Each of the five organizations have a part of each service. All the churches of the community participated in the World Day of Prayer service, which was held in our church. Rev. John Loewen of Bethel College was our guest speaker on March 2.—Mrs. John Dirks, Corr.

—The three General Conference churches (First, Hillsboro; Johannestal, and Brudertal) of the Hillsboro, Kansas, community are cooperating every third Sunday evening of the month in what is called The Union Evening Hour. The place of meeting is alternated among the churches. Rev. Arnold E. Funk of the Brudertal Church reports that the interest in this new venture is good.

—Bethel Church, Lancaster, Pa., Robert Geigley, Mennonite lawyer of Gettysburg, Pa., who spent two years doing relief work among the Mennonites of Paraguay, showed moving pictures of the colony there and gave a talk on "The Mennonites of Paraguay" at the Sunday night service on March 16, sponsored by the Youth Fellowship of the church. At the morning service Rev. Freeman Swartz assisted the pastor, Rev. Don Smucker, in the ordination of the deacons and the installation of the new church officers.

—Bethany Church, Quakertown Pa., March 11 the joint adult Bible classes reorganized as one class. We also had a program and a social time together. We feel we must get together more often. March 16 Rev. Neuenschwander and Rev. J. Herbert Fretz, Pastor of the Deep Run Church, exchanged pulpits. Rev. Fretz spoke on "The Two Ways and the Two Travelers," also the good and corrupt trees and their fruits, using Matt. 7:13-20.—Mrs. Ed. K. Stoneback, Corr.

—Bethel Mennonite church of Mountain Lake, Minnesota, Rev. Waltner left for Chicago March 10 to teach in the Biblical Seminary for three months. He plans to be back for every Sunday. Rev. Willard Wiebe is to serve as assistant pastor during these months. The children of our Sunday school packed ninty-four school bags to be sent to Europe. Rev. Clyde H. Dirks of Portland, Oregon, is to be our guest speaker during Passion Week.—Helen Penner, Corr.

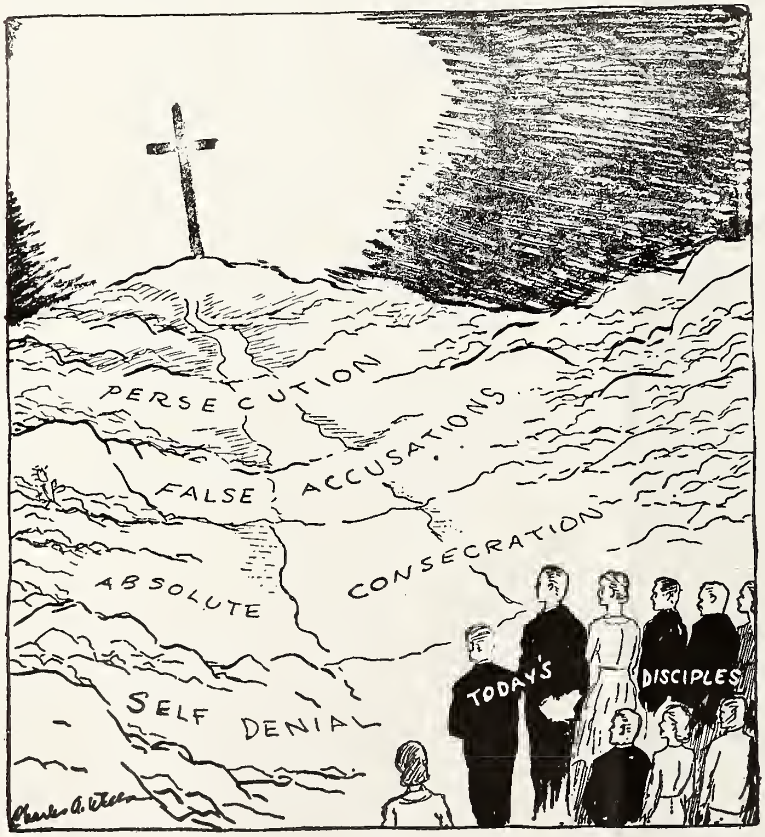
—Bethel Mennonite, Perkasie, Pa., On Saturday March 5 Erwin Keller of Perkasie and pastor Ward W. Shelly took a car load of used clothing from the Perkasie and Springfield charges to the clothing depot at Ephrata. The collection totaled 108 lbs. and contained a number of warm outer garments for men and women, as well as woolen underwear.

—Calvary Church, Barlow, Orgeon: Our folks of the Sunday School took great pleasure in filling the oversea's school bags. Seventeen bags were filled and shipped. Our young people are giving a return program to the Albany Grace Y.P.S. March 16. These exchange programs are enjoyed by all. Our missionary society is working on another relief shipment of used and new clothing. We are very anxiously awaiting the completion of the remodeling of our church. The room is so badly needed for Sunday School classrooms.—Mrs. L. E. Conrad, Corr.

—Johannestal Church; Hillsboro, Kansas; Mrs. John C. Bartel, nee Ewert, passed on to her heavenly home on March 8 at the age of ninty-four years. We fixed up seventeen school bags for boys and girls in Europe. The Bethel College Student Volunteer Band is scheduled to give a program in our church on Sunday evening March 23, for which we are eagerly looking forward.—Mrs. Arnold A. Plenert, Corr.

—Mt. Olivet Church; Huron, South Dakota: Our congregation has voted to ordain our minister as Elder. The C. E. rendered a program in the Fairfield Bethel Church, thirteen miles north of Huron, Sunday, March 16. Our Sunday school attendance is steadily increasing. The record attendance is ninty. Passion Week services will be held Sunday, March 30 through Good Friday, April 4. Rev. Joe Weatherly from the Minneapolis Youth for Christ office will bring the messages. A special drive is being conducted to pay off the old church debt. The purchase of a church cemetery is also under consideration.—Corr.

—The Evangelism Committee, consisting of the brethren, John T. Neufeld, J. J. Enz, and W. F. Unruh met on Monday evening, March 17, in the



HOW FAR WOULD YOU GO?

By Charles A. Wells

One way to make Christ real today is to reconstruct in our minds the path of His suffering,—the steps he took that required so much,—and finally demanded His all. How far would you go with Him today if the road to Calvary were to be taken again? Would you forsake the friends who misunderstood? Would you bear the ridicule of a blinded world? Would you take the spiritual and physical suffering and the loneliness? Would you go to a cross for truth, for love,—to reveal to men how far God's love will go and how cruel and blind are hatred and sin? Perhaps few of us really would, —but we can thus see how far He went to reveal to us God's love, to teach us the destructive and insane power of hatred and sin. By realizing this, perhaps we can at least follow Him a little more closely.

Mennonite Biblical Seminary in Chicago for a committee meeting. The committee hopes that many churches will observe the coming Passion Week as a Week of Witness and that the pastors will take the initiative in the effort.

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** Missionary John Wiebe brought us the morning message last Sunday. The Sunday before Rev. Alvin Ysker gave the message. Our congregation sent forty-nine school bags to Akron. Special meetings are scheduled for March 30-April 4. Rev. Paul Tschetter of the Butterfield Church will conduct them. Rev. H. H. Quiring received a message from Rev. and Mrs. Elmer J. Dick in Africa, announcing the birth of a daughter, Doretta Ann on February 23.—Helen Lohrenz, Corr.

—**Rev. and Mrs. John E. Kaufman, and son Kenneth,** arrived in Curitiba, Brazil, on March 10. The Kaufmans, who formerly served the Inman Mennonite Church, Inman, Kansas, have been asked by the Mennonite Central Committee to minister to the Mennonites in Brazil.

—**Rev. and Mrs. John F. Schmidt,** and children of Ellis, Kansas, attended some sessions of the recent Bethel College Bible Week and visited relatives and friends in the Hillsboro, Whitewater and Newton communities. Rev Schmidt is pastor of the First Congregational Church, Ellis.

—**Dr. Mordecai Johnson,** outstanding speaker against universal military training and renowned Negro educator, will speak on "One World and the Conquest of Prejudice" when he appears in Memorial Hall, North Newton, Kansas, March 28.

THE NORTHERN DISTRICT CONFERENCE FOR 1947

Time — May 31-June 4
Place — Doland, South Dakota
Theme — Evangelism
Special Speaker — Rev. S. T. Moyer from India

Mennonite Song Festival

To Be Held May 4

The committee members of the Mennonite Song Festival Society met with Mr. W. H. Hohmann on the Bethel College Campus recently and made plans for the Mennonite Song Festival to be held Sunday, May 4, 1947, in Memorial Hall on the Bethel College Campus, North Newton, Kansas.

For the first time in the history of the Song Festival Society **all** the churches of the Western District Conference are being invited to participate in this song festival. Churches in Nebraska, Oklahoma, Texas, Mexico, and Kansas have been informed of the festival and responses are coming in, indicating that they will participate. We desire to make this a great day of fellowship, and through the united efforts of all participating, it can be so.

As in former years the afternoon program will be composed of music by the churches. To take care of all churches invited the committee urges that neighboring churches which are conveniently close would unite into one large choir to present their afternoon number. If that is impossible a small group will be accepted without a doubt.

The evening program will include the singing of chorales by the audience and a program by a massed choir. Those participating in the massed choir should

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HEADQUARTERS OFFICE CORNER

There is much to a name—a family name! There is fellowship in the thought that someone who bears my name be in a far land and looking to me for a letter or a gift of helpfulness.

Among the over 2,300 persons who recently came to South America on the **Volendam**, there were many typical, Mennonite names. Possibly you have someone bearing your name with you in this group, and you would be willing to help bear a burden.

Look for a friend among the following names:

MENNONITE REFUGEES SAILING ON THE "VOLENDAM"

Albrecht, Allert. Allgeier, Andres

Baerg, Bahnmann, Baier, Ballau, Balzer, Barendt. Barg, Bartel, Becker. Bekker, Berg. Bergen. Bergmann, Bestvater, Birkholtz, Block, Boldt, Boschmann. Braeul, Braun, Brown, Bruehler. Bueckert, Buhler, Buller, Buschmann

Classen. Cornies

Dahl. Derksen, Dirks, Doerksen. Donhauser, Driediger, Dueck, Duerks, Duerksen. Duester. Duck, Durtel, Dyck

Eck, Ediger, Enns, Ens, Epp. Ewert

Falk, Fast. Fehr, Fischer, Fisher, Franz, Frei, Friesen Frischbutter, Froese. Funk

Geddert, Goerzen, Gorzen, Goosen, Goossen, Giesbrecht, Gronau, Gross. Grunau, Guenter

Hamm. Harder. Harms. Hartung. Hartwig, Heidebrecht. Heinrichs, Helmel, Herbot. Herfort. Hesse, Heyde, Hildebrand, Hildebrandt, Holzrichter, Huebert, Huebner

Isaak

Jannert. Janz, Janzen, Just

Kampen, Kick. Kinez, Klassen. Klatt, Klein, Klert, Kliewer Klott, Koehn, Koop, Krahn, Krause, Kroegir, Kroeker, Kronig Krueger, Kuhn

Lammert, Lehn, Lenzmann, Letekemann, Lipkin, Loepp, Loetkemann. Loewen. Lorenz, Lutz

Mantler. Maron. Martens, Mathies, Matthies, Matys, Matz, Moskot. Muetzel

Nachtigal, Neudorf, Neufeld, Neugebauer, Neumann, Neustaedter, Nickel, Niebert, Niebuhr, Nikol

Odenbach, Olfert

Paetkau, Pankratz, Panktratz, Pauls, Penner, Peters, Plett, Pries

Quiering, Quiring

Ratzlaff. Redekop. Redekopp, Regier, Reimer, Rempel, Richert, Riediger, Rimland

Saar. Sawatzky, Schellenberg. Schierling, Schmalz. Schmidt, Schoenfeld, Schroeder, Schulz, Schuster, Siebert, Siefert, Siemens. Sommer, Spenst, Stanke. Steinbrenner, Suderman

Teichgroeb, Teichroeb, Tessman, Thielmann, Thiessen, Thun, Tielmann. Tiessen, Toews, Tomm, Tows, Tschetter

Unger, Unrau, Unruh

de veer. Vogt. Vossler. Voth

Walde. Wall. Walter, Warkentin, Werner. Wieb, Wiebe, Wiehler Wieler, Wieller. Wiens, Wilhelm, Willems, Willms, Wilms, Winter, Wittenberg, Woelk

Zwittag

Anyone interested in looking through the complete list of names, birthdates, and occupations of these brethren in the faith may see such a list at the Conference Headquarters, 722 Man Street, Newton, Kansas.—Walter H. Dyck, Office Manager

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

attend the mass rehearsals (to be announced) and know the following anthems:

Open Our Eyes—Mcfarlane
All in the April Evening—Roberton
Send Forth Thy Spirit—Schuetky
Beautiful Savior—Christianson
O Pow'r of Love—W. H. Hohmann
"And the Glory," Messiah—Handel
"Hallelujah Chorus," Messiah—Handel
Now Let Every Tongue Adore Thee—Back
"The Heavens are Telling," Creation— Haydn
Cherubim Song No. 7—Bortniansky (Schirmer edition)
Po'r Good Jesus—W. H. Hohmann

This music can be secured at the College Book Store, North Newton, Kansas.

The Song Festival Society officers for this year are:

President—Robert Senner, Buhler; Vice President —Herbert Stucky, Moundridge; Treasurer—Arthur Banman, Newton; Secretary—Elizabeth W. Nickel, Hillsboro.

Oklahoma Church Worker's Conference Grace Church, Enid, April 11 - 12

Dear Pastor and Leaders in the church:

We as a Church Worker's Committee hereby extend a cordial invitation to all ministers, ministers wives, deacons, and Sunday School superintendents of our Oklahoma Mennonite churches to attend the above named conference. We urge every minister to make it his responsibility to encourage all his church leaders to attend this conference. The following is the program for this conference.

"THE MISSION OF THE CHURCH
(Matt. 28:18-20)
In Light of Present-Day Problems"
April 11, 1947

Morning Program **10:00 A. M.**
Song Service .... Rev. J. W. Bergen, Goltry
Devotions .... Rev. Ben Rahn, Enid
Bible Study — II Timothy chapter 1 .... Rev. Gerhard Neufeld, Meno
Seminar — "Influences from within the Church as They Affect Missions," .... Rev. Rudolf Schmidt, Fort Cobb

Afternon Program **2:00 P. M.**
Song Service .... Rev. J. W. Bergen, Goltry
Devotions .... Rev. Walter Goossen, Gotebo
Bible Study — II Timonthy chapter 2 .... Rev. G. B. Regier, Inola
Seminar — Influences from without the Church as They Affect Missions," .... Rev. Henry Hege, Corn

Evening Service **Public Invited** **7:45 P.M.**
Song Service .... Rev. J. W. Bergen, Goltry
Devotions .... Rev. H. T. Neufeldt, Enid
Special Music
Address .... Rev. Peter Solomon, India
(Rev. Solomon is a native of India and is acquainted with some of our General Conference Missionaries. At the present he is a ministerial student at Phillips University, Enid. His family still resides in India.)

April 12, 1947

Mornning Program **10:00 A. M.**
Song Service .... Rev. J. W. Bergen, Goltry
Devotions .... Rev. Paul Dahlenburg, Cordell
Bible Study — II Timothy chapter 3 .... Rev. Albert J. Unruh, Ringwood
Seminar — "What Can the Mission of the Church Expect from the Churches," .... Rev. H. P. Fast, Orienta

Afternoon Program **2:00 P. M.**
Song Service .... Rev. J. W. Bergen, Goltry
Devotions .... Rev. Andrew Holliman, Cordell
Bible Study — II Timothy chapter 4 .... Rev. Henry Funck, El Reno
Address .... Rev. Sam Goering, North Newton
(Rev. Goering and his family have recently returned from Europe where he was engaged in relief work.)

Meals will be served during the conference by the Grace Mennonite Church Ladies Mission Society. Night lodging will be furnished in various homes.

—Respectfully Yours, Church Worker's Committee: Waldo Kaufman, Henry Hege, Ben Rahn.

HOME MISSION COMMITTEE OF THE WESTERN DISTRICT WANTS HELP WITH KANSAS CITY SURVEY

The Home Mission Committee of the Western District Conference is making a survey of Kansas City with the view "of finding out what members of our churches live there and what interest there might be among them in beginning a Mennonite Fellowship." This task may prove to be rather strenuous, uphill work unless those who know of General Conference Mennonites living in this city will make their names and addresses known to the Home Mission Committee. Names and addresses can either be sent to Brother Curt D. Boese, 1515 South 10th Street, Omaha, Nebraska, or to Brother Arnold E. Funk, Hillsboro, Kansas, who will forward them to Brother Boese. The latter has been asked by the Home Mission Committee to conduct a survey of Kansas City and perhaps Lawrence and Topeka also. Brother Boese was in Kansas City for the first time over the weekend of March 9. He reports that he has so far secured the names of twelve persons, some of whom he has visited. Pastors of churches, which have some members living in either one or more of the cities mentioned, are especially urged to send the names and addresses of such members to either one of the two brethren mentioned above.

The Mennonite

Volume 62 April 1, 1947 Number 13

Until He Comes

Someday, again, when earth's short day has ended,
Someday when all have heard the Savior's call—
In night, in day, at sunset or at dawning
On land and sea a glorious light shall fall.

A voice again shall herald forth the coming
Of God's great Son — but not in lowly birth—
A Victor strong, the mighty conquering Savior
Shall come at last as King of kings to earth.

And there shall meet His glorious descending
The host of those who put their trust in Him;
The dead shall rise and songs of triumph echo
Like thunder long through space unendingly.

On that great day shall come at last, though trembling,
The nations all to bow before their King
And every mouth shall move in full confession—
The name of Jesus as an homage bring.

Until He comes the Cross must be uplifted,
Before each soul must rise its wondrous love;
So shall it draw from south, north, west, and eastward,
The erring ones to faith and Life above.

Until He comes . . . O give us God that passion
To count all else, all else but as a loss;
And yield our all to one compelling mission—
To lift on high . . . . on high the wondrous Cross!

Joanna S. Andres

The Glory of the Cross

Ronald von Riesen

"In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

These words of Sir John Bowring which we often sing during the Lenten season are amplified by the Apostle Paul in his letter to the Galatian Christians, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." (Gal. 6:14)

It is interesting to note the place of the cross and the resurrection in the message of the apostles and the early church. More than half of Mark's gospel is taken up with the events of the passion of our Lord. It is likewise true that the message which the early apostles offered to a pagan generation was not so much a message concerning the life and teachings of Jesus as a message about his death and resurrection. The common greeting used by the early Christians, "The Lord is Risen, indeed" is ample evidence of that truth.

One would expect, judging from the enthusiasm of many of our contemporary Christian leaders, with respect to the power of the teachings of Jesus that that should have been the main theme of the early apostles in winning over a hostile generation. But to our surprise we find that Paul hardly quoted Jesus at all. His message was not so much what Jesus taught, but about His death and resurrection. Again and again his theme was, "Christ died for our sins," "God commendeth His love toward us in that while we were yet sinners, Christ died for us." The New Testament bursts forth with this theme.

The message which turned the early world upside down was not so much a message about One who healed the sick and preached revolutionary ideas but about One who died and rose again.

We may well ask ourselves, why the emphasis on the power of the cross?

The Cross of Christ Gives Authority to the Teachings of Jesus

There is perhaps nothing so distasteful and void of power as a proclamation of principles for others to follow coming from one who has no intention of following them himself. Jesus undergirded His teachings by His exemplary life and also His death whereby He put the seal of His own blood on every word that he uttered.

As we gaze upon the cross, the symbol of our faith, we notice that it is the vertical bar, symbolizing the divine initiative and our relationship to God through Christ that gives authority and upholds the horizontal arms of teaching, healing the sick and feeding the hungry.

The Cross of Christ Is the Powerhouse of the Christian

The teachings of Jesus are not so entirely new as we sometimes suspect. The ethical teachings of the oriental religions contain many of the elements of the Christian ethic. Our difficulty lies not so much in that we do not know the right but rather that after we do know we are not always capable of carrying out the right. The Cross of Christ gives us that power. The New Birth itself is an act of God. We become new creatures in Christ Jesus through the redemptive power of Christ. The Holy Spirit worketh in us "both to will and to do His good pleasure."

The Cross of Christ Is Evidence of God's Love for the World

"God so loved the world that He gave His only Begotten Son." Notice that God does not love us because Christ died but rather that Christ died because God loved us. His life and death are the expression of God's love, not the producing cause of that love. All this to the end that man might receive forgiveness of sin and power to follow the ideal of righteousness. Jesus himself declared that He had come "to give His life a ransom for many." Paul affirms that declaration by saying of Christ, "in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of His grace." (Eph. 1:7)

Paul also declares that the purpose of God in Christ is "That we should be holy and without blemish before Him in love." (Eph. 1:4) The Cross was God's method of producing righteous men and women for His kingdom.

After many centuries of history, "the preaching of the cross is (still) foolishness to them that perish, but unto us which are saved it is the power of God."

With the coming of the Easter season our thoughts naturally turn to the Passion of our Lord. We become conscious of the significance and the importance of the Death of Christ as the central theme of the gospel message. It is a mystery too glorious to behold in one short hour. Like hearing a classical piece of music for the first time, we may be told that it is beautiful and we may express our agreement, but it has little value to us until it has invaded our whole being in which case we may make no reply at all but remain gratefuly silent.

Ronald von Riesen is Executive-Secretary of the Board of Education of the General Conference. He formerly served as pastor of the Walton Mennonite Church, Walton, Kansas.

An Easter Meditation

J.E. Amstutz

Several years ago, when one of our older church members had passed away, the suggestion came to me to use First Corinthians thirteen, verse thirteen, as my text for the funeral sermon for the occasion. As far as I know that text had never been used for such a purpose. But when one has been a minister in one place for a rather long time one desires and needs to find a fresh approach or basis for a comforting and assuring message. The verse proved to be more fruitful and helpful than was expected at first thought.

Now at this season of the year when all of us are again looking and longing for reassurances of immortality for ourselves and our loved ones I am led again to use this passage as the scriptural foundation for a meditation on the meaning of Easter and the hope of eternal life.

We are now more than ever in need of having something that endures and abides in the midst of so much change and even destruction and ruin. So it is very heartening to be reminded in this verse that there are at least three very important things that abide, such as faith, hope and love.

Each one of these three has a direct bearing on what is upper-most in our mind and heart at this time. Surely faith is what we greatly need. The faith of the disciples was sorely tried but finally emerged triumphantly in those early days of Christianity. "Ye believe in God, believe also in me. In my Father's house are many mansions." "Now faith is the assurance of things hoped for, the conviction of things not seen." "That whosoever believeth in him should not perish but have eternal life."

"There's a land that is fairer than day,
And by faith we can see it afar."

Surely, faith also brings that land a little nearer to us.

We usually associate hope most readily with Easter. We speak of immortality and the future life as the Christian Hope. In the great statement of faith in Hebrews eleven, verse one, which we have already quoted, we see that hope is closely related to faith; in fact, it is one of faith's aspects or results. "Faith is the assurance of things hoped for." Our hope of heaven, which is so prominent at Eastertime, is something very precious and greatly to be desired. So we are grateful that St. Paul assures us that it too abides.

"In hope that sends a shining ray
Far down the future's broad'ning way,
In peace that only Thou canst give,
With Thee, O Master, let me live."

And now we come to the last of St. Paul's great trinity of things that abide. Of the three this is the central theme of this wonderful chapter and, of course, he calls it the greatest of them all. We do not so easily see the connection of love with the message of Easter as in the two preceding ones. Let us see whether there is not more in it than we ordinarily take for granted.

It was to those who loved Jesus most that He repeatedly appeared in those forty days between Easter and Ascension and to them alone came this assurance. May it not still be true that through a great love for Him we again become most sure of His Resurrection and Living Presence.

What about our own hope of eternal life? On what is it chiefly based? Is it not on the love of God? "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." The divine power of love is not only the greatest thing in the world for our everyday living and earthly relationships but it is also the power that gives us a strong assurance of Christian immortality. As St. Paul says at the close of the triumphant climax in Romans, chapter eight, "For I am persuaded that neither death nor life . . . nor anything else in all creation will be able to separate us from the love of God in Christ Jesus, our Lord."

Does the measure in which we have love in our hearts and lives affect our belief in the future life? I think it does. The late President King of Oberlin once said that when he was living at his best he found it much easier to believe that his life would go on after death. The more the disciples contemplated the wonderful love of God as manifested in Jesus the more they came to realize that such a life could not be held by death. So also the more our lives are filled with this same divine spirit of love the more sure we become of living on eternally. Not because of any merit of ours but because we are thus vitally related to the One, who is truly eternal. Thus we learn to know Him, "Whom to know is to have etrenal life." "It is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ." God is love and in love we become most like Him.

Not only does a life of love make us more certain of eternal life, but it also helps us to have a truer vision of what heaven is like. Man has often formed for himself rather fantastic and unworthy pictures of heaven in order to satisfy a sometimes more or less morbid desire to know more about it. The best of life here below is permeated by and centered in love. So it must be in the life above. Jesus gives us the truest and most satisfactory conception when He says, "In

(Continued on page 8)

Rev. J. E. Amstutz is pastor of the Apostolic Mennonite Church, Trenton, Ohio, which he has served since 1921. For many years he was a member of the Home Mission Board of the General Conference.

BEGIN COLOMBIAN MISSION WORK

on a Small Farm

near Cachipay (Cot-chee-pie)

Dear Friends,

It has now been quite a while since I wrote to *The Mennonite*—not because I have not very often thought of you, but rather because for a long time our activity was largely language study and then recently I have been so busy that I have not found time to write. However, now we have finished our language study, and we have spent much time and effort in getting established in our new work here in Colombia.

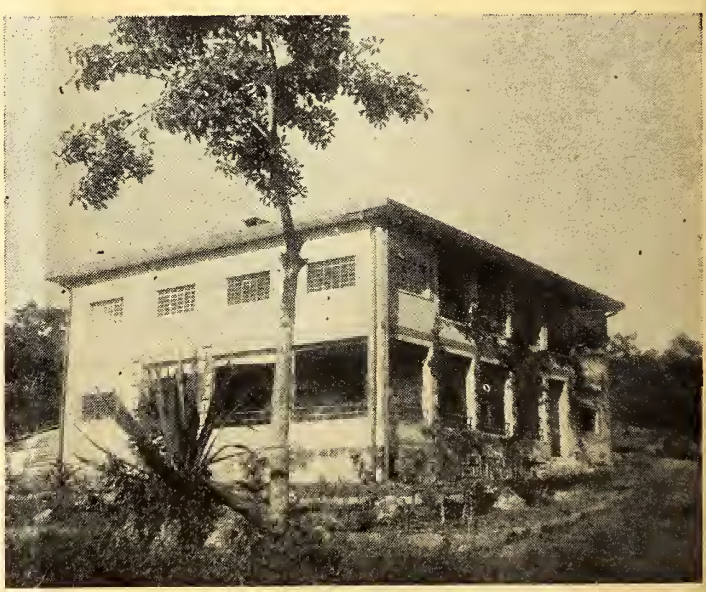
After much searching and prayer we found a small farm near Cachipay, Cund., in which to begin our work. (Cachipay is pronounced "cot-chee-pie"). The small farm (called *finca* here) has a big house built like a hotel and was constructed and owned by a German. It has been largely due to his friendly attitude that we have been able to secure this place. The house is very large and will, we believe, hold about twenty to thirty children. The house is nestled in the mountains, beside a stream, and has a beautiful view and will be a fine place to bring up children. We moved here about three weeks ago and have been busy day and night arranging things, buying things, and getting ready to receive children. Already there are four here—and many, many more want to come. The question is not at all "Where will we get our children?" but rather "How can we ever take all of them that want to come?" There are so very many poor and needy children. Already before we have had half a chance to get started people from all around have literally been begging us to take this boy and that girl. Every case seems extremely worthy and it is most painful to tell some guardian or widowed mother that as yet we just can't take her child. Even while I am writing this I think there must be at least a dozen to a dozen and a half who are ready to come at

The gate of opportunity to the finca (the farm)

The river that flows past the farm

The bridge, which one crosses before one comes to the gate to the farm.

Lower right: Closeup of the house which the General Conference Mission is renting near Cachipay, Cundinamarca, Colombia, South America.



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by Gerald Stucky

a moment's notice. As soon and as fast as we can get organized we are planning to accept these needy children. We have been receiving a lot of free propaganda both by friends and by those who would hinder our work. Recently a priest preached against us, and almost immediately thereafter two new families made their appearance at the evangelical headquarters and said they wanted to send their children to us. They had not known about us before. Last night a poor and very sick mother begged me to take three of her many children since she did not know what to do with them, for she had to go to the hospital for an operation. Many of our children will be coming from sick and diseased parents.

We are happy to be beginning this needy work. It is a tremendous challenge with wonderful opportunities. The lives of little children can be molded and shaped. Their testimony for the Lord Jesus Christ can be the type that is backed by a real Christian character. Everyone that hears of our work here is enthusiastic about it and feels that it has great possibilities. Pray for us that we may have the strength and the wisdom that we will need to carry on this work for His glory.

Besides our basic work with the children, we will also have ample opportunity for evangelistic work. There is a large territory west and north of Cachipay in which no evangelical work is being carried on. There will be room for all the work we can do, and for all the other workers which we will be expecting to join us. Since the doors are open to missionaries, we are hoping that many will be coming. We also are glad to report that the Mennonite Brethren, who are beginning a work here too, already have a staff of about eight workers in this country and are going ahead with enthusiasm. The Lord has already blessed our efforts here in a very real way. Many are becoming interested in the gospel, and we have the faith to believe that in this mountain area the Lord will call out many people for His Name. During these months that have passed we have felt the power of your prayers and have been most grateful for them.—Cachipay, Cund, Colombia, South America, February 20, 1947

Excerpts from a Report by P.J. Boehrs

(The Boehr report from which the following excerpts are taken was dated February 15, 1947, and was sent from: Blackstone Hostel, 1331 Lafayette Rd., Shanghai, China.)

"Hitherto hath the Lord helped us!" This we can say from our hearts, and with the knowledge that we have had the Lord's gracious leading and protection all the way, in our more than eleven thousand miles of sea-voyage from the United States to China. We left Gulfport, Mississippi January 6, and arrived here in Shanghai February 11.

Our Shanghai address is as above, but mail addressed to us in care of the MCC workers here will reach us. Then also the address of the MCC workers at Kaifeng, Honan, China (care of Canadian Church Mission) can be used to get mail to us,—but not as yet for parcels. These should be sent: % Mr. Ralph Sommer, % Am. Advisory Committee, 316 Tibet Rd., Shanghai. These addresses are given here, should there be inquiry as to where we can receive (or through what agency in China) parcels. The best way, for the time being, is to have all parcels for missionaries in China sent with missionaries who may be coming this way from the States.

We feel assured that our churches and the Mission Board are much in prayer for us and the cause here in China; that is giving us joy and strength also while we must WAIT, Isa. 40, 31. We believe that the Lord has given to us guidance and a greater vision of the needs and opportunities in this great land through contacts with experienced missionaries in China and Formosa. We were fortunate in having as fellow-passengers with us the Rev. Geo. Mackay, and family of Formosa. He is a son of the pioneer Mackay missionary of Formosa, having gone there the first time in 1871. Our fellowship with them and a Mrs. Smail of the C I M was very uplifting.

February 17 — We had a good Lord's Day yesterday, when we attended the "Free Christian Church" in the area where the China Inland Mission has its headquarters, about thirty minutes walk from here. Also had fellowship with the P. D. Kiehns, and the Loyal Bartel daughters, and Miss Gerber in the afternoon at the CIM. The Kiehns are out under the M. B. Mennonites, and are detained here in Shanghai since their arrival here last August, I believe. They too told us that the only way now open to Kaifeng, Honan, (near our field) was by way of Hankow on Yangtze River steamer, and then by rail north. This is a round-about way, and is taken now by a number of missionaries and Chinese businessmen. Unless we have definite leading to the contrary, we may go up the Yangtze River as far as Hankow, with our baggage and freight; from there we can then go in person to see our people at Kaifeng (and possibly pay a visit to our field). We cannot say as yet when we will be able to leave Shanghai. Should it seem necessary, we'll send you a cable of our later movements. If we do go up the river to Hankow, we will not be so far from our former mission field section, and also partly on the way toward western China, should Brother Kreider come soon, and wish to make a trip with some of the missionaries toward west China, with a view to finding a new mission field. We will leave our forwarding address here, and with our MCC workers in Shanghai, so mail will follow us, should we find it best to leave for Hankow, and work out from there as we can. A large missionary home, in charge of the Lutheran Mission in China, is also located there.

The money exchange has "run amok" here in China, and thus a United States dollar sells for twelve thousand Chinese dollars now, which (as per today's newspaper) has been established by the Chinese government as the "official rate" of exchange.

February 20 — It is with grateful hearts that we say "all's well," and that "My grace is sufficient for thee, for my strength is made perfect in weakness." We three are well, and we have a good place to stay, and fairly cool "wards" to go to for our rest on army cots, and underneath United States army blankets. Weather has been real cold these days, but we have had sunshine for most of the time that we are in Shanghai (now it is over a week already). The warmer room is the common dining (and living) room. With the small wood-stoves in the wards we do not have much warmth in the colder weather. We are on the sixth floor—the top floor—and it is rather "breezy" when the wind blows. The central heating system was torn out by the Japanese, as in most large and small structures, including the two very large CIM buildings in Shanghai, where hundreds of missionaries come and go. There must be around one hundred missionaries there now.

Strange, in a way, that this very large stone and cement structure, in which we now stay, should be in charge of a Russian Jew, and that the many apartments in the place are occupied mostly by various types of foreigners who are not of the missionary type, and by Chinese. And yet the place was built by the well-known Christian millionarie, Mr. Blackstone, whose book, "Jesus Is Coming" was translated into hundreds of languages, I believe, and who built this place for purposes of Christian missionary work. Through the war, and the turning back to China of the foreign concessions (this is in the former French concession) mission properties have been considerably affected all over China. We hope, at least, that, should we be able to get back into our former mission field, we may be permitted by the authorities that be, to live in our mission houses.

This is what we feel should be done by all who come to China. *All containers, trunks, boxes (wood or metal) should be provided with strong lids, on hinges, and with padlocks, and all should be well strapped with ropes.* This will expedite custom's examination, and "passing," and may save missionaries about a week's extra stay in Shanghai, and enable them to go to the interior so much sooner.

All *new* articles are "dutiable," but they can make a difference between people who bring them with them for their own use and those who have shipped or bring them with them for 'trade." And so another matter for missionaries is, that they have an invoice of all new things, with value given (usually half of retail price). These new things need not be all in one container, or all together, and can be distributed through the baggage as it suits for packing.

Connections by rail are still broken between here and Kaifeng. People who go into Honan (where our MCC workers are, go by river to Hankow, and north by rail. We are wondering whether we should not go to Kanhow also, thus bringing us nearer to our Kaifeng area, and maybe also to the future *new* mission field, on which the missionaries, together with Brother Kreider, are to decide later. —Sincerely, P. J. and Frieda Boehr

(China Missionaries will please note the paragraphs in which Brother Boehr writes about taking things along and how they should be packed. —Howard G. Nyce, Secretary.)

HENRY AND MARY TOEWS VERY BUSY

(The letter of greetings and news from the Toews family was date-marked January 21, 1947, and was sent from: Charlesville, Kasai District, Congo Belge, Africa, to the Board of Foreign Missions.)

Greetings in the Name of our Lord and Saviour Jesus Christ. Thank you so much for the interesting and inspiring letter which we received in behalf of the Mission Board. We always appreciate letters from the home board. It encourages us to know that they think of us and pray for us.

We are exceptionally busy at this time as Rev. and Mrs. Frank J. Enns are at present visiting the outstations. In visiting the outstations they examine the pupils of the village school, hold meetings where they give out the Word of God to all of the people, have special consecration services for the Christians, and give out the Lord's Supper. They report that souls are being saved. Last Sunday they had a regional meeting in the village of Kakotshi. The attendance was well over a thousand. Chief Kakotshi is the only baptized chief in our territory.

Here on the station we have just finished up the first semester of a teacher's refresher course. Some of the teachers have been out in the villages for a long time and although they come in for teacher's institute twice a year, they naturally become rusty. So we had them come in every other two weeks. We then gave them six hours a day of intensive study. Some of the subjects taught were French, homiletics, school management, arithmetic, music, and Bible geography. The teachers were very enthusiastic and seemed to enjoy the course very much.

Another baptismal class is due to come in in another week. We have set February 2 as the date for baptism. Last year we baptized ninty-eight at our station.

May the Lord Jesus abundantly bless you. —With much Christian love, Henry A. and Mary Toews.

Andrew Hollimans Accept Call TO PREACH AND TEACH in the Hills of North Carolina

by A. J. Neuenschwander

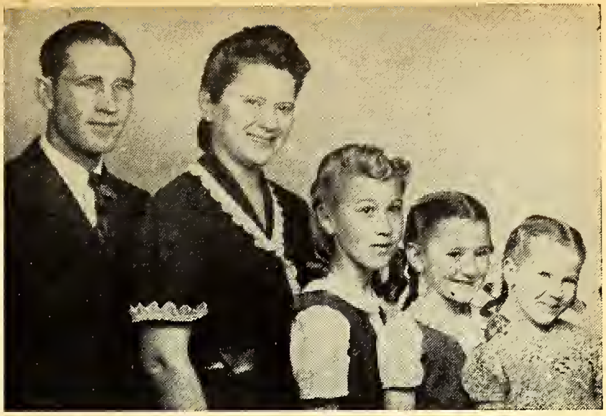
The Holliman family will go to Paint Rock, Madison County North Carolina early this summer.

Andrew Holliman was born in the hills near Marshall, Arkansas, thirty-one years ago. As a young man he went to the western part of Oklahoma and twelve years ago married a Mennonite girl. Seven years ago he was converted, accepted Christ as his personal Saviour, and joined the Sichar Mennonite Church, Cordell, Oklahoma.

Soon after experiencing the joy and blessing that comes to a redeemed soul, Brother Holliman felt the call for preaching Christ to those outside of Christ. Three years ago a start was made and he began to preach. The winter of 1945-46 was spent in Grace Bible Institute. On Sunday, July 7, 1946, he was ordained as Evangelist by Rev. Menno H. Kliewer, in the Sichar Church.

On July 9, 1946, **The Mennonite,** brought an article from Elsa E. Grantland, Paint Rock, North Carolina, entitled, "Who Will Feed These Sheep and Lambs?" We are herewith presenting that same picture and comment.

"This group and others like it need a good minister. Who will say: "Here am I; send me."— Paint Rock, North Carolina.



Brother and Sister Andrew Holliman and their children: Darlene, eleven; De Anna June, nine; Patsy Ellen, four.

On July 15 Brother Holliman wrote to the Secretary of the Board of Home Missions and indicated an interest in the Paint Rock field.

Last December they spent a week on this field holding evangelistic meeting. Immediately there was an attachment between the speaker and the mountain folk. One of the local group was heard to say, "He belongs to us, because he talks like we do."

When the Board met in Newton, Kansas, in February, the Hollimans came for an interview and immediately after they arrived at home in Cordell, Oklahoma, they sent in their acceptance of the call to represent Christ in the Paint Rock field.

When you stop and consider how the Lord guides and times every thing the conviction grows: "For the ways of man are before the eyes of the Lord, and he pondereth all his goings." Prov. 5:21

The Paint Rock Field

From the hills of Arkansas the Lord is moving Brother Holliman to the hills of North Carolina. Paint Rock is located along the main highway between Ashville, North Carolina and Knoxville, Kentucky. It is just inside the North Carolina boundary line. The valleys are small and the fields not large, only a few acres. The soil is such that it will respond to good farming methods. Buildings and homes can easily be improved by vision and inspiration.

When the valley was visited last summer by two members of the Board of Home Missions with their wives, the folks were very busy drying fruits and vegetables for their family needs.

The Board hopes that with workers Brother and Sister Holliman on the field, people who know the art of farming and love the Lord, they will be able to make the church the unifying and uplifting center of the whole community. As a Mennonite church with a rural background and philosophy, we should be able to be a definite influence for good in this community.

It was the evangelistic inspiration and the need of these people that caused the workers to decide to dedicate their lives in this field.

Naturally the call of the gospel for decisions will always be foremost, in the Sunday School, young people's work and worship services, but it will also be expected that believers will live so as to manifest their faith in **all of life in the whole community.**

Arrangements are under way for the ordination of Brother Holliman before he begins the work.

During the past year, the Middle District Young People's Organization pledged to support the workers here to the extent of one thousand dollars a year. It is planned that after they have been on the field a while and have made their first contacts and connections, Brother Holliman shall visit the Middle District Churches and especially the C. E. societies. The Board is greatly pleased with such fine interest and hopes that in the future similar support and interest can be secured.

Your prayerful interest will be needed and greatly appreciated by the Board and the workers.—A. J. Neuenschwander, Secretary of the Home Mission Board, Quakertown, Pa.

SOMETHING BETTER THAN THE TRUMAN PROPOSAL

Thoughtful people are considering the Truman proposal in regard to Greece and Turkey as a definite road to war. Even if the Truman proposal should not bring on war at the moment, it would undoubtedly throw Russia into such a fear and hate psychology that it would feel driven to plan and work for an eventual day of victory over the United States.

The National Council Against Conscription advocates the following in place of the Truman Proposal:

1. **Immediate relief on the basis of need to stricken peoples everywhere.**
2. **Material and technical aid for reconstruction of economic life of Europe and Asia.**
3. **Reliance upon the United Nations to solve any border problem between Yugoslavia and Greece, Turkey and Russia with the realization that unilateral action sooner or later leads to war.**
4. **An offer to proceed immediately and seriously to universal disarmament including demilitarization and internationalization of strategic waterways like the Dardenelles, Suez, and Panama canals.**

If you agree, write your own Congressmen and Speaker of the House Joseph Martin at the House Office Building and your own Senators and Senator Robert Taft at the Senate Office Building, Washington, D. C."

Need To Write Right Now

A letter from the National Council Against Conscription states,

"At the moment those Congressmen who have made up their minds are almost evenly divided for and against conscription. The great majority who have not yet made up their minds will have the deciding vote.

"The War Department is engaged in an all-out campaign now to win the decisive votes. Through the daily press, through well-paid publicity experts through speakers touring the country, through persistent visits to and pressure on Congressmen, the Army is seeking permanent conscription.

"What is needed on your part is a large and steady flow of letters to Congressmen so that they will have an important civilian point of view and so that they can be encouraged not to yield to military pressure . . . . .

"We believe permanent conscription can be defeated. But we know from previous experience how difficult it is to influence Congress by last-minute pressure just before a vote when many Congressmen have already made up their minds."

Right now there is urgent need that you write two senators in the Senate Office Building, Washington, D. C. and your representative in the House Office Building.

AN EASTER MEDITATION

(Continued from page 3)

my Father's house are many mansions (or rooms)." The Father's house is supremely a place of love. It is our Heavenly Home. It is the Family of God. And again when He says, "I will receive you to myself that where I am you may be also," we have portrayed to us a fellowship of love. So it is a place of highest enjoyment for all who live the life of love in community of spirit and understanding and divine fellowship forever. "For now we see in a mirror dimly, but then face to face. Now I know in part then I shall understand fully even as I am fully understood. So faith, hope, love, abide, these three, but the greatest of these is love."

"C" stand for "Church"—hunderd-per-cent plan
If the church can't, Maybe YOU can!

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
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He Died and Is Risen!

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left." (Luke 23:33)

Sometimes we forget how Chrsitianity has come to us. Sometimes, in the easiness of our living, we forget that Christianity came to us through a cross, that resurrection came because there was a Calvary. Ah, yes, we speak of the cross and of Calvary and of the last days, the supper, the trial, Gethsemane, but sometimes we do not appreciate the depth of the suffering, the agony of the despair, the disgrace, the cost when the Son of God was slain.

Yet, it must be so for us. We, too, must pass from death into life. We must die to ourselves in order to live. As the grain of wheat planted in the soil dies to give life to the plant, so must we die to ourselves to gain life eternal. How else can it be? We seek so ardently the security and comfort of life. We surround ourselves with warm homes, fine clothes, good food, families and beloved friends. We feel more secure when there is money in the bank, the bills are paid, we are enjoying a goodly income. Sometimes by this we insulate ourselves from life!

Only when that shell of security is broken in one way or another and in the starkness of reality we see what empty lives ours really are and we can say with the man of old, "Depart from me, for I am a sinful man, O Lord," then we are ready to die to ourselves for the greater life.

It was so with the disciples. Their shell of security had also to be broken. They, too, had to go through the black despair of that Friday and Saturday to find the glorious hope of Easter. We can and must share with those disciples the total emptiness of that fateful Friday and the bleak, dark Saturday. All that they had hoped for was gone. The kingdom they expected was not to be. The ruling power they were to hold in the kingdom was only an empty dream. All that they had so hopefully expected was gone. It was utterly shattered.

Only with such a crushing, desolate, and total emptiness could the brightness, joy and hope of Easter come forth in all its purity. For in Calvary and false notions, the mistaken search for a Jewish kingdom and security was burned out as dross. Then, when the disciples were crushed by their own blindness, the truth shone forth on Easter morn. Their joy knew no bounds. Then gradually they understood. Christ does live! His kingdom does endure! Nothing can prevail against it! Not even death. They can give themselves completely to it and know they will be sustained.

That was the message that burned in the hearts of men spreading and conquering the very ones who tried to crush it. The cross of Calvary and the resurrection of Easter are at the heart of the Gospel.

Sometimes we forget how Christianity has come to us. Sometimes, in the easiness of our living, we forget that Christianity came to us through a cross, that resurrection came because there was a Calvary. It must be as real to us as it was to those early disciples penetrating the deepest corners of our mind and soul. For it is the greatest event of all history—mankind has never been the same since they hung him on the tree. And it is as real today as on that first Good Friday and Easter.

A School Bag Goes to Europe

(As this goes to print, 2,100 school bags have been made ready to go to Europe and several thousand wait in the warehouse to be processed showing that many school children in the churches have helped make school mean more to children in Europe. Ed.)

I am a school bag. My short life has been very exciting and full of many new experiences. When I saw the light of day, I found myself hanging on a rack with my brothers and sisters in a busy five-and-ten-cent store. Many of my relatives disappeared in the hands of children who talked about starting to school in the fall. Then we spent many days watching the crowds go past our rack. One morning on a cold February day, two children came with their mother to look at us. They seemed to be very excited about something and I hoped the little girl would choose me. I held my breath and in a few minutes the little girl had me in her arms. I listened and watched and tried to learn what she was going to do with me. They stopped at other counters in that store and went into other stores and carried packages with them.

As soon as we arrived at their home, the children laid my friend and me out on the table with all the other little packages. The little girl said, "I just wonder who will get my school bag." Her brother answered, "I hope the child across the sea who gets mine will write me a letter and mail it in the envelope I am putting in the bag."

I began to get excited for it sounded as if I were going to take a long trip. I saw that those little packages contained articles which were to be put into us. A color book, two tablets, and four bright pencils were put in. Then was added colored paper, a sharpener, box of crayons, a box of paints, and a pair of scissors. Before she fastened the buckels the little girl added a box of clay, some scratch pads, two erasers, and a paper which said that her name was Dorothy Smith and she lived in Goshen, Indiana. I was so interested about what was happening to me that I almost failed to watch my friend. I looked just in time to see that a pen holder and pen points were put into him before he was closed.

Then together Dorothy and her brother, Dick, wrapped brown paper and string around us and we could not see where we were going. After about four days we arrived at a place where we heard someone say, "And here are two bags from Indiana." When our wrapping was taken away, we saw many more bags like ourselves. A worker there hunted for the paper which told Dorothy's name and address. This information was typed on a card and another card was mailed to Dorothy in Indiana.

Then my friend was placed on one big pile and I was put on another with many, many other bags. After several days the pile grew bigger and bigger, and I was almost covered up with other full bags which were sent to this place, too.

One day we all knew that something was going to happen for we saw more people around. And something new did happen! When the worker came to me, he put a book into me along with the things which Dorothy had put in. This book was a book of pictures of children in the Bible to be colored. The stories in my book were written in queer words. I heard some one say, "This is written in Italian Language." These voices talked about the books which had stories written in Spanish, German, French, and other different languages too. A sticker which said IN THE NAME OF CHRIST was put on me. I was put into a heavy box along with about twelve other bags which also contained Italian books. The lid was fastened down and we could no longer see what was happening. Then I remembered what Dorothy's brother had said about a child across the sea and I told the other bags in the box what I heard.

We felt we were travelling in a truck and some time later we heard men talking about putting us into the big ship. We could tell that there were many more boxes like ours filled with school bags, being loaded onto the ocean steamer. While we travelled on the water we told each other of our experiences. One bag told how a Sunday School class had such a happy time getting him ready. Another told that he was one of six bags made by a group of school children.

We arrived in the country of Italy where the people spoke a language which sounded very different. We were unloaded from the ship onto a truck which carried us away from the pier and into a part of the country named the Waldensian Valley.

There in this valley our box was opened by several workers who wore arm bands that said MENNONITE CENTRAL COMMITTEE—RELIEF. These workers took a large number of us one day to a school where many children attended. I was wondering what would become of us when I was placed into the hands of a little girl about the size of Dorothy. This little girl said, "Tante gracias", which I learned meant "Thank you very much". I was so excited when she opened me and looked at me! When she saw the many lovely things to be used at school, her eyes grew big and a large smile was on her face. One could tell that she had never had so many nice things of her own before. The first thing she did was to take out the envelope which Dorothy had put in and she wrote a letter to Dorothy thanking her for giving this lovely gift to little black-haired Rosa. Before she mailed her letter, Rosa used her new crayons to make pretty flowers decorating the paper.

At home the little girl's mother told her that this gift had been sent as a gift of love "In the Name of Christ." When Rosa found the story book she read the stories of Joseph and the little boy who helped Jesus with the loaves and fishes and others. She used her new colors and paints to color their pictures.

Dorothy in America was happy, and Rosa in Italy learned to love Jesus because I was sent and received IN THE NAME OF CHRIST.—Mary S. Lehman

Enthusiasm

Larry was a youngster who grew up on a farm on the Little Arkansas River. One Sunday afternoon he, his older brother, and Vic, a town boy, were out roving along the river with their teen-age cousin Flossy.

When the scenery and the river got monotonous, the boys began to tussel — all in a goodnatured way. But, as usually is the case, younger brothers like to test their metal with older ones. And older brothers, of course, have their seniority to defend. So it was that Larry tackled Gerry and Gerry's pal Vic sided with him. When the two got Larry down and held him till Flossy thought the friendly bout had passed the hilarious stage, she ventured to advise: "Boys, hadn't you better stop now? "No sir ree!", piped Larry, "This fight ain't over till I'm on top!"

Some years later Larry took his rifle and hatchet and went to the river. About supper time, his brother Gerry found him up-stairs in their bedroom with bloody head and blank mind. He was rushed to the hospital and a skull operation relieved the pressure on the brain. Just what had happened Larry did not know. Later a second operation was performed. The doctor made no charge for this, for he said long after that, that indicated what good he thought it did.

Nevertheless, Larry went through college and now has his M. A. and is high school coach, and he has a son Bobby two years and three months old.

The young family recently visited their great uncle and aunt. It was the basket ball season of 1946. At one stage of the visit naturally basket ball was discussed. Bobby at once was interested. His father crouched on his haunches to show how the coach peps up his team. Here Bobby came to the fore. He made his daddy put his right knee on the floor. Then he got hold of his seventy-five-year-old grand uncle's hand and pulled him also to the floor half crouching and half kneeling. Then he himself crouched in the same way and led off with a vigorous: "Rah, rah, rah; Rah, rah, rah! Peabody! Peabody!

Two years and three months old! And what enthusiasm!

How shall we cultivate, capture, consecrate, and channel that youthful enthusiasm into the service of the Christian Church? —C. E. K.

Items of Interest

The late January freeze in Florida left fifty thousand migrants who follow seasonal crops along the Atlantic seaboard jobless and almost penniless. It is to such migrants as these that the Women's Missionary Association ministers each summer through the volunteer workers that they sponsor.

* * * *

In the last ten years, from 1936 to 1946, the U.S. Census Bureau has listed fifty-seven new religious sects. Nine which were formerly listed have passed out of the picture. In 1936 there were 208 denominaitons. In 1946, there were 256.

* * * *

Supreme Court Justice Owen J. Roberts credited conscientious objectors who worked in state mental hospitals for the creation of the National Mental Health Foundation. This Foundation is responsible for a series of public education pamphlets and training materials for mental institutions and fostering public interest in conditions in mental hospitals.

* * * *

The education of the twenty-four million children between the age of six and seventeen attending school this year, is being done with a teaching staff gravely short of personnel. One out of seven of the teachers in U. S. schools cannot meet the minimum requirements for a teachers' certificate. Less than half of the teachers have completed college and forty per cent have completed only the second year of college. The need for qualified teachers to give training in character development as well as knowledge is grave.

* * * *

An increased interest in and emphasis on international relations and world problems has caused colleges to reorganize their courses. The new emphasis is on international understanding.—Gospel Messenger

* * * *

Last January 24 at 8:15 a.m., under the auspices of the International Reform Federation, a prayer service was held in the rotunda of the capital at Washington, D. C. The group attending the service retired to the Senate dining room where they partook of a fellowship breakfast after the prayer service. Among the speakers at the breakfast were Associate Justice Burton of the Supreme Court, Senators Capper of Kansas and Johnson of Colorado, O' Daniel of Texas, Donnell of Missouri and Hoey of North Carolina and Mr. Frank E. Gannett of New York, publisher of twenty-one newspapers. All these speakers denounced the evils of the growing liquor traffic. Senator Capper is sponsoring a bill in Congress to stop liquor advertising, Mr. Gannett refuses all liquor advertising in his paper.

* * * *

The Jehovah's Witnesses are beginning construction on a ten-story addition to Bethel Home, its national headquarters in Brooklyn, New York. This is an expansion of their already large site of Brooklyn.

* * * *

Commercial packages for sending overseas costs ninety-five cents per pound against thirty-five cents per pound for the CARE packages which have been sent through the M.C.C. Also, commercial packages cost 1,700 calories per dollar, while CARE packages cost one dollar per 4,100 calories.

* * * *

Plans are underway to augent the present number of sixty-five missionaries in Japan with five hundred additional within the next three years. These missionaries will come from American Protestant churches. It is felt that the need for the Christian Gospel and the opportunity to share it with the Japanese people is unusually great at the present time. The state

Shintoism is shattered, and the people are seeking something to take the place of their old faith. Perhaps there will be an unusually great receptivity to the gospel now.

* * * *

Dr. Frank Laubach is famous for his method of teaching people to read. His unique method has been used successfully upon millions of people in the Far East who were illiterate. It is an efficient and an amazingly quick method that he uses. Brazil has adopted this plan recently to dispel illiteracy in that country.

RELIEF

Report on Operations at Glick's Cannery

This cannery at Smoketown, Pennsylvania, operated from November 5 through February 26, for a total of 58 working days. During this time 2,494 volunteers assisted at the cannery, making an average of 51 people per day. A total of 291 beeves, 271 hogs, and 13,133 chickens were butchered, making a total of 39,673 No. 10 cans of meat for relief. During the previous summer 8,035 cans of vegetables, apples, etc., were also canned.

A number of other similar canning projects have operated in other Mennonite communities. This has been a very efficient method of processing food for relief, and certainly the work has been well worth while in view of the needs which the food is supplying.

Recent Relief Shipments

The following shipments of food and clothing left port for Europe during the period of February 15 to March 15: To Brussels, Belgium, 4½ tons of new and used clothing, bedding and shoes; a similar shipment of 9 tons to Budapest, Hungary. Both of these shipments originated at Ephrata and Akron, Pennsylvania.

Thirty tons of Ralston cereal were sent to Gdansk, Poland; 26 tons of meats and vegetables from Kitchener, Ontario, to Mennonite Child Feeding project, British Zone, Germany; 44 tons of raisins and dried fruits contributed by the churches in California, to the Mennonite Child Feeding project, French Zone, Germany; 36 tons assorted foods from Silver Springs Food Warehouse, Pennsylvania, to Chistenpflicht, American Zone, Germany.

New Cutting Room for Relief Garments

A new cutting room has come into service, from which sewing circles may secure ready cut materials for the making of clothing. This work is being carried on by Anna Beiler, Route 1, Stuarts Draft, Virginia.. Sister Beiler is doing this in her own home and on her own initiative, in order to help in promoting the relief program. Groups or individuals interested in sewing for relief and located in this area, may find it convenient to order cut garments from Sister Beiler.

Relief Worker Departures

Luke and Verna Birky, of Albany, Oregon and Pearl Kauffman, of Minier, Illinois, left by air for Puerto Rico on March 19. Sister Kauffman is returning to that place of service for a second term.

Brothr and Sister John R. Friesen of Acme, Alberta, sailed on March 21 for France. Also leaving on March 21 were Velma Schlabach of Mulino, Oregon, for Italy, and Margaret Birky, of Kouts, Indiana, for Switzerland.

"Menno Travel Service" is organized

The travel needs of the Mennonite Central Committee have grown to considerable volume within the past years, and promise to continue thus indefinitely. There is also an evidence of growing interest on the part of individuals and groups within the constituency for counsel and aid in travelling. In order to coordinate the various aspects of such travellers aid and to give the most efficient service, a special section has been set up at Akron headquarters. This section has been designated as the "Menno Travel Service." The management and dirction of this is set up on a self-supporting basis; that is, at cost to the various MCC sections and outside church agencies and individuals who are served. Herold Swarteznedurber has been chosen to act as director of Menno Travel Service.

MENNONITE REFUGEES NOTES

Brother C. F. Klassen returned to Canada on March 16 after having served for about five months in Europe in the interest of helping Mennonite refugees. His untiring efforts were instrumental in working out the arrangements for the recent movements of 2,303 refugees to Paraguay on the **Volendam.**

Brother Klassen himself is formerly from Russia and was a leader in the Mennonite migration from Russia to Canada during the years from 1923 to 1930. He thus has a unique understanding of the problems in such a movement, and also can appreciate well the longings of persecuted peoples for a homeland of religious liberty and freedom.

BROWNS REPORT FROM PORT SAID, EGYPT

Yesterday it was two weeks since we sailed. The voyage has not been very rough and the weather has been fair. Since we are on a freighter, there are only twelve passengers besides the crew. For quiet rest, reading and studying this is the kind of a ship to sail on. It will take almost another month to get to Shanghai. We are well placed, have good food, and enjoy this change of life. Maria did not feel so good on the Atlantic, but she is now coming back rapidly in her strength. How we hope that it will be possible to visit our missionary friends in India after we arrive in Bombay. So far we are not sure whether time and circumstances permit this, but we shall find out upon arrival. In a few days we shall be in the Red Sea. From there on we expect hot weather. We poor people! We did not know our route, when we packed our baggage, and now we can't get at the light weight clothing. Consequently, we shall have to sweat more than should have been necessary.

Our fine and safe voyage up to here is an answer to the prayers of our many dear friends at home. We shall continue to covet your prayers for the rest of the trip! —Yours in the Master's service, H. J. and Maria Brown, Port Said, Egypt, March 13, 1947.

College and Seminary News

FREEMAN JUNIOR COLLEGE

Election of officers for the various organizations takes place at the beginning of the Spring quarter. This has been found useful because the new officers have then had some experience and are ready to start their work when school starts in fall. The new officers of the Student Association are: President—Gene Waltner; Vice-President—John Suderman; Secretary-Treasurer—Alice Kaufman; Star Editor—Leo Miller; Associate Editor—Wayne Dalke; Business Manager—Allen Linscheid; Assistant Manager Alvin Kroeker. The New Y. W. C. A. officers are: President—La Nae Eisenbeis; Vice-President—Rosemary Linscheid; Secretary-Treasurer—Thelma Hofer. The Y.M.C.A. chose: President—Calvin Schrag; Vice-President Alvin Kroeker; Secretary-Treasurer—John Suderman. Three Academy debate teams will represent Freeman at the Inter-State Academy Debate Tournament at Hull Iowa. Two College teams meet from Yankton College at Yankton this week. Professor Lichti takes the Academy Chorus to Hull, Iowa, where the chorus groups from the Inter-State Academy Conference will give a concert. Rev. Benno Toews was the chapel speaker on Monday. On Wednesday Rev. Martin Kroeker gave a report of the work and difficulties of the M.C.C. in transporting displaced Mennonites from Europe to South America. The auditorium was filled to capacitiy for the Don Cossack performance.

BLUFFTON COLLEGE

The Women's Choir of the Messiah Bible College, Grantham, Pennsylvania, will give a concert in the Chapel service April 1. The group is on tour. Messiah is operated by the Brethren in Christ Church. This will be the first direct contact between the students of the two schools. Open House in the women's dormitory was held Saturday evening, March 22. The western Ohio division of the National Forensic League held a speech tournament at the College, March 21, 22. Contestants were present from such cities as Columbus, Dayton, Lima, Athens, Hamilton, and Sylvania. Dr. E. E. Miller gave a Vesper address Sunday March 23. He showed pictures taken on his European trip last summer. Arthur Dann, pianist, gave a piano concert Wednesday, March 26, as the third number on the College Concert Series. President Ramseyer and Dean Schultz attended sessions of the North Central Association held in Chicago March 27, 28. Religious counseling was discussed at the monthly faculty discussion meeting held March 21. Rev. Ernest Bohn led the discussion. A committee of Board and faculty members met in Wooster March 22 to work out a system of teacher retirement benefits. Up to this time no provision has been made for the support of staff members reaching retirement age.

BETHEL COLLEGE

In the spring reorganization of the Student Christian Association the following were elected to leadership for the coming year: president, Delbert Scharg; vice-president, Maurine Siemens; secretary, Norma Tieszen; and treasurer, Gilbert Goering. Installation services were held recently also for the new officers of the Student Volunteers: Helen Kornelson, president; Virgil Flickinger, vice-president; and Evelyne Sawatsky, secretary-treasurer. The Student Council has appointed Willard Linscheid editor-in-chief and Willard Friesen business manager to head the newly reorganized staff beginning this quarter for the **Bethel Collegian.** Roland Bartel and Paul Albrecht were the only undefeated team entering the Kansas Intercollegiate Debate tournament held in Salina on March 22. On the same day Leland Harder placed second in the state peace oratorical contest. Aaron Epp took second place in the state anti-tobacco oratorical contest held during the previous week at McPherson.

Jottings

—**New Hopedale Church, Meno, Oklahoma:** March 3-6, while the portable canner from Hesston Kansas, was here, were busy days for this congregation. Thirteen beeves were butchered at the Arthur Decker farm, of which twelve and one-half were processed, making a total of 1,585 No. 2½ cans for European relief. The canning unit was set up at the home of Brother and Sister I. C. Koehn. The meat was prepared for canning in their former dwelling house. The Koehns are now living in their new home. Members of the local committee in charge of the canning project were: J. M. Smith, W. E. Ratzlaff, Cecil Unruh and A. I. Ratzlaff. From here the canner was moved to Whitewater, Kansas.—Alvin Ratzlaff, Corr.

—**Salem Church, Freeman, South Dakota:** Dr. and Mrs. Dester, medical missionaries from India, have recently been in this community. Mrs. Dester spoke to the Salem ladies mission society at their monthly and pictures were shown of the work in India at a special evening meeting. The ladies missionary society decided to take over the schoolbag project and send sixty bags to the needy children in Europe. Nearly all of the bags, however, were paid for by private contributions from various members, when the project was presented to the church.—Elma Waltner, Corr.

—**Bethel College Church:** Rev. D. J. Unruh, Pastor of the First Mennonite Church, Newton, and Vice President of the Foreign Mission Board, preached on "How May I Know God's Will for Me?" Sunday morning, March 16. In the evening Rev. Walter Gering told of his relief experiences in Denmark during the past year.—Eldon W. Graber, Corr.

—**Grace Church, Albany, Oregon:** Quite a few relief boxes have been prepared by the ladies of the church. On January 19 Rev. Homer Leisy exchanged pulpits with Rev. Kliewer, our pastor. On January 30 Harry Martens and Erwin Goering spoke to us on the relief work that is being done in Puerto Rico. Rev. and Mrs. Lubin Jantzen, our outgoing missionaries, were in our church on Wednesday evening, February 26. On March 9 Rev. Mose Brennamen preached to us a very able sermon during the absence of Rev. and Mrs. Kliewer, who had gone to visit their son Dr. Paul Kliewer and family. On March 16, Rev. S. Mouttet of the "Go Ye" Mission of the Ozarks gave us two wonderful sermons. On March 28 Miss Bertha Fast will be with us to talk about relief work in Italy. This is indeed a needy field. Our Berean Class has been meeting the first Tuesday of each month in different homes. Our last meeting was at Corvallis with Rev. and Mrs. Rudy Larson at the farm home. Our next meeting will be in the home of Dr. and Joe Widmer. Another piano has been purchased for our main auditorium, while the old one is being used for Christian Endeavor meetings.—Mrs. Ivan Emmert, Corr.

—New Friedensburg Church, Vona, Colorado: Brother and Sister A. B. Becker celebrated their forty-eighth wedding anniversary on March 9, with Rev. John H. Epp of Kingman, Kansas, as guest speaker. (Rev. Epp serves the Vona church once a month.) The Beckers have ten children. Eli, Lydia, Leander, Wilbert and Alvina all live south of Vona. Jacob, Helena, and Abraham live in Denver, where Abraham attends Colorado University. Justina works in Michigan, and Mary serves in the Kentucky Mountain Mission at Winchester. Kentucky.

—Bethel Church, Hydro, Oklahoma. Plans are being made and money raised for the mess hall, which our Conference is sponsoring as an addition to our Oklahoma retreat ground at Hydro Park. The building is to be located on the same lot as our parsonage. It will be available (free) for socials, picincs, and other activties to all of our Mennonite churches.—Wilfred Ewy, Corr.

—Mennonite Church, Buhler, Kansas: Sunday, March 2, Dr. and Mrs. A. M. Lohrentz showed slide pictures and told us of his experiences at Puerto Rico. The offering for refugees amounted to over $2,700. The children of our church sent 62 overseas school bags.—Corr.

—Deep Run, Pa., Church: Our pastor, J. Herbert Fretz, will be formally ordained to the eldership by Rev. A. J. Neuenschwander and J. J. Esau on Tuesday evening March 25. Baptismal services will be held on Palm Sunday. Twenty-four school bags were purchased and filled by individuals and the Sunday School and given to school children in the war stricken areas in Europe.—Mae Gross, Corr.

—First Church, Berne, Indiana: On Sunday morning March 16, a member of the church, Miss Melva Lehman, was ordained as a missionary to India. Rev. Howard G. Nyce. Secretary of the Foreign Mission Board, preached and had charge of the service. He was assisted by the pastor, Rev. Olin Krehbiel, and Dr. Herbert L. Dester, missionary on furlough. At this service a love offering was held for Miss Lehman, which amounted to $692.48. During the past week the Missionary Union of Berne held a missionary conference in this church. Missionaries representing India, Africa, Japan, Korea, South America, Palestine, and Russia were heard. The week brought rich blessing, the messages were a great inspiration and challenge, and many young people indicated their willingness to go as missionaries should the Lord so direct. On Good Friday the churches in town will unite with this church for a three-hour service. Seven ministers will speak, and "The Seven Last Words" will be presented by the choir under the direction of Freeman Burkhalter.—Martha Gilliom, Corr.

—Apostolic Mennonite Church, Trenton, Ohio: Our church for the third year has subscribed for **The Mennonite** to be sent to all of its members. Rev. J. J. Enz of Nappanee, Indiana spent an evening with us recently, speaking on the subject, "The Stewardship of Possessions."—Lydia A. Augspurger, Corr.

—Eden Church, Moundridge, Kansas: Our pastor, Rev. Walter Gering, has been reporting to us of his experiences while in Europe. During his brief stay in Switzerland he visited the historic Grossmuenster church in the important city of Zurich. This is, supposedly, the church wherein the Anabaptists first made their appearance by challenging the doctrines of the leader, Zwingli. He also saw the stream where, it is said, the first Mennonite martyr, Felix Manz, was drowned.

—First Church, Reedley, California: A very special treat for us this weekend was Miss Bertha Fast as she spoke of her work in Egypt and Italy and showed her excellent slides on Sunday and Monday evenings. Tuesday noon she spoke to the ladies at the Annual Birthday Luncheon. On Friday evening the "Builders" Sunday School class, of which Mrs. Paul Sellers is teacher, sponsored an informal "Sing" for the whole church including young and old. Besides singing favorite numbers suggested by the group, several instrumental numbers interspersed the hearty participation of the audience. After an enjoyable hour the group retired to the social hall for light refreshments.—Corr.

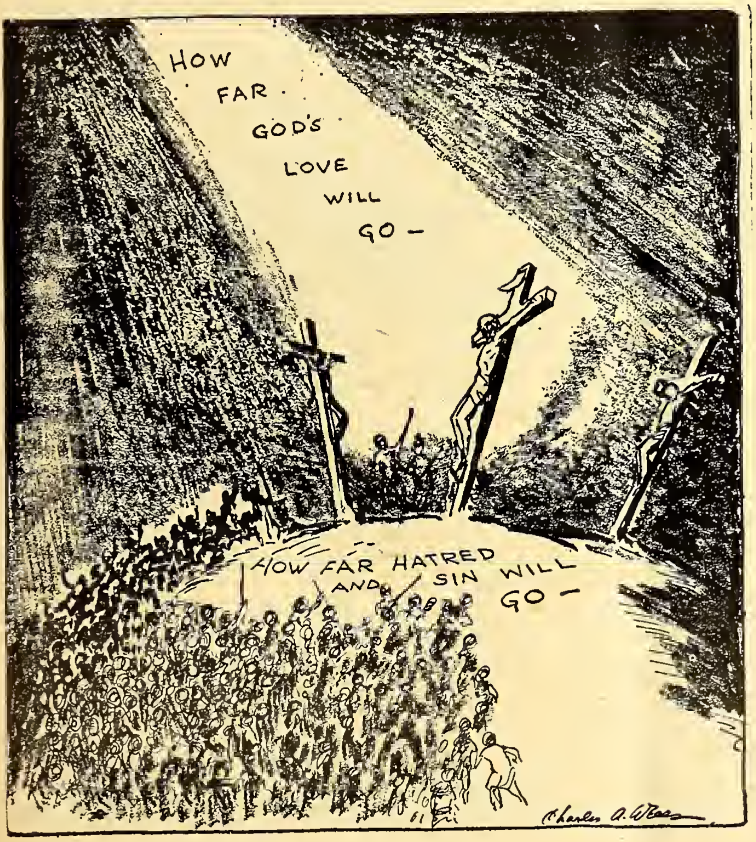
—Salem Church, Dalton, Ohio: Joining with Christendom in pre-Easter services, the Light of the World was inspiringly and sincerely reflected before our eyes in the challenging messages brought by Rev. Russell Mast of the Wadsworth Ohio, this week. His themes of various titles called for men of conviction who will take the message of the Church as their personal responsibility, thus making religion and spiritual life so meaningful, vital, and significant that they permeate all of life in all of its phases. The issue is Christ versus Chaos and we have only five minutes left before the midnight hour to decide. The church must not drift downstream but must send out men and women convinced for Christ, bent on the task of building a better world. There was an interesting variety of worship in music contributed by talented members and guests. The children were well-pleased with the special consideration given them by the Willing Workers Sunday School class, one of whose members gave a story or talk for them each evening. Not all the church members were present every evening, but those who made special efforts to attend were enriched spiritually.—Mrs. Ivan Badertscher, Corr.

—Hoffnungsau Church, Inman, Kansas: The "Happy Hour" sewing circle spent an enjoyable day when the thirty members went to Newton to visit the clothing and food centers. They were much impressed when they saw how kind people prepared relief articles in such a way that they might reach their destination in proper manner. The afternoon was spent at the home of Mrs. Harry Martens where they sewed for relief and listened to a report about the Puerto Rican people. Recently we carried to rest two of our church members, Mrs. J. D. Gaeddert, mother of our pastor, Rev. Albert Gaeddert, and Mr. J. U. Regier, who was a much loved church worker. We will be privileged to have Dr. Ed. G. Kaufman in our church next Sunday morning to open a series of sermons, which will continue through Passion Week. Our church choir has been rehearsing the cantata, "The Dawn of Easter." This they will present on Good Friday evening.—Mrs. Elmer Voth, Corr.

—**Herald Church, Bessie, Oklahoma:** During February we were privileged to have Mr. and Mrs. Aaron Suckau of Butterfield, Minnesota, with us. They showed religious pictures and gave their testimonies. A relief program was given in February. Rev. Henry Hege of the Bergtal Church, Corn, was the main speaker. A letter, which had been received from Germany in response to the chickens that the Herald Church had sent, was read. Three beefs were killed and canned for relief a few weeks ago when the cannery from Hesston, Kansas, was in this vicinity. A total of 556 quarts of meat and soup were canned. The children made thirty-four overseas school bags. a total of $950 was given for transportation of refugees from Germany to Paraguay. One acre of land was bought and added to the church grounds. Rev. J. J. Esau preached in the Herald Church one evening in February. Due to the bad roads he could not visit all of the neighboring churches. The Bethel College Octet will give a program on Good Friday evening. The Lord's Supper will be observed on the same evening. That week the children will give an Easter program. On Easter Sunday Rev. Christian Weis of Kansas City will begin a series of meetings.—Mrs. Jacob Penner, Corr.

—**Walton Church, Walton, Kansas:** After our former pastor, Rev. Ronald von Riesen, was called to General Conference work, the Lord supplied us with another efficient worker in Rev. C. B. Friesen. The congregation achieved its goal of one thousand dollars for the church debt this past year. We have three mid-week services; the divisions are: adult, young people, and children. The adults are studying The Life of Paul, the young people the Book of Corinthians, and the children are going through Old Testament stories. The C. E. Society meets every second Sunday in the month. The Men's Chorus meets every Monday evening, and the Mixed Chorus every Wednesday after Bible Study. The Mission Society, which meets twice a month, has been working on comforters for relief. The Juniors have been doing project work on School Bags and Bandages. We will have a series of evangelistic meetings March 30-April 6, with Rev. D. J. Unruh of Newton as speaker. Everyone is cordially invited. —Corr.

—**The Lubin Jantzens** were to leave the United States on March 21 and they were to arrive in Southampton, England, on March 28. They will leave from Liverpool and are to arrive in Bombay, India, on April 30.


HOW FAR GOD'S LOVE WILL GO —
HOW FAR HATRED AND SIN WILL GO —
Charles A. Wells

WHERE IT MEASURES

By Charles A. Wells

There are many theological interpretations of the meaning of the cross but there is one fact of the cross upon which all agree, — the cross measures how far God will go to reach the heart of man and how far sin and hatred can drive man. The love of God was made manifest in Christ, for no greater love can be found than that in which a Father would give His own son — even unto death, that such a love might be made known. Also there is no greater measurement of the blindness of hatred and the insane nature of sin than that it would drive men to destroy that which was loving, pure and good. Ever since Calvary men have known more about themselves, — and have known more about God. But sin is still driving men to destroy that which is noble and good, and God is still reaching out in love to touch the heart of man. Men will never forget this as long as they remember Calvary.

RENEW your MENNONITE — It renews you.

First Mennonite Church, Beatrice, Nebraska: Sunday March 23 our church observed installation services for two newly elected deacons. Heretofore this office had been filled by one man and was a life time office. Now we have two, serving for five-year terms. Rev. and Mrs. Walter H. Dyck and family were in our midst on this Sunday. A summary of offices shows that 111 church members had 161 positions in our church—Mrs. John J. Wiebe, Corr.

—**Alberta Community Church, Portland, Oregon:** This year instead of inviting an evangelist for a series of meetings, a "Visitation Campaign" was conducted March 9-16. Every member was expected to go calling during the week. Most of the calls were made in the homes of those who had been visitors in our church. Our pastor, Rev. Clyde Dirks, plans to leave next week to conduct meetings in the Bethel Mennonite church at Mountain Lake, Minnesota, from March 30 to April 4. He expects to fly home in order to be present for the Easter services.—Mrs. Homer Welty, Corr.

—**The final number** of the 1946-47 **Bethel College Memorial Hall series** will be a lecture by Stuart Chase on Wednesday, April 9, at 8 o'clock in the evening. He is a foremost economist, who insists that America can keep its people employed by following a middle road between extensive government planning and control on the one side and a planless boom-and-bust economy on the other. He has written over fifteen outstanding, readable books in the last twenty years.

—**Note to correspondents:** The number of correspondents reporting is increasing. Thank you for the many good reports. One suggestion: Please write words out in full. Write "Kansas" and not "Ks.," "Mr. and Mrs." and not "Mr. & Mrs." This will help us to follow a consistent standard through the paper.

—**Ruth and Ernst Harder** have been taking care of 370 Mennonite refugees which were stranded in the Asuncion harbor during the recent revolution. The camp is at the government school and experiment farm outside of Asuncion. Ruth Harder writes, "We knew there would be very little equipment here, but not as little as there really is . . . . . We got some meat, cut it up with table knives and one butcher knife which was dull. I'm telling you that was a job to cut up a hind quarter of beef with table knives sharpened on rocks." (We are sorry that we cannot bring more news from the Harders in this issue because of limited space. We hope to bring a fuller account in the next issue.)

—**Dr. L. E. Penner of Beatrice, Nebraska,** passed away on the afternoon of March 25. He was a member of the First Church there and had served as doctor in the community for a great many years.

—**Boynton Mennonite Church, Hopedale, Illinois:** The Girl's Gospel Team of Bluffton College gave us a program on the evening of March 23. In addition to the quarter numbers, Elnore Rosenberger gave a talk on "Prayer, the Greatest Power in Life."

—**First Church, Bluffton, Ohio:** Rev. W. F. Unruh, former missionary to India and now pastor of the

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

THE MENNONITE

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West Zion Mennonite Church, Moundridge, presented a week of very inspirational pre-Easter messages March 9-16. The high school girls Sunday School Class filled one dozen school bags and sent them to our relief workers to be distributed to the unfortunate children of Europe.—Mrs. Laurence Burkhalter, Corr.

—**Menno Mennonite Church, Lind, Washington** Our congregation is happy to have the Lind Methodist minister, Rev. Hicks with us for a series of lenten services. We were blessed to have Rev. Haushauer with us again after an absence of five weeks. The Sunday School teachers of our church meet once a month to study the lessons.—Mrs. Henry J. Franz, Corr.

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The Mennonite

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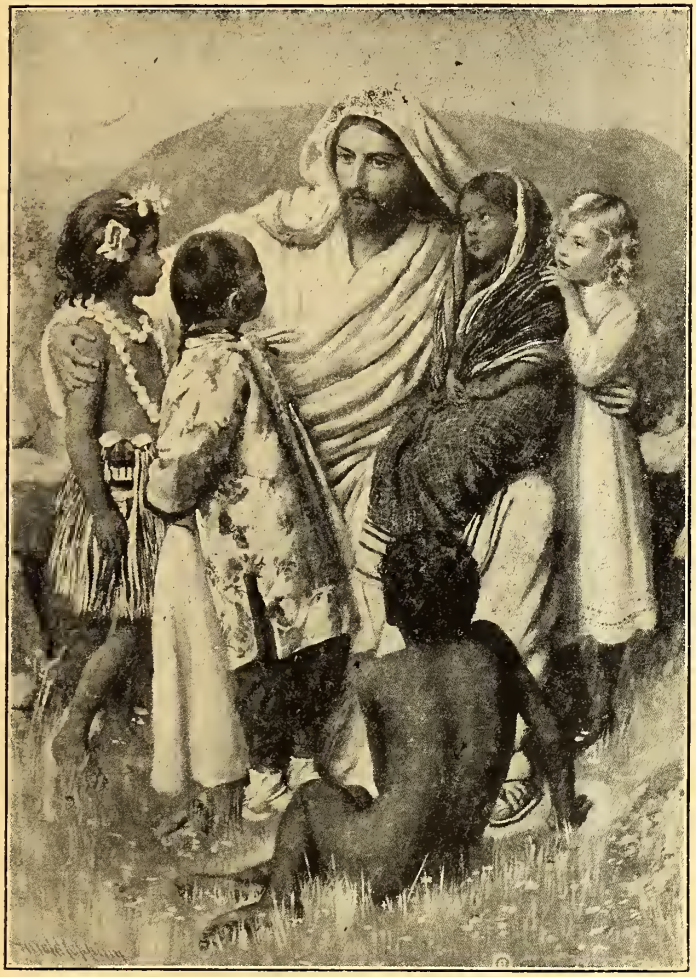

Despise Them Not

Cut, Courtesy, "Gospel Messenger"

How to help children achieve wholesome personalities is a major problem. Perhaps, no one has The answer, but the following points, made by a social worker at a children's center, are so suggestive of the things that Jesus said (Matthew 18) that they invite our attention.

A child needs to be loved if he is to learn to love. Essential to the security of any child is a period in which he is accepted just for what he is, dirty or clean, ugly or handsome, bright or dull. Without this security he will feel less like complying with the demands of adults and will be less able to do so. Jesus suggested that parents accept a child in His spirit, which is one of patience, understanding, and awareness of what the child can become, Matt. 18:5.

Parents can make a child resentful and rebellious by not giving him enough affection and by dominating and overprotecting him. A child who lacks affection is not satisfied and will therefore tend to be demanding rather than cooperative. The child who is dominated and overprotected recoils with anger at not being able to exercise his rightful initiative. Jesus made plain that adults can cause children to sin, that is, to exhibit negative, "naughty," "bad," behaviour, Matt. 18:6.

Failure to prize and esteem the child in his childishness, and domination and overprotection are factors which can make a child take such a negative attitude towards life that he will be a continuous heartache to his parents. It is "just too bad" for such adults, Jesus pointed out, Matt. 18:6b.

Since it is the parent's feelings which so largely determine those of the child, it is essential that parents achieve peace of mind if they are to keep from despising their children. Whenever a child "gets on the nerves" of a parent, then and there that parent is tempted to despise the child. Jesus admonished adults to see to it that they did not despise a child, Matt. 18:10.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

THE LOST STATE OF MAN is not too clearly recognized by the churches of our day. While there is more and more danger of blowing man and his civilization off the face of the earth, the churches go on with their programs much as usual. Paul Hutchinson, a Christian journalist who has traveled around the world studying the churches in all the lands, comes back to the United States with this indictment:

". . . I do not find within the churches even yet a galvanic perception of the nature and imminence of the crisis. I know that a lot of preachers have preached a lot of sermons on the atomic bomb — so many that I hear of some who fish for cheap laughter and applause by beginning their discourses, 'I am *not* going to speak on the atom bomb.' Where, however, are the churches which give the impression of living with awareness that they have no more than a few years, perhaps only a few months, left in which to press on a doomed society their offer of salvation?"

". . . men and brethren, the nations are rushing toward destruction, and the time is short! And I return from this journey compelled to say that the churches do not yet give the impression, at least to this observer, that they are *in deadly earnest* about their use of the time that remains."

Some say that the churches can do no more than they are doing. Maybe that is true, for if the churches are to be different, then we as individual Christians must also be different in this time of possible destruction. However, have we as individuals or churches reached our best? It seems more Christian to hope for more vital living on the part of both individual and church.

"WAR AND HUMAN NATURE," a ten-cent Public Affairs Pamphlet, presents to the non-resistant Christian thirty-one pages of material that is unlike a great deal of peace literature up-to-date. People have long thought that war is hell and that it ought to be eliminated. They have also known that it was connected with human nature. However, they have not known a great deal about that human nature. Consequently, they have not been able to do much about war. Today, man has a vast amount of new (or should we say more accurate and systematized) knowledge of human nature. Case history after case history, which doctors, social workers, counsellors, and others have collected, are at the basis of this new store of knowledge. It is still so new that it has not been applied to general problems as a whole. *War and Human Nature* is a pamphlet which seeks to apply this knowledge to the matter of war. Naturally this pamphlet can only assume to be a trickle of a beginning along this line, but its manner of approach makes it important. (It is largely based on the book, *Human Nature and Enduring Peace,* edited by Gardner Murphy, New York, Houghton, Mifflin, 1945.) May we here give a few quotes from it: "War and peace depend upon what people feel they must have, and the ways they feel they can best get what they want." "We shall be really safe from war only after we have a program which ensures an essential harmony within every individual." ". . . we should all like to see that our children have music lessons and similar advantages. But from the standpoint of those who want world peace, it is far more important that they have lots of love." The pamphlet, no. 125, may be had from Public Affairs Committee, Inc., 22 East 38th Street, New York 16, N. Y., for ten cents a copy.

RICH NATIONS, as well as hungry nations, may drive towards conquest and war. Poverty can make a people more aggressive and warlike when their ideals are those of comparative economic prosperity. However, people who expect little else than poverty may not be driven to belligerency by it. Up to now the people of India have been an example of this. It is what a people expects which largely determines whether or not they will be driven into war-making. A rich people can set out to acquire even more wealth and thereby be involved in quarrels which may lead to war. Today, the United States is a rich nation. However, there is something about the motivation of American industrial and commercial interests that is making them reach out

(Continued on page 7)

THE MENNONITE

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Ruth Ewert Harder Reports from Paraguay

(The following is a letter which Ruth Ewert Harder recently wrote to her parents, Rev. and Mrs. J. A. Ewert, Hillsboro, Kansas. We print it here because of its general interest and because it describes in a concrete way how M.C.C. workers tackle problems. The refugees referred to are Mennonite refugees from Germany which were recently brought on the **S. S. Volendam** to Paraguay for settlement there. The Paraguayan revolution interfered with the transportation of the refugees.)

We are now living in a refugee camp just outside of Asuncion. In our last letter we wrote about the revolution here in Paraguay. It still isn't over. At any rate, one shipload of people were stranded in the Asuncion harbor for several days and for each day that we kept the 370 people on the boat in the harbor we had to pay over seven hundred dollars so that was quite expensive. Last Thursday we had a meeting at the center to decide whether to take them off and place them here at the Government school and experiment farm or to leave them on board ship. We agreed that it would be cheaper to take them off even though it would mean more work for us. The next question was who would be put in charge to see that everything was set up and that all the people would get three meals a day. Ernst and I volunteered to take charge if we could have help the first day or two to get things organized. We knew there would be very little equipment here, but not as little as there really is. All that was given us was part of the ground here and two large dormitories each having two large rooms. So that means four rooms for all of these people.

The First Dinner and Supper

On Friday morning we got up at 4:30, had breakfast at 5 and then started off for the market to buy food for these people. We couldn't get meat for such a large group, so we had mandioka, gravy, lettuce and bananas, bread and coffee. We were given one large kettle and two small ones to cook our food. There is no kitchen available so we quickly had to set one up under the trees. Before all was said and done our dinner wasn't ready before 1:15. During the time that the men were fixing us our stoves and building fires, the women were scrubbing the dormitories. You should have seen these people as they came—everything strange and we strange as well. Viola D. and Emma Schlichting came out to help us. Urie Gingerich was the errand man since he drove the pickup truck. We have no dining room except a tangerine orchard, so the people just eat under the trees or on their beds! Since we had so few kettles we had to start our supper immediately after we had our dinner eaten. We got some meat, cut it up with table knives and one butcher knife which was dull. I'm telling you that was a job to cut up a hind quarter of beef with table knives sharpened on rocks. Then we also cooked noodles, so the main dish for supper was noodles with meat. Then we had bread, coffee and tangerines. Just as it was time to serve supper we received word that we should be back in Asuncion before 7 or we'd have to stay until morning. We had two women and some girls serve the supper and Ernst stayed while I went back to the city for the night. That was a day which really made us a bit tired, but it was an interesting one. After I got back I packed our suitcase and went to bed.

Use Sticks To Mix Food in Washtubs

Saturday morning I got up at 4:30 again. We went to market in Asuncion right after our early breakfast in order to buy some vegetables. We got some carrots and beans, so that meant soup. I had wanted to get cabbage, but that was not available. In the meantime Ernst and some boys had gone to market here in San Lorenzo which is the small town about a mile from here. We went over there then to get them and the food they had purchased. That was Saturday, so we had to get enough for Sunday also. Here we mix all of our food in large wash tubs which we used in Asuncion for our laundry. Our mixing bowls are galvanized pails which people have loaned us. But you should taste the good meals which we serve here. It is amazing what can be done with a little. Our mixing spoons are sticks which the boys made for us. All of our water has to be carried in buckets and two ten gallon cans which were loaned to us. We have a spring about two blocks from here which gives us good water. We have four boys who are our firemen and water boys, and those fellows really have to work. They start a fire at 4:30 in the morning and keep it going until 6:30 every day. Ernst and I each have a cot here in a little room. Our clothes we have suspended from the ceiling. As soon as enough boxes have been emptied we want to make us a little table.

Services with a Choir and Sunday School

Sunday was really the big day for us. We had Sunday School for all the children under fifteen. The older folks had church service under the trees. We even had a choir sing at the services. This choir was organized Saturday evening around 9 o'clock after evening devotions. In our children's Sunday School class we had ninety-five. Ella Berg brought her Flannelgraph board and told a Bible story. That was something new for the children, so they were very attentive. Then they sang. You should hear the children as well as the older folks sing. They have learned a lot of songs and many of them have note books with them in which they have copied some of their favorites. There are at least a half dozen guitars in the group so we always have music.

Beef and Gravy and "Plumemos"

I was talking about Sunday so I better continue. We had a real dinner—mandioka, nice pieces of cooked beef, gravy made with the meat juice, lettuce, bread, coffee, bananas. Sunday for supper we had "Obstsuppe" made with prunes, figs and pears and then prepared like we make "Plumemos." You should have seen the people eat that. Everyone thought it was wonderful. It is sorta fun to cook for these people in our outdoor kitchen.

Services Every Evening

These people here have services every evening—singing and someone preaching. Of course, there are always some who do not take part, but most of them do. I wish you could hear these people tell their stories. We just don't have enough time to listen to all of them, but they always come around while we work and want to talk to us. We scarcely have ten minutes a day for ourselves. We hope by and by to have things going so that we can at least take a nap at noon, but so far that doesn't seem to be on the program.

Asuncion Mennonites Visit

I forgot to mention that on Sunday we had invited all the Asuncion Mennonites over here for the service. Many of them stayed to visit with the people in the afternoon. Some of the business men brought candy for the children and were they ever happy about that.

A Big Rainstorm

Last night we had a big rain storm. We just finished with supper and our evening devotions when it started to thunder, lighten, and then just pour. At 8 the electricity went off, so there wasn't much left for the people to do but to go to bed or to sit in the dark. Many of them were scared—especially the women. With all the windows closed and so many people in one room you can imagine that there wasn't much sleeping done before the storm was over. Our poor kitchen suffered too. We took all of our kettles inside, but our stoves had to get wet. This morning our poor firemen got up at 4 o'clock already and tried to build a fire. They had to scoop up the wet ashes, find some dry "strauch" and try to start the fire. I looked out of the window once and saw the three of them lying on the ground—one by each stove or fire—and just blowing to try to get it to burn. When we got out there at 6 they said they had blown the fire for one hour, and half an hour it had burned.

Children Drink Black Coffee and Condensed Milk

Needless to say we could hardly have our breakfast ready at 7, but we were ready at 7:30. We had oatmeal, coffee and bread. You would just be amazed to see children beginning at the age of one and up drink black coffee and eat great big pieces of bread. We do have good bread, but our children at home could never eat that much. There are some nursing mothers here, so we give them and all children up to three years of age a cup of milk every afternoon at 3 o'clock. We figure if they get their oatmeal in the morning with a bit of sugar and milk and the milk in the afternoon that should suffice. Of course all the milk we use here is powdered or condensed. Cows milk is scarce all over this country. I think the people would feel as though they had seen a wonder if they would find a cow here that gives milk like ours do.

Paraguayan Markets

I should tell you about the markets here. Of course, I wouldn't trade our method of shopping for this one. Early in the morning the Paraguayan women gather their vegetables, chickens or what have you and start to market on their donkeys. When they get to the market each one spreads his belongings on the ground. They even bring their cows to market to milk them and sell fresh milk. Of course, there you buy it by the cupfuls. I think some people just come to the market in the morning to eat their breakfast! The poor donkeys have to stand with their front feet tied together and wait for the old ladies to ride them back home. The little babies have to come along to market too, but they really aren't in the mother's way. She either puts it on her back or lays it on the ground. By 8 or 8:30 they have most of their goods sold and they can then stay at home the rest of the day and sleep. Quite convenient for them.

Song Festival

Just now they are having a song festival outside. The ladies are playing their guitars and all the people are sitting on the lawn and singing. It sounds nice. Some of the old songs which you know from the *Perle* and *Liederperle* they sing. Just now they are singing "Und wenn der Kampf vorueber, werden wir gekroent"—like you taught it to us.

Open School

Since we don't know how long we will be here we are going to start school for all the children under fifteen. There are a few teachers in the group but as yet we don't have writing material or any books.

Laundry in Cold Water

You should see them do their laundry in cold water and spread it all over the grass and trees—it is really quite a sight. Soap is very scarce here so they have to come and ask us for a piece when they want to do their laundry. Since I don't have time to go home to do our laundry I asked Viola and Emma to do it for us this time.

Sickness

We have all sorts of people here, among whom are also some sick ones. Some women have been beaten badly and have very weak nerves. It is really a pity to see them suffer. They should be in a hospital, but such we have not here, so we put them into our sick room. Today a lady also told me that her little boy had the measles and she could hardly keep him in bed. Some of the children get rash from the weeds, others get mosquito bites and scratch them until they bleed and

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ECHO VERLAG

Echo Verlag is the title of a new publishing association, sponsored by the one-time students of the former Chortitz Russian Central Schule, and whose purpose it is to preserve through print some of the stirring experiences of the Mennonites in their Russian homeland by those who know these experiences first hand.

Three phamplets have already appeared: Die Tereker Ansiedlung, C. P. Toews; Die Ehemalige Schueler der Cortitzer Central Schule; and the third just off the press, Die Flucht ueber den Amur, A. Loewen and A. Friesen.

These booklets can be secured from Echo Verlag, Rosthern, Canada. This is a worthy project and should have the support of all Mennonites who are concerned about the preservation of the trials and experiences of one of the most stirring periods in all Mennonite history.—C. Henry Smith

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	Total services rendered in view of gifts to be received from our constituent churches, as per budget presented to the Council of Boards meeting in Newton, February 12, 1947.		$6,295.57

A gift "FOR PUBLICATIONS" is a gift for EVERY Conference function.

what have you. We still haven't gotten our medicine here for the camp so it is a bit difficult.

We have no idea how long we will be living here, but until political conditions are so that they can move on to the Chaco, we will have to stay here with them. They all hope it will be only a few days, but we will be happy if it won't be longer than a few weeks. Our pantry has mostly rice, noodles and macaroni, and that does get a bit tiresome. Besides the big boys here should be working instead of loafing all day. This is a good place for them to get the wrong impression of Paraguay because when they get into the colonies they will really have to work.

People Tell Sad Stories

I wish you could hear some of these people's stories. Just today a lady told me how she is separated from her husband and two oldest sons. One of them is in a prison camp in Italy and the other one she doesn't know. Her husband was a prisoner in Berlin for a long time, so she too fled with her family of five children who were still at home with her to Berlin in the hopes that she would somehow find him there. In the meantime he too was looking for his family after he was released. Not being able to find them he volunteered to go back to Russia to look for his family. Now the woman with five of the children is here and her husband is looking for them in Russia and Siberia. She is very downhearted and thinks about it whenever she isn't busy with something else and then too. Then there is a young man here whose wife and two small children were taken from him in Germany and sent back to Siberia or died somewhere on the way. He too was in the service and as he was about to be united with his family they were taken away and he had to flee for his life. His parents and brothers and sisters were taken in Russia and so here he is without relatives. Nearly every afternoon he comes and shows me pictures of his wife, children, brothers and sisters. He says it is so discouraging to think of starting to farm here all alone, but he wouldn't mind if he knew where his family was. He said he would be willing to swim across the ocean if he would get word that they were still alive . . . Then there is a girl here who escaped out of Russia with her grandparents. Her parents and brothers and sisters all stayed behind while she fled with the grandparents. They were old and didn't want to go alone, so she volunteered to flee with them. To hear these people talk about how they were starved and how their bodies puffed up because there was nothing to eat or how they ate grass and worms or even bugs if they could find them just nearly takes one's appetite away. One of the ladies said if all their histories would be written down she didn't know if she even wanted to read it because of its gruesomeness. The young girls working in the kitchen tell of how they ran miles and miles while the police was after them and how they hid in ditches and in people's barns during the night. One of the girls told of how her sisters hid in a hay stack. . . . We just can't even imagine the fear they must have had all the time.

I could write pages of what people tell us, but I better not.

You should see my table on which I am writing. I am sitting on Ernst's cot and using the suitcase for the table. It isn't very comfortable, but there isn't a chair in the building anywhere. We made a table in the pantry which Ernst also uses for his office. Our bathtub is a pitcher of water or for special occasions a pail of water.

Tomorrow my kitchen force changes so I'll have to break in a new staff of twelve in all. That means I'll have to be out there most of the day. We have decided to rotate workers every three days so that more of them get a chance to work.

This letter isn't very logical, but neither is this normal life so you'll have to pardon it. Maybe by next week things will have changed and we'll be able to have a bit more time to write letters.

BISHOP TOEWS—AN APPRECIATION

As a representative of the British and Foreign Bible Society for many years in Manitoba and Saskatchewan, may I offer on my own behalf and that of the Bible Society, a tribute of affection and high regard to the life and work of the late Rev. David Toews of Rosthern, Saskatchewan, for thirty-four years Bishop of the Mennonite Church, and whom I have known intimately for thirty-one years.

Through the kindness and influence of this great leader, I have been welcomed on behalf of the Bible Society in many Mennonite Churches and Conferences, both Provincial and General. I saw much of Bishop Toews during the immigration and settlement of the 20,000 Mennonites from Russia in 1923-1930, and realized somewhat of his magnanimous spirit in the tremendous task which was his as Chairman of The Mennonite Colonization Board.

He now "rests from his labors" but Mennonite Churches, Schools, and Academies, Girl's Homes, and Old Peoples' Homes, in various centres, are among the "works" that follow him. Thousands, also, of devoted Christians, interested in the distribution of the Holy Scriptures, and in the proclamation of the Gospel, at home and abroad, whom it is my privilege to know, live today to carry on the programme of their Master, Christ, inspired by their revered and lamented leader, Bishop Toews.

His soul we leave in God's keeping, and his work in God's hands. His former co-laborers, his successors in office, and the sorely bereaved families we earnestly commend to "The God of all Grace and Comfort."

Personally, I shall ever hold Bishop Toews in affectionate remembrance.

(Signed) Rev. J. B. Taylor

District Secretary Emeritus in North Saskatchewan.

MENNONITE REFUGEE NOTES

William T. Snyder and C. J. Rempel have been in Mexico for the past number of weeks as representatives of the Mennonite Central Committee, to investigate possibilities of refugee settlement in that country. After having had several interviews with government officials in Mexico City, as well as visiting the Mennonite colonies in Chihuahua and Durango, they have returned to report their findings and recommendations.

RELIEF

Child Feeding Unit at Krefeld

A new child feeding project is to begin about April 1 at Krefeld, in the British Zone of Germany. About 7,000 undernourished children between the ages of 3 and 6 years will be given supplementary food. Peter Bartel and Katherine Derksen are there now making the final arrangements, and Peter Epp is to join them soon.

New Builders' Unit in Belgium

Plans are taking definite shape for an MCC reconstruction unit in Belgium. Other builders units in Holland and France have been filling a great need as they work in rebuilding homes that have been damaged. The new unit in Belgium will be located at Bullange.

CPS

CPS Program Nears Termination

All of the men who are now in Mennonite CPS camps have had their final physical examinations, and in some cases the discharge papers have been received. The discharges are all to be effective as of March 29.

The total number of men being released from Mennonite camps is 142. Of these six are in Puerto Rico, twelve are in Camp Bernard, Gulfport, Mississippi, twenty-six are under detached service to MCC Headquarters and Material Aid program, and the remaining ninety-eight are in Camp No. 52, Powellsville, Maryland. This camp will automatically close after the men leave.

College and Seminary News

FREEMAN JUNIOR COLLEGE

The play to be given by the College Department is Thornton Wilder's Pulitzer Prize play, "Our Town." A new Westinghouse refrigerator was received for the Foods Room. Some new typewriters were finally secured for the typing classes. Miss Ratzlaff led chapel exercises on Monday. On Wednesday Rev. G. S. Warkentin of the Silver Lake, M. B. church spoke. Miss Ewert had charge of the Sunday School Review at the Salem South Church Sunday. The religious film "Found Wanting" was shown at the Christian Youth Volunteer program on Monday. Members of the Public Speech class have been busy judging rural school declamatory contests this spring. Rev. Arthur Ortman and Mr. and Mrs. A. M. Fast from Warroad Minnesota were campus visitors this week. Elmer Ediger was on the campus Thursday and Friday to familiarize students with the various projects of the Voluntary Service Program of the Young Peoples Union and the Mennonite Central Committee. The faculty and faculty wives met for an evening of social fellowship and relaxation on Friday. O'Ray Graber will be the Freeman representative in the group of Mennonite students who will take part in the student exchange project this summer. Music Day will again be observed on Easter Monday. A full day of sacred music has been planned.

BLUFFTON COLLEGE

The semi-annual meeting of the Board of Trustees of the College will be held Monday, April 7. The Manchester College Chorus is to give a program in Bluffton on the evening of April 7. Dr. D. Elton Trueblood, Professor of Philosophy at Earlham College, will give a Vesper address April 20. His subject is "A New Pattern of Living." Dr. Trueblood is author of *The Predicament of Modern Man* and *Foundations for Reconstruction*. The Gospel Teams will be in the churches of Northern Indiana on April 13. Rev. Harry Yoder spoke in the Silver Street and Middlebury, Indiana churches on the week end of March 30. He carried on solicitation work in those church areas on the following days. During the week of March 23 solicitation work was carried on in the Topeka, Indiana, community. Dr. and Mrs. Ramseyer expect to attend a meeting of alumni and former students of Bluffton College now living in Illinois, in the Jefferson Hotel in Peoria, Illinois, on April 12.

BETHEL COLLEGE

The College choir, which has made numerous appearances in the surrounding churches, opened the special Holy Week services of the community on Palm Sunday afternoon with the annual rendition, under the direction of Professor Hohmann, of "The Seven Last Words of Christ," by Dubois. Soloists were Alma Nolan Sapp, soprano; Edwin Brimmer, tenor; Harold Olmstead, bass—all of Wichita—with Meribeth Nachtigal as piano accompanist and Dr. Fast as narrator. College students and faculty, as part of the local congregation, took part in the three evening services arranged by the pastor, and which closed with the communion service on Wednesday evening. Good Friday services will be held in the chapel at 10 A. M. Easter vacation for the student body begins April 2. During this time the Men's Octet, which has been scheduled for numerous engagements this spring, will visit a number of Oklahoma churches.

MENNONITE SEMINARY

During the last week before Easter vacation,. Rev. Harper Will of the First Church of the Brethren, Chicago, led the chapel services in a series of Easter talks. The subject matter of the talks was based on Jesus' last week, passion, and resurrection. Harper Will was thinking particularly of the meaning of these closing events in Jesus life as they applied to a group of future ministers. His analysis and applications deepened the vision of a minister's field of service as well as the rich meaning of the Passion week.

Easter Sunday the Seminary had a special vesper service consisting of music commemorating the risen Lord. Lawrence Burkhalter of Bluffton College assisted in the program with his violin as did the Seminary choir and soloists from the Seminary.

David and La Veta Habegger spent Easter vacation in Kansas. Walter and Wanda Ediger visited friends in Detroit. Burt and Lila Russel spent several days in New York.

From the editor's point - of - view:

(Continued from page 2)

into all the world for more trade and more profits. In our case we seem to be dangerous to other nations, not because we are poor but because we are rich and desire to become richer. The whole matter raises the question as to what are the motives of American industry and the people as a whole. Can we with our present motives and pattern of behaviour win the masses of the earth as our friends, or are we on the road that alienates?

Idle words! Is that the proper designation for some of our comments upon facts which are absolutely obvious to all concerned? Or do they serve a certain purpose? Perhaps, even though they do not add to our thinking, they do something for our feelings. May they not be an attempt of getting into right and pleasant relationships with others? May not their superficiality be an indication of feelings of hurt and loneliness in the past, feelings which have bewildered? The person who feels very secure emotionally does not seem to be driven to say a lot that doesn't make sense. He is calm. His mind is concentrated on the essential. It can be, for he has few emotional warpings that compel him to make statements about the obvious or the unimportant. Idle words! They come out of the heart more than out of the head. They are often a clear indication that someone needs a lot of kindness, so that he can learn to feel secure and confident and thus be enabled to use words for gaining and sharing vital experience.

Helen Nickel Reports on First Months at Jagdeeshpur

It is not difficult to report what I have been doing during my first six months in Jagdeeshpur. It has been a period of adjustment and preparation for tasks that are quite new to me. Since I arrived here on May 20 the few remaining days of that month were spent mostly in perspiring and trying to get servants and things together enough to do my own housekeeping. Early in June I could make a long trip in the Jeep with Mr. Ratzlaff to see some of this large area where we have so many church groups. I made contacts with the few women workers who are employed to help in the evangelistic work and even read through the Oriya primer with the help of a teacher. The heat was very oppressive but at last late in the month the rains broke. Not until then did the missionaries get together at the station. . . At station meetings we could talk over plans and problems better and I found that there was a great task in supervising the teachers of the thirteen daily classes which we would be conducting for five weeks of the annual Bible Course. This year the rains were so insistent that there were some days when one could scarcely venture out of the house, but attendance at Bible Course, in classes in Exodus and John, were on the whole quite satisfactory.

The bad roads have been the greatest delaying factor in getting to see the thirteen rural schools. In September I made a number of futile attempts to reach certain schools by ox tanga. One evening we got stuck in a mud hole so thoroughly that it took hours of effort to get the animals out and it was impossible to go on the remaining six miles to our destination. Instead we spent the night on the veranda of a District Council (Government) school. To date I have not yet seen our own Koksa school in the Bethany church circuit. But the six schools that I have been able to reach hold much promise and all show great need for improvement. The equipment in every one of them is quite meager and too often the teacher is not trained for his or her work and naturally great weakness shows up. In a number of places, though, the interest of the children is refreshing. This seems to be true of the newest groups like those at Gidhli and Aukuri. The jeep will help solve many a conveyance problem, but it is calling for plenty of patience to get actually to use it. The men missionaries who have licenses to operate motors have their own work and interests, so I decided to get a fine young Indian helper trained to be a reliable driver. He has spent a month in Champa where Mr. Waltner has another boy under training, too. Soon he will come back here and then he should be able to take care of the jeep and go with me on these frequent trips. Unfortunately on Saturday Mr. Ratzlaff had bad luck! He brought a group of teachers, who had come here to attend an institute of a day-and-a-half, to Saraipali and Basna from where they could reach their homes on foot for Sunday. On his return trip, with only Mary Ann with him, it got dark and he rammed on to a stump and ruined the steering apparatus so that the jeep will now have to be towed to Raipur, ninty miles from here, for extensive repairs. In the meanwhile the beautiful short days slip by and we are forced to go at an ox cart rate to do any supervising work in the district.

Yesterday Elenore Schmidt who is here very temporarily went with me to the village of Aukuri where the Christian group was baptized about two months ago. They welcomed us with great eagerness, and I was happily surprized to find more than thirty school children lined up to sing for us. This school is not in any budget, has no equipment, and as yet not under the control of the Primary School Board. So I was most agreeably encouraged to find such spontaneous work. The present teacher had a long time in war service as a motor driver and it did me good to see him doing this kind of work with the help of his wife, rather than loaf and "gripe" as a number of local fellows are doing.

Now a word about the spelling of JAGDEESHPUR. We are rather careless in spelling this name. It should not be spelled in three different ways. Deori-Phuljhar Raj has also lost all significance if it ever had any for our American friends. Those two villages used to sort of mark the boundaries of the Mission area but now we have extended for beyond, and we should refer to Basna and Phuljhar much less seldom and get the folks at home acquainted with the fact that JAGDEESPHUR, now a post office, is the name of the Mission station and Christian community. and all work emanates from this center. Thanks.

I am happy in Jagdeeshpur, challenged greatly by the great need on every hand. As yet I feel that I have not been able to work to full capacity due to some of the conditions I have described, but I do trust that with patience and prayer I can get into my stride. I am also much concerned that we get more helpers from America and from among the widening circle of Christian young people here in India. For God's marvellous protection during these uncertain days in this land, we cannot praise Him enough. —Very sincerely, Helen E. Nickel, Jagdeeshpur, via Raipur, C. P., India, November 26, 1946.

Three blind men being brought to Mennonite mission hospital in India.

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Five Voluntary Service Projects This Summer

Voluntary Service Units will be sponsored by the General Conference in five places this summer. These places are Chicago, Illinois; Busby, Montana; Rosthern, Saskatchewan; the Illinois-Indiana churches, and the Oklahoma-Kansas churches. In these different areas projects are being undertaken under the Home and Foreign Mission Boards, the Board of Education, and the Mennonite Youth Farm of Rosthern, Saskatchewan.

Young people interested in giving approximately two months of their summer to Christian service for the church have an opportunity of a variety of fields and a variety of types of service. Not only one type of skill is needed. Rather many types of skills are needed for this summer's work. Those who will teach in Daily Vacation Bible School, recreation leaders, carpenters, painters, musicians, speakers, those who will do house work. Many skills are needed in Voluntary Service units.

Four types of service units are to be offered this summer. In Montana there will be work with the Cheyenne Indians at the mission station with Rev. Alfred Habegger and Rev. Malcolm Wenger. In Chicago, there will be work with city children under Rev. Arnold Regier and Rev. John Neufeld. In the Indiana-Illinois and Kansas-Oklahoma churches there will be two youth teams. This is a new plan for young people to participate actively in church activity. An article appearing on another page describes this plan. In Saskatchewan there will be work at the Mennonite Youth Farm and in teaching Bible school.

The rich experiences of serving others, of the fellowship of a unit of enthusiastic young people together, and of working in new places with new people is the opportunity for young people who are desiring to make Christian service a real thing in their lives.

In these pages the full plans for the summer are presented for the General Conference program. In a later issue, the plans for Voluntary Service of the Mennonite Central Committee will be presented.

SERVICE UNITS FOR 1947

What Propects are There This Summer?

1. Daily Vacation Bible School. Chicago, Illinois. Time: Seven weeks beginning June 30. Rockwell Street Mission, Mennonite Gospel Mission, Mennonite Biblical Seminary are locations for this summer's schools.

2 Bible School and improvement of Mission Property. Lame Deer, Montana at the Montana Indiana Reservation. Time: Nine weeks beginning June 14.

3. Youth Service Teams. Indiana-Illinois and Oklahoma-Kansas areas. Time: Six weeks beginning July 5.

4. Summer Bible School and Building and Improvement on Mennonite Youth Farm. Rosthern, Saskatchewan. Time: Eight weeks beginning June 14.

5. Mennonite Central Committee service projects. These have not been announced as yet. Watch these pages for an announcement to appear soon.

Who May Apply?

Sincere Christian young men and women who are high school graduates or are above eighteen years of age. There are no educational requirements. Varying talents are needed. Good workers with the hammer and saw, those who like to do physical work, good Bible school teachers, good workers in the church. All kinds of talents are needed in the Lord's service.

What About Expenses?

All workers will receive an allowance of twenty dollars per month. Perhaps the local church or other local group who would be interested would aid in providing for the travel expenses. If this is not possible, the allowance can be used toward the paying of expenses.

Where Can I Apply?

Write: General Conference Voluntary Service
722 N. Main Street
Newton, Kansas

Mennonite Youth Teams Will Visit Churches

by Elmer Ediger

"Repeatedly people have said that the 'traveling youth team' visit was the best thing that ever happened to this church."

This remark is typical of that another denomination's leaders have been saying since such teams visited their churches for a week last summer. This summer for the first time such a youth service will be available to a few of our churches in the Indiana-Illinois and Kansas-Oklahoma area. Last year one volunteer worker toured a circuit of our California churches giving special emphasis to music. Some of those churches have again requested such service for this summer. The Mennonite Youth Team idea is a further development of this same service.

A Team of Young People — At Your Service

A team consists of three or four young people with a team leader, an older young person. Generally team members will be from eighteen to twenty-five years of age. The purpose of the team will be to share their talents, energies, love and prayers with the local church and pastor to strengthen and revitalize their own program. The workers will be "enthusaistic Christians" working with the local people through meetings, study groups, home visits, social and recreational gatherings, and actual work and service that the pastor and church leaders have wanted done.

What Is the Team Prepared To Do?

These young men and women enlist for a period of six weeks. The first week will be spent in a training conference to be held in Chicago. Here they will be assigned to either of the two teams to go out in order to make for greatest strength, so that each, for example, may have one strong music leader. The team members will receive help in planning various informative, interesting programs, in conducting study classes or discussions, in helping local youth to do some possible young people's activity, in story telling and handwork for children, and in helping to direct recreational evenings, and even how to help conduct an overnight or one-day retreat for the local church.

In the local church and perhaps in a nearby community there are things waiting to be done—young people visits to shut-ins, cleaning up or painting a room or some part of the church, repainting primary class chairs, helping the pastor or some local leader re-work the library or repair hymnals, assisting in evangelistic visitation.

The team is not coming to do things *for* the local people but *with* them—whether it be programs, fellowship, or some work. Nor will each team be able to do all that is wanted. Together a worthy program can be worked out.

The Local Church Must Prepare, Too

Those churches who want such a team and are scheduled will want to prepare for this special week or activities (or it can be a three-day period). Before the team comes someone from the outside will likely meet with the minister and perhaps other leaders to make the plans. The congregation will want to know what a Mennonite Youth Team is. Some information about the church as to size their particular desires, etc., will be given the team members while they are gathered for the first week of training and planning. The Sunday before the coming there should be united prayers that God may use this experience to His glory.

When the team arrives, probably on Saturday, a church leader or pastor will meet the members of the team and work out final schedules for the week. Sunday some of the team might be asked to teach Sunday school. The morning service may be turned over to them. Sunday afternoon the young people may gather with the team at some home for a sing and to get acquainted. Sunday evening may be a regular young people's or church program worked out together.

During the week days the forenoons will be needed for team members to prepare themselves. In the afternoon, they will help in the visiting of shut-ins and physical work like repainting. Evening meetings will vary —perhaps several open meetings for the entire church, others for special groups such as the young people, women's missionary group, or Sunday school teachers. The last evening may be a special inspirational meeting.

If your church would be interested in such a team, write to Bertha Fast, Mountain Lake, Minnesota.

Unit at the Youth Farm, Saskatchewan

by Henry Friesen

1. *Daily Vacation Bible School.* DVBS is taught in our Canadian Provinces. Any young Christian man or woman may participate in helping to bring the gospel to the children. This is indeed a very important phase of Christian work. It determines to a large extent the future of our children.

2. *On the Mennonite Youth Society Farm* at Rosthern, Saskatchewan, we have three main aims for the coming summer.

a. Repairing the grounds around the Invalid Home and Children's Home. This work has been entirely neglected since we purchased the farm in 1943. Most of our efforts went towards the paying of the twenty thousand dollars for which the farm was bought from the

Dominion Government. We plan to sow lawns, trim the shrubbery, dig and cultivate around the trees, plant more trees, and on the whole bring the campus into a better condition.

b. A large new addition (34' x 62') has been built on to the Invalid Home. Also the Childrens' Home is about completed. We plan to complete the Childrens' Home this summer and lead the water and sewer systems to and from these places.

c. We do not have any intentions of building for the summer, except as already mentioned to finish the Children's Home, and in addition to this we are planning on enlarging one of our implement sheds. This shed has been used as an auditorium on our retreats and is getting too small. Since more people come year by year, we need more space.

Some of the other buildings need repairing and this is also expected to be done to a certain extent this summer. We are looking to the Lord to add His blessing upon this work we have in mind and we ask for your prayers, that the Lord might have His will in all that is done.

Serve at the Montana Indian Mission

The Indian Mission field is located in Southeastern Montana on the Tongue River Indian Reservation. The work is among the Northern Cheyenne Indians. Volunteers needed there for this summer will be in charge of daily vacation Bible school and will do much needed painting and repair work on mission property.

Vacation Bible School

The daily vacation Bible school workers will teach in the morning. In the afternoon there will be time for studying, camp visiting and assisting in the necessary work about the mission such as cooking and cleaning. The school will consist of many Indian children, some mixed bloods and some white children. There will be beginners up to higher grades, ages five to fourteen. There may be some older than this age. Each school is to last two weeks.

Repair Work

At the Busby and Birney stations there is need for quite a bit of repair work to be done. Also, there is need for the painting of buildings. The workers who volunteer to do this could also assist in the Sunday school and church services.

While at the mission, the volunteers will have the opportunity to learn about Indian life, their customs and ways of doing things, the problems the missionary faces in ministering to them. And, they will have the opportunity to learn to know the Indians personally and to appreciate and love them. Preaching the Gospel to a people with a different background has its own unique problems. This is an opportunity to learn about them first hand.

Summer Bible School Unit in Chicago

Last year the first group of workers to serve in a General Conference Voluntary Service Unit were at the Chicago Mission under the direction of Rev. John P. Neufeld. This summer the second unit is to work in Chicago. They will teach daily vacation Bible school as they did last summer.

The group will work under Rev. Arnold Regier. They will teach daily vacation Bible school at the General Conference Mission church on Rockwell Street, at the Central Conference Mission Church on Carpenter Street, and at the First Mennonite Church. Plans have not been completed, but there is a possibility that a school will also be held at the Mennonite Seminary.

The program will consist of teaching in the Bible School in the morning. Recreational work with the children will take place in the afternoon. There will also be opportunity to learn more about city life and to observe the culture of the city, its religious, social and economic life.

Last year the program consisted of the Bible school, recreation work, picnics, excursions on the lake, and visits to the sights of the city.

Those desiring to get a better insight into children's life in the city, the unique problems of teaching city children who are not as reserved as children in rural churches are, bringing the Bible stories to children, seeing and entering into city life, this is a unique and worthy opportunity.

Use 'Em!

A teacher who was much kinder at heart than his rough exterior would lead one to think used to growl at his students, "If you have a head, use it!"

Now students turn that around, and growl to themselves, "If we have a Publication Board, let's use 'em."

And they DO—thank God.

A graduate student needed a list of laymen who could be of help to him in his work at the seminary in gathering information. He called up the Publication Office of the General Conference—could they furnish a list of laymen?

Well, yes and no. We hadn't exactly made up a list of laymen, but we do firmly believe that "To them that Love the Lord, all things work together for good!" And so we offered him the list of Sunday School Superintendents and treasurers, than whom there ARE no finer laymen—and the problem was

solved—in one hour, thanks to the new listing facilities of that Board.

That's right, young folks—you have Conference Boards. Use 'em.

Life of a Nurse in Honan Province, China

By Verna M. Zimmerman, R. N.

The sun seemed unable to penetrate the thick grey sky in a bleak, April morning as the dilapidated steam engine of the Peiping-Hankow Railroad slowly pulled in the first passenger train in nine years into the bombed out railroad station of Chengchow. Clouds of dust and sand whipped through the remaining pillars of the old railroad station. Here and there people were still huddled under their scant bedding having used the platform for their inn. The masses of people pulled their unattractive drab colored padded garments closer to their bodies in an effort to keep warm, at the same time trying to protect their eyes from the sharp sting of the wind and sand. There appeared sort of a perpetual grin on the faces of those people who had suffered a great deal from war, famine and foreign occupation in the past nine years. They exhibited a certain stolidity that has enabled them to endure hardship and maintain their identity and absorb their conquerers rather than be annihilated by them. The buildings with their grey bricks and grey tiled roof blended with the dull monotony of that bleak, April morning.

This was Honan, the place we planned to spend the next few years of our stay in China. Names in China always seem to portray a meaning. Honan means south of the river, referring to the Hwang Ho or Yellow River in English, Ho meaning river and nan south. The Hwang Ho is also known as China's Sorrow because of its tendency to overflow its banks and flood the surrounding areas. The Yellow River is so called because of its color. It carries a tremendous amount of silt, which is picked up as it follows its course through the loess areas of the North China Plain. The silt carried by the river is deposited in the river bed thus necessitating the building of dikes to prevent overflowing of its banks. Through the past centuries the river has overflown its banks many times causing a great deal of loss of life and property. The dikes were blown up to prevent the advance of the Japanese. This resulted in the devastation of a large area causing many people to be homeless. The dikes are being rebuilt by UNRRA in order to redirect the river in the old channel, thus preventing further flooding of these areas. It is in this area where a great deal of relief and rehabilitation is needed and where MCC personnel are engaged in the tractor project under CNRRA direction, also the organization and direction of small industries.

Chengchow

Chengchow is a junction of the railroads running north and south and east and west. For this reason the city was subjected to more bombing raids than some of the adjoining towns. Quite a large area of the city was demolished and nothing but a few pillars were left of the old railroad depot. Most of the schools and refugees returning from the west to their former homes passed through this town. Only about one-third of the city's population had so far returned. All along the main streets shops were in a state of repair. The first MCC headquarters in China were set up in the Free Methodist Mission Compound in Chengchow.

Vera Yoder and I arrived simultaneously from Calcutta and after a week's orientation were assigned to the Hua Mei Hospital under the management of the Friends' Ambulance Unit for a three month's period of medical orientation in China. Our term of service served a mutual purpose in that they had insufficient nursing personnel and we were eager for the experience. Vera was assigned to the theater for a period of three weeks after which she went to Changte, a hundred miles north of Chengchow where she was placed in charge of the nursing service at the Kwang Sheng Hospital, which was under the management of the FAU. I was assigned to the Out Patient Department of the Hua Mei Hospital.

Hospital Pioneering

The Friends' Ambulance Unit entered Chengchow before the evacuation of the Japanese and entered the mission compounds immediately after the Japanese evacuated and thus prevented the occupation and distruction of the property by the Chinese soldiers which so often occurred in many places. Their project was to reopen the mission hospitals in this area as soon as possible. Most of the hospitals were closed and those which were operating were running on very low standards. In the program of hospital rehabilitation the FAU set up carpenter shops and medical mechanics who made much of the equipment that was needed in the hospital. It was rather fascinating to observe how resourceful the medical mechanics were in improvising and making basins and pans out of an old crashed airplane. The hospital had very little equipment but as the hospital was being rehabilitated one by one the metal beds returned and eventually enough were gathered to furnish two large hospital wards. The Chinese Christians had taken what equipment they could and placed it in their homes to keep it from the Japanese.

This was the place I was going to spend my first four months in China. One of the first things a foreigner does upon entering China is to take on a Chinese name. The Chinese language contains only about one hundred surnames and so one must make one's choice from this list usually choosing that which sounds the most nearly like their own. In the hospital I responded to the name of Meng Hu shih (Hu shih meaning nurse.)

The Chinese Nurses

The Chinese nurses are much like their American sisters and some of them have even adopted their modern hair do's. I should like to introduce you to two of the girls working in the Out Patient Department. Ma Hu shih is a very fair girl with long black braids around her head. She seemed to have a distaste for the unpleasant tasks in nursing, but she came from a home of refinement and this probably accounted for it. She seemed to manifest a partiality for the Chinese doctor in the clinic and some of us sensed a romance in the offing. Several months later Dr. P'an offically invited me to his engagement feast. The whole affair was done in good Chinese fashion, and he did not propose to his fiancee directly. The Superintendent of Nurses served as the mediator and go between. Ma Hu shih had a deep religious experience and her fiance was baptized three week previous to their engagement. Miss Chu, the student nurse in the O. P. D., was of a slightly different calibre. She was quick and clever and had a weakness for bright colors and make up. Her nursing career came to a rather abrupt end when a young army officer from Shanghai decided he wanted her for his t'ai t'ai (wife).

Teaching and Not Knowing Chinese

Last of all I should like to introduce you to my bandaging class. Teaching in a school of nursing I figured would be one of the last duties of a relief worker. When confronted with the question one could hardly refuse as there appeared no one else to do it. But the question was how to do it especially without the aid of a textbook and with the teacher and students each having knowledge of only several dozen words of each other's language. The problem seemed to solve itself. Just at this time a missionary nurse came through and had in her possession a textbook containing all the needed materials. Pictures of all the bandages were made and a course of lectures to go with them. Just as the lectures were completed, a Chinese lady, who spoke very good English, came into O. P. D. for treatment. She saw the notes and the course of conversation it was discovered that she was professor of Pediatrics in the Medical School connected with Nanking University. She offered to translate all the lectures as a token of appreciation of what the foreigners were trying to do for China. Each student was given a copy of the lectures and told by an interpreter to study them and that they would be given a test at the end of the course. The course it self was given mostly by the sign language as the spoken language was not sufficient to convey the ideas that needed to be given. Six girls with a great deal of energy seem to be produce quite a few laughs and giggles as they practice their bandages on each other just as any student nurse does in our own land. They are always eager to learn English and like to exhibit what they have learned. A common expression as they had completed their bandages was "Meng Hu shih look here!" The girls all were Christians. Three of them had become Christians while they were attending a refugee school which was under Christian influence. Nursing in China is greatly influenced by Christianity. The non-Christians finds it difficult to give unselfish service and do the menial tasks that the nursing profession demands. It is the Christian philosophy that helps tham to overcome of the old prejudices.

The Chinese students wear their hair short as this is a goverment requirement for the sake of cleaniness. The girls have varied temperaments and their ability and social background varies the same as that of students in other parts of the world. They have their pet peeves and squabbles and friends and enemies the same as all the rest of us do..

Working with the Cinese nurses has been a rather small but worthwhile and stimulating piece of work, which has been done in the name of Christ. Our Chinese friends need your prayers as they adjust to the post war world.

LETTER FROM GERALD STUCKY RELATIVE TO ORDINATION OF MELVA LEHMAN

(The following letter was sent by Gerald Stucky of the Mennonite Mission in Colombia, South America, to Rev. Howard G. Nyce, Secretary of the Foreign Mission Board, to be read at the ordination of Miss Lehman, which took place March 16 in Berne, Indiana.)

How grateful we are here in the Colombian mission field to hear that another worker is answering the call of the Lord's "Go ye into all the world and preach the gospel." And how much greater joy there must be in heaven! Truly the fields are white unto harvest. The harvest, however, isn't the "wheat field" type of harvest where one man and a machine can reap hundreds of bushels in a short time. We find it to be rather the cotton field type—where men rather than machines gather one piece of cotton after the other. It seems that God's converts are hand picked.

I am glad that once more our church has the joy and the honor to send forth one of its own. I am sure that Melva is and will be a real witness for the Lord—and that she will bring honor to the Kingdom and joy to our church. The work on the field, we find, costs much in strength and effort and one has to do many many things that he never imagined that he would be doing and often doesn't do many of the things that he thought he would be doing. But many are the blessings in the work of the Lord. Furthermore, we would rather be in a work which may appear to be insignificant and failing now, but which we know will ultimately succeed than in a work which appears to be successful now but will ultimately fail. We are glad for the present and ultimate triumph of the work we are in.

May the blessing and peace of God be with you all Sunday as Melva is ordained into the work of the Lord. —Sincerely in Jesus Christ, Gerald Stucky

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Verses like these are easy to write
—And to READ, each week, in your Mennonite.

FIGHT AGAINST CANCER

Between Pearl Harbor and V-J Day 280,000 American lives were lost in the war. During that same period we lost 607,000 lives from cancer. Every three minutes someone in our country dies of cancer. A recent publication from the Division of Vital Statistics of the State Board of Health shows that cancer was a major cause of death in one or both sexes at all age levels after one year! In women between thirty and sixty-five years this unconquered enemy was the leading cause of death in 1945. In small boys from one to four, cancer was third on the list of leading causes of death.

Here are the red alerts which indicate that cancer may be approaching: A sore that does not heal, a painless lump, persistent indigestion, change in bowel habits, change in warts or moles, irregular bleeding or discharge.

Jottings

—First Mennonite Church, Mountain Lake, Minnesota: The mothers and children of the church finished sixty-three school bags and sent them out to Akron, March 12. Our missionary to India, Gladys Klassen, left New York harbor on "The City of Tokyo," March 6. The church had a farewell service for her January 26 at which two former missionaries spoke: Rev. S. T. Moyer and Dr. H. C. Scholberg. The Oakleaf Mission Society took a special offering of fifty dollars to be used for dress materials for displaced persons. The order was sent to the Ohio Cutting Room. We are still seeking for a pastor to replace Rev. I. J. Dick, who wishes to lay down the work. Our Sunday School offerings are on the increase. The Lord is making us more sensitive toward a suffering world.—Mary Bargen, Corr.

—Lehigh Mennonite Church, Lehigh, Kansas: Twenty schoolbags were sent from our church to M.C.C. headquarters. Visiting ministers for March were: Rev. P. E. Goering of Linn, Kansas; and Milton Harder and David Janzen of Bethel College. Some shrubs, evergreens and trees have been planted to beautify the church yard. This week we also finished a cistern, which we have been looking forward to. At our last C. E. program we were privileged to have Wm. Kaether from Paraguay as a speaker. Mrs. W. E. Regier of Whitewater spoke in the interest of missions to the ladies of our church on the afternoon of March 26.—Mrs. F. G. Unruh, Corr.

—Hoffnungsau Church, Cuauhtemoc, Chihuahua, Mexico: A brief word of testimony from this corner of the Lord's vineyard. We do rejoice to know that the Lord has placed us here. Even though we have been speaking (my wife and I) of going into fulltime service we never even dreamt of going to Mexico. The field at Cuauhtemoc is not large but truly a needy one. The people are very nice and cooperative. Our work is limited to the city as such and amongst our own Mennonites. We do expect great things from the Lord, that it may please Him to save those which are without Christ as yet and to edify His own. The meetings are well attended. We have Sunday School every Sunday morning and after that the service. Every Sunday night we gather for a Bible-study. These are also well-attended. The work is very different from what we were used to in Canada, but we enjoy it, for we know it is for the Lord. Our desire is to be found faithful in preaching the unsearchable riches in Christ.—In gospel bonds, Frank P. Dyck

—Meadow Mennonite Church, Colby, Kansas: Our congregation has donated several seven-hundred- bushel truckloads of wheat for relief. Rev. Heinrich T. Neufeld of the Oklahoma Bible Academy visited with us. Rev. Paul Kuhlman of the Grace Bible Institute was here last Sunday. Rev. W. C. Voth and Miss Elisabeth Goertz, China missionaries, expect to be here for Easter.—F. D. Goossen, Corr.

—Bethel College Church: Some new items on our literature table are: Buttrick, **Christ and Man's Dilemma**; Gregg, **The Power of Non-violence**; Hagedorn, **The Bomb that Fell on America**; Jones, **I'm an Ill-adjusted Veteran**; MacGregor, **The New Testament Basis of Pacifism**; Seagrave, **Burma Surgeon.** All these books may be checked out for two weeks.—Eldon Graber, Corr.

—Grace Church, Dallas, Oregon: We had the pleasure of having Bertha Fast, who did relief work in Egypt and Italy, in our church for two nights this week and also on Thursday afternoon when the ladies of the E.M.B. Church, M.B., and Grace Church met in the basement of Grace Church. Eighty women were present to enjoy the program, the fellowship and the cake and coffee. Miss Fast showed slides of Egypt, Palestine, and Italy.—Mrs. Dave Balzer, Corr.

—Boynton Mennonite Church, Hopedale, Illinois: The recent C. E. topic for discussion was, "What Does Good Friday Mean to Me?" The Lord's Supper and feet-washing were observed on March 30.

—First Church, Madrid, Nebraska: Our church had the joy of having Rev. J. J. Regier of Freeman, South Dakota, in our midst from March 24 to March 30. He brought us many helpful messages. On March 25 two boys in our community lost their lives while playing in a sand pit. The sand caved in and covered the boys, who died instantly. One boy, Ronald Dean Friesen, the son of Mr. and Mrs. A. H. Friesen, was from our church. He would have been twelve years old the next day.—Mrs. J. Unruh, Corr.

—Rev. Howard G. Nyce received the following telegram from New York, dated March 21: "Sailing afternoon today. All well. God's joy to Friends. Farewell. L. W. and Matilda Jantzen.

—David Habegger, student at the Mennonite Seminary, served the Friedensfeld Church at Turpin, Oklahoma, on Good Friday and Easter. Brother Habegger served this church last summer and expects to serve it again this summer. Mr. and Mrs. Habegger also spent some time at Newton and at Hillsboro during the Easter vacation.

—Beatrice Church, Beatrice, Nebraska: Two valuable

C. E. programs during March were brought by Mr. Carl Epp and Dr. A. D. Stoesz who spoke and showed slides of Puerto Rico and the Mennonites of Mexico. Our pastor spent ten days at Alton, Kansas, conducting services in his father's church. On March 3 a fire, which began in the parsonage basement, caused an estimated one-thousand dollar dammage. The entire interior, except one bedroom, had to be redecorated. How thankful we are that it was discovered as soon as it was and that no one was injured.—Mrs. Elbert Koontz, Corr.

—Second Church, Paso, Robles, Calif. We have had quite a few special speakers lately. Rev. Solomon Mouttet of the "Go-Ye Mission" spoke of that work and showed pictures on March 4. March 9, 10 and 11 Miss Bertha Fast, representing the M.C.C. spoke of her experiences as a relief worker and of the opportunities to be given young people this summer. Rev. and Mrs. D. M. Osborne (nee Marie Schroeder) and small son, David, reached San Francisco from Nigeria, Africa, coming by way of New Zealand, March 14. They are now the happy parents of twins, a son and daughter, born on the eighteenth. They are to visit her parents, the E. H. Schroeders, before returning to their field. Within the same week, Rev. and Mrs. Lubin Jantzen and two children left New York, bound for the General Conference Mission field in India. Members of the congregation and other friends were guests of Mr. and Mrs. Henry Dyck at the celebration of their Silver Anniversary on the evening of March 23.

—Salem Zion Church, Marion, South Dakota: Dr. and Mrs. Herbert Dester visited our church March 2. showing slides of their work in India, at an evening meeting. Our mission society made and packed forty-two school bags with school supplies; it also finished and sent out six quilts for relief. A fine evening program was rendered in our church by the young people of the Salem congregation on March 23. Our pastor, Rev. J. J. Regier, is conducting a series of meetings in the Mennonite church of Madrid, Nebraska, during the last week in March. Rev John Schrag is to be in charge of the morning services on Sunday March 30 in Rev. Regier's absence.—Mrs. J. J. Saner, Corr.

—Grace Church, Dallas, Oregon: A very good revival was held in our church. Rev. Habegger from Van Nuys, California, was the evangelist, and he really brought us the true word of God. Christians were drawn closer and souls were saved. Wednesday night Rev. Solomon Mouttet of the "Go Ye" Mission brought slides of the work in the Ozarks and Oklahoma. The funeral of Mrs. Ben Friesen was held Wednesday at Salem. She was the daughter of Mrs. C. M. Friesen. They lived at Madrid, Nebraska, before coming to Oregon. The ladies all went to Oregon City to the George Fast home. Mrs. Leisy's birthady was celebrated,and it was house-warming for the Fasts.—Mrs. Dave Balzer, Corr.

—Swiss Church, Alsen, North Dakota: We were happy to have Miss Verna Janz with us on March 16. She is on her way to Morrocco as a missionary under the Gospel Missionary Union. She presented the challenge of missions in view of the second coming of Christ. In the evening her message was based on Isaiah's vision in Isaiah 6. A fellowship lunch was enjoyed by all during the noon hour, after which some time was spent in singing and testimonies. Our church has undertaken the support of Miss Janz. Abraham Unruh, who has been working in the mountains of Kentucky, was with us during the week of March 2. He brought us some inspiring messages as well as an interesting report of the work there. Rev. Waldo Flickinger recently made a trip to Oklahoma to speak at the "Go Ye" Mission Workers Conference. Many from our church are planning to attend the Annual County Wide Good Friday Service.—Corr.

MISS ELEANOR CAMP BEGINS WORK FOR THE WOMEN'S MISSIONARY ASSOCIATION

The centralization of the activities of the Women's Missionary Association in the Headquarters Building in Newton, Kansas, is in process of becoming a fact. This work was launched on April 1 and is in charge of Miss Eleanor Camp from the First Mennonite Church of Summerfield, Illinois. It is hoped that by coordinating the work of the Executive Committee and other committees and by relieving the members of routine and clerical detail, their energies may more fruitfully be expended in the growing organization, visitation, and project work. The purpose of this office is to make the work of the Women's Missionary Association increasingly useful to all by making materials and information more accessible. You are invited to make use of the W.M.A. "Corner" in the Headquarters Building.

—The M.C.C. Clothing Center at Newton, Kansas, shipped a truckload of 104 bales of clothing on March 20. The M.C.C. Food Center sent a railroad carload of about twenty-eight to thirty tons of food about the same time.

—Topeka, Indiana, Church: Professor Russell Lantz of Bluffton College conducted a music institute in our church March 14-16. The new **Mennonite Hymnaries** were dedicated at the Sunday morning service, and Professor Lantz spoke on "Hymns in the Lives of Men." There was a hymn sing in the afternoon. Rev. Wilmer S. Shelly, our pastor, delivered a Lenten message at the local Methodist Church on March 16. Members of our church were invited to join the service. At the recent meeting of the Women's Missionary Society, Miss Joanna Bowen gave a chapter, "Youth in India" from the study book, "India on the Threshold." Mrs. Garth Stoltz spoke on "Christian Education for the Youth of the Church." A Men's Brotherhood Meeting of men of the five Mennonite churches of the General Conference in this area was held at the Silver Street Church on March 19, with an attendance of sixty-five men. Dean S. F. Pannabecker of the Mennonite Seminary was the speaker. Rev. Harry Yoder of Bluffton, Ohio, brought the message March 23 and also

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

spoke concerning the work at Bluffton College. Rev. Yoder will canvass members of this congregation for funds for the auditorium-physical education building for Bluffton College.—Opal King, Corr.

—**Butterfield Minnesota, Mennonite Church:** Dr. and Mrs. B. E. Steiner, candidates for missionaries for Tibet, India, gave a message in church March 24, in the evening. As customary on March 30 we observed the Lord's supper, which comes four times a year. Rev. M. M. Lehmann from the church north of Butterfield gave a very interesting message March 30, in the evening in the absence of our pastor Rev. P. Tschetter, who is conducting meetings in Mountain Lake. —Mrs. Gust Miller, Corr.

—**Ebenezer Church, Bluffton, Ohio:** Our week of Bible Conference closed Sunday evening March 23, after a week of rich spiritual blessing. We had an excellent attendance at both our afternoon and evening meetings throughout the week. Addison C. Raws, of Keswick, New Jersey, was the speaker. His cornet playing added much to our meetings. Mr. Raws, spoke at the Assembly services of Bluffton College and the Beaverdam High School. The choir from Grace Bible School will be with us for a sacred concert on Thursday evening, April 3. Easter Sunday evening a choir of all the community churches, directed by Mrs. Mann, will give a contata in our church at 7:30. Easter Sunday will be our spring communion.—Anona Landes, Corr.

—**First Church, Pretty Prairie, Kansas:** A full house attended an evening service held by the Epply Sisters of Pennsylvania, Wednesday evening March 26. They brought a spiritual program in song and music. A large congregation attended a Christian Endeavor program administered by the Oklahoma Bible Academy on Sunday evening, March 31. Viola Flickner, daughter of Mr. and Mrs. Dave Flickner will be married to Melvin Zerger of the Eden Mennonite Church.—Ralph Krehbiel, Corr.

—**Hebron Church, Buhler, Kansas:** Rev. Jacob W. Nickel has been elected as minister of our church. Twenty-four school-bags have been packaged by various groups to be sent overseas. Five dollars have been sent to the M.C.C. to buy seed, which will be given to the people in the Philippines in order that they may raise vegetables for their own use. One-hundred-sixty quarts of lard, cracklings, etc, have been canned to be used overseas. Also $2,900 have been donated for flour in stricken areas. A number of letters have been received from Europe regarding C.A.R.E. packages. All of them have been very grateful letters. The Cantata, "The Song of Triumph," was give in our church on Good Friday evening under the direction of P. R. Lohrentz. Miss Elisabeth Goertz, returned missionary from China, was our guest speaker on Palm Sunday.—Mrs. Arthur D. Neufeldt, Corr.

—**Lorraine Avenue Mennonite Church, Wichita, Kansas.** The A Cappella Choir of Bethel College rendered a fine program at the East High School auditorium on Monday evening March 24. A large and appreciated audience attended. Our new church building is making progress. We frequently have friends who come to see the church during the week time and others who worship with us on Sunday, and are always glad to see them. —Mrs. P. E. Frantz, Corr.

—**Salem Mennonite Church, Dalton, Ohio:** Gathered around the family church table in the basement, our congregation of children, young folk, and adults enjoyed a bountiful fellowship in food, friendship, and song on Friday evening, March 28. Group 1 of the Ladies Missionary Society served the food which had been brought picnic basket fashion. The tables were decorated with bouquets of pussy willows and nests of Easter eggs, the latter being for the children. The group singing, some of which was very humorous, was led by the teacher of the Willing Workers Sunday School class and was especially enjoyed. After the supper, the group went to the church auditorium where Congressman W. R. Thom of Canton, Ohio, spoke to us about his trip to Germany last summer.—Mrs. I. Badertscher, Corr.

—**Ebenezer Church, Gotebo, Oklahoma:** During the first two weeks in March the men of our church met daily and and donated their labor in completely redecorating the interior of the church. The Women's Mission Circle meets twice each month once for Bible study and the other for sewing. The group is small but much is being accomplished in relief work.—Mrs. Oscar E. Schmidt, Corr.

—**Mennonite Church, McPherson, Kansas:** The sale of surplus building material which was held March 10 amounted to $1,030. The Ladies Friendship Circle had a bazaar March 11 which amounted to approximately $925. Miss Elisabeth Goertz, missionary to China, will be in our church Sunday evening, March 30.—Mrs. Freeman Jantz, Corr.

—**Newport Church, Newport, Washington:** Rev. Solom brought a brass trio from Spokane on March 23. All enjoyed a dinner in the church basement at noon. About eighty were in attendance. After dinner the trio gave a program. Mrs. Solom also sang several numbers. The Mission Circle sent seventy-five pounds of clothing for relief recently.—Mrs. Henry D. Hiebert, Corr.

MENNONITE SONG FESTIVAL

Remember the Mennonite Song Festival date is Sunday May 4, 1947, afternoon and evening in Memorial Hall.

The committee announces the dates for the mass choir rehearsals to be on two consecutive Sundays, April 13 and 20, beginning promptly at 2:15 o'clock, in Memorial Hall, under the direction of Mr. W. H. Hohmann. Choirs must remember to bring with them their music.—Elizabeth W. Nickel, Secretary

The Mennonite

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Photo by Philip Gendreau, New York

"Single-Blessedness"?

Author Anonymous

(This article is written to all single people over twenty-eight years of age, and to all younger people who expect to follow their example.)

Why are there so many of you fine, ambitious men and women rapidly approaching middle age, but still unmarried? I am sure some of you would like to be married and would make splendid homemakers and parents if you were, but why aren't you? If you were of doubtful character and intergrity, or of sub-normal intelligence, I would not be surprised to find a number of you unmarried. I note however that in most of our communities you are certainly not the "left-overs" but more often than not the "pick-of-the-bunch." Why then should society be robbed of your contribution to future generations? Or why should you, who have lived a God-fearing and conscientious life, be cheated out of the love and companionship, which is rarely found in any other than the marriage relationship?

Is it because the idea of "single-blessedness" so lightly and frequently referred to, has really seriously been overworked? Have we in the past, if not at present, possibly gone on the assumption that marriage is "a necessary evil" and he who can withstand it is just a little nearer saint-hood? If so, most of you have probably discovered before too many years that the "blessedness" is not all on the side of the unmarried. Especially so when you felt yourself getting too old

(Continued on page 3)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

HIGH PRICES are more the result of industry's desire to pluck the consumer than they are the result of higher wages, if the figures given by *Economic Outlook* present the right picture. According to this paper 1946 "was the best profit year in American history for most companies and corporations. Tabulations . . . show 1946 profits for major food, textile, meat and steel companies one, two, and three times higher than in 1945 . . . In all cases return on net worth or investment for 1946 was one to two times greater than for war years 1942-45 and as much as eight to ten times greater than in the pre-war years 1936-39." Prices increased very much more than was necessary to offset increases in wages. For example wholesale prices of food products increased 58 per cent during the two years 1945-46, while the companies could have maintained their same level of profit by increasing prices only 2 per cent to take care of increases in wages. Thus food prices increased more than thirty times over what was needed to take care of wage increases. Naturally the increased price of raw materials enter into the picture, but the point we are making here is that industry cannot make labor the scapegoat of high prices. The high profits of industry reveal more clearly where the trouble may lie. In the meat industry Wilson's profits increased 105.1 per cent from 1945 to 1946. The 1946 return on investment was 14.1 per cent. The price increase in meats from early 1946 to November, 1946, was 90.6 per cent, whereas the price increase needed to offset wage increase equaled 1.6 per cent. In the textile field, for example, Industrial Rayon made a return of 28.3 per cent on its net investment from early 1946 to November, 1946. Wholesale price increase in textiles for that period was 31.8 per cent, whereas an increase of 6.7 per cent would have taken care of the increase in wages. In the iron and steal field United States Steel made 12.3 per cent on its investment for the period mentioned above. Wholesale prices in this field increased 16.7 per cent whereas an increase of 1.9 per cent would have been enough to take care of the higher wages. If these figures are close to the truth, then it seems evident that the laborer and consumer are getting the short end of the present industrial whirl and that the windmill of industry is again pumping so exceedingly fast and hard that it will pump the consumer well so low that pump priming may again become a necessity in the future. Of course, living in an economy where it is rather "natural" to make as high profits as possible, such action on the part of industry seems but as so much reward for the man or corporation who pushes, but as far as the "general welfare" is concerned something seems to be wrong with things as they are.

MY BROTHER'S KEEPER? The death of 111 men in the Centralia, Illinois, coal mine serves as a reminder that we so often expect others to be interested in our welfare while we forget to be interestd in theirs. Undoubtedly many citizens of Illinois felt annoyed in times past when striking miners went "against the public interest." Today it seems evident that the welfare of the miners was not considered any too seriously either.

ALL WORK ought to be done as for the sake of God. Last summer seven hundred Methodist youth were given a Christian interpretation of vocation. Grave Sloan Overton reports it thus:

"Vocational tests were given.

"As these young people came for individual counseling, they brought with them a card known as a 'profile' of their abilities as indicated by the test taken. In light of this, there was counseling and discussion of training, opportunities, and Christian motivation.

"On the last night as these young people came to dedication, each one had some particular ability he brought with some specific idea of how he could develop it and how he could use it for the building of the kingdom. It *was a different kind of dedication to 'full-time Christian service.'* "

It would seem that to know one's abilities fairly well and then to use them for God and man would be a holy adventure.

Children gone? And they never write?
Send them a subscription to The Mennonite.

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"Single-Blessedness"?

(Continued from page 1.)

for the young peoples groups and their social gatherings, and at the same time felt like an intruder in older groups, which were mostly comprised of married folks. Few church and Sunday school organizations have made provisions for your particular group and interest. Many times you have probably found your fellowship and association with understanding and like-minded people definitely restricted. In spite of this, you have given valuable and loyal service to church, school and community.

Are your returns what you expected them to be? By the time they have reached their middle thirties, there are few people who do not realize that a happy marriage has no substitute. This is nothing to be ashamed of. It is nature's way of beckoning us to meet one of our basic needs. Strange as it may seem, no other road will satisfy this longing. To those of you who are still far below thirty, and who now feel sure you would much rather follow an exciting career than be happily married, let me say, you have a great surprise in store for you when you discover how much your attitude will change on this subject in the next ten or fifteen years. But if this is true, why are not all of you older people married?

Some of you say you do not care to be married. Is this what you really feel, or is it a bit of rationalization? Is it possible that you may be so frustrated and repressed in this area that you no longer face the actual facts? As the years pass and the security and ties of your parental home no longer bind; as earning capacity diminishes, and old age and loneliness stare you in the face, will your desire for a home and companionship not become much more significant? Is it fair to add your burden to society then?

There are those of you who probably feel you just never happened to meet the right man or woman; therefore it must be God's will that you should not be married. Few happy marriages are the product of chance. Nor do I find anywhere in Jesus' teaching that chance and circumstance determine God's will. God has given us an intellect to use. Let us not abuse it. I have just one question to ask: Did you ever do anything about it?

Many of you may blame your community or environment for not being married. To the extent that you have acquired your ideas about sex and marriage from your environment, I suppose this is true. Now that you are an adult, however, you need no longer be fettered by these false notions. You are intelligent. You can examine your philosophy, and by study and observation you can develop it until you have a more wholesome outlook. One frequently hears it said that "there are no eligibles in my community, how then can I expect to marry?" When something goes wrong it is very easy to blame place and circumstance. Of all the powers God has given man, the most wonderful one is that the Christian may be master over every circumstance. If you will examine your contacts closely you will soon realize that they are not limited to the narrow confines of your community. If you can overcome the inhibitions and blockings that stand in the way of your radiant personality, the rest will take care of itself.

Then there are those of you who feel there are so many other things to do, you have no time for marriage. It is here we need to expand our idea of the possibilities within the marriage bond. Just because some people are content to "sit back and let the rest of the world go by" after they are married, is no reason why you should do the same! Remember too, there is probably no more strategic point at which to begin "doing things" than in the home—the foundation of the nation—and in the local community.

A few of you have been disappointed in love and have not had the courage to begin all over again. Can you believe that such a disappointment may actually mark the beginning of a *greater you?* Even in married happiness! A crisis can be either the making or the breaking point in one's life and character. You have the power to master the situation and use it as a stepping stone to a higher plane of living.

Some people say marriage is too big a risk. They look at the high divorce rates and the many unhappy homes, and decide they would rather "play safe." The greatest returns are realized only from the greatest risks. The man that buried his talent realized no returns!

It is often difficult to get expert counseling service, or even well qualified teachers in rural areas; therefore it is all the more important that the parents in our rural communities take time to study and consider more

"The trouble with most of us is that we are so absorbed in teaching children how to make a living and to prepare them for the economic struggle that home-making, love and marriage, social and religious welfare, together with all the other things that go into the making of an abundant life, are crowded out."

Census figures show that death rates for married men average about 30 per cent less than those for single men.

seriously their responsibility for developing a wholesome attitude toward sex and marriage in the minds of their children. Parents must face the fact that preparation for happy marriage is as essential as an eight-grade education. In the past children's questions regarding sex and marriage have often been "hushed up." This has sometimes led them to attach shame to the human body and its functions as well as to marriage. As a result many children have grown up gleaning their only knowledge regarding these subjects from newspapers, jokes, and the misinformation of their companions. Child psychologists tell us that a child's life-long attitude toward marriage and home may be established during the first few years of his life. Frequently parents have no thought, and often little understanding, of how to establish right attitudes so early in life. This may account for some of the unhappy homes as well as for some of the unmarried people of our day.

The trouble with most of us is that we are so absorbed in teaching children how to make a living and to prepare them for the economic struggle that home making, love and marriage, social and religious welfare, together with all the other things that go into the making of an abundant life are crowded out. In this respect there seems to be little or no differentiation made in the total training of sons and daughters. Girlhood and womanhood as such have almost lost their identity in the rearing of children.

Every normal person should have an opportunity to develop a wholesome attitude and relationship with the opposite sex. If an adult has not attained this, it is up to him to try and acquire some common sense regarding his social relationships. There is no reason why adolescent boys and girls should not enjoy wholesome fellowship and fun together without having adults do a lot of silly teasing. Too often this amounts to crude jesting which gives young people the wrong impression about love and marriage. Frequently young men and women are inhibited from practicing the common social courtesies and from enjoying each other's fellowship, because someone will interpret them as "flirting" or being too bold. There is little chance for wholesome courtship to develop until a natural, normal relationship can be established between the sexes.

Finally, a normal person should *expect* to marry happily. Life's fulfillment comes to those who *believe* they have the capacity for happiness and *hope* to attain it. To hope is both to desire and to expect. To desire and not expect is but the wish of an idle dreamer. Nothing is more prophetic in a man's (or woman's) life than a vision coupled with hope.

What Do Seminary Students Study

What do seminary students study? How do they prepare for their work in the Christian Church? Perhaps, one could divide the courses one takes into three parts: First, the Christian Faith; second, the Story of the Church; third, the Work of the Church.

In the first part, the Christian Faith lies the large area of Bible study: This includess language study, Hebrew and Greek, although this is not required. Survey courses on the Bible in which a year's study is given to a general survey of the Old and New Testaments, introduce one to the more detailed Bible study. Next comes the more detailed study of sections or books of the Bible. Although the Old Testament is of great importance, study of the New Testament is emphasized. This hardly needs further explanation.

The second part, the Story of the Church, deals with the history of the Church from the first century to the present. During this time, many, many things have occurred which has resulted in the Church of today. Doctrine, missions, denominational development, the issue regarding war, church organization, the story of other religious,theology all have a background which must be understood to make possible sound judgement today.

The third part, the Church at Work, deals with the many practical problems the Church and the worker must face today to make his service dynamic and meet the needs of the moment. Worship, evangelism, church organization, preaching or homiletics, the church and world problems, counseling, music, Christian education, psychology, recreation, the Christian family, are some of the many areas the Christian worker must prepare to meet.

ACCIDENTS

Number 1 enemy on the home safety front is falls. Two hundred seventy-eight persons died in Kansas last year because of falls in their homes. Many of the falls occur on stairs. The ideal stairway should be well lighted, uncluttered, and well guarded.

Burns are enemy No. 2 on the home safety front. Infants and children less than five years old suffered the greatest number of fatal burns. In most cases parents neglected adequate supervision or failed to remove hazards which tempt young tots. Saucepan handles which extend beyond the edge of the stove and can be grasped by tiny hands serve as the basis for many accidental burns. Several children who were left alone in homes where fires were going, burned to death. Matches should be kept out of reach of young children.

Although burns and falls are the leading causes of fatal home accidents, many other causes take their toll of lives—firearms, poisonings, absorption of poisonous gas, suffocation, drowing.

What Are YOU Doing Here?

S. T. Moyer

These words came to Elijah from the Lord God. He had been lodging in a cave. God had a big work for him to do. As long as he stayed in that cave, he could not become a co-worker with God in these most urgent, and strategic, and needy, and large assignments which awaited him from God.

He started out, and the words came to him a second time, **"What ARE you doing here, Elijah?"** God then sent him to anoint kings, and a prophet-successor. To anoint kings of two nations of peoples and a mighty successor were the urgent, strategic, and large assignments that awaited Elijah, while he dilly-dallied with his God-given talents, and God-given opportunities in a cave!

"What are YOU doing here, Saul?" Saul said, what would YOU have me do?" Saul thought he was on the right track. But he was not, yea he was displeasing his Lord grievously. The Lord gave him a large assignment. His life reads like a fairy tale, a romance of the first degree, as he stands before Kings preaching Christ, outrides storms and ships that ship-wreck, and converts prison guards almost faster than new ones can replace those who became disciples of the Crucified One. He planted many churches over two continents, and wrote thirteen epistles which have been translated into one thousand different languages.

"What are you doing here, William?" The word came to a shoemaker in a small town in England, whose name was William Carey. He arose in a conference and presented the needs of the non-Christian nations for Jesus the Saviour. Another stood up in that conference, and said, "Sit down, young man! When God wants to convert the heathen, he will do so, but without your help." God was with William Carey and sent him to India.

When he was teaching Sanskrit in a Government College in Bengal, he was seated one evening besides and English Lady of high rank, wife of the Governor of the province. Thinking to taunt him, she said, "Is it true that you were only a shoemaker in England?" Carey replied, "Not even that Lady, merely a cobbler." But God used His humble servant mightily. He mastered thirty Indian languages, superintended the translation of the Holy Scriptures into all of them. He wrote various grammars of many Indian languages, and three massive dictionaries, Pengali, Marathi, and Sanskrit. That was his assignment, so urgent, so needy, so strategically important.

What are you doing here, YOU young men, young women, of the Mennonite Church in America? Are you dwelling in a cave where the light is dim? Move out in the blessed sunshine of His Calling. Are you going on with a task you thought was of God, but which is not fulfilling His highest wish? Then say, "Speak Lord, for Thy servant heareth."

What are you doing here. YOU for whom your mother prayed before you were born? You whose parents dedicated you to the Lord Jesus in your old home church with the prayers and blessings of your faithful pastor that you might serve Christ? What are you doing here, young husbands and wife, as you are starting out life's work? Are you where Christ would have you be? What are you doing in view of what Christ has done for you, by His marvellous life and teachings, by His crucifixion on Calvary, by His glorious resurrection?

What are you, young people in our schools and colleges, doing about urgent needs? A partial list of these needs and opportunities in and through the church follows.

There are forty churches in the General Conference Mennonite Church without pastors. Many of our older minsters have had to retire from the ranks. The needs of America are great. What are you doing about these needs. The work among the American Indians calls. The work in South America calls. Africa calls.

China in her needs is opening up. The disturbed political conditions are merely symptoms of a sick national soul. Unless that soul is cured, those eastern countries will menace the western hemisphere. Said Dr. Robert E. Speer a couple of decades ago, "Send a thousand missionaries to Japan today, or within twenty years you will be sending your sons by the hundreds of thousands to die in war with Japan." His plea went unheeded; his warnings have been fulfilled. The church has money for luxuries, for the highest level of living the world has ever seen, and money for battleships. The cost of one battleship would have been sufficient to finance enough missionaries for sufficient years to have turned the tide in Japan, if they had gone out equipped with the power and message of Him who alone can transform men and nations, and save from sin.

What are you doing, young people, about India, and her needs? Jeremiah in the anguish of his soul cried out, "According to the number of thy cities are thy gods, O Judah." But we from India, knowing the shackles of the hideous gods and goddesses can truthfully say of India, "According to the number of my villages, 700,000 of them, there are 450 times as many gods and goddesses in that land with a hungry soul, yea a famished body and soul." Of these 700,000 there are 640,000 without a single Christian in them. There remaineth much land to be possessed.

India is rising up to a new life. A renaissance is upon her. Her youth are pushing on, a million of them entering and leaving high schools,—without Christ, and tens of thousands of them entering and leaving universities,— without God. As go the youth of a land, so goes that nation. NOW is the crucial time to plead the claims of Christ before the youth of India. "How shall they hear without a preacher? How shall they preach except they be sent?" and have a house to live in? What are we going to about these terrific needs, and opportunities?

Under the unmerited grace of God, the India Mission Field has enjoyed a steady continuous growth. But the burdens have never been so heavy, the needs for immediate reinforcements have never been so terrific, the victories have never been so glorious. What are you doing **here** in America, you who chance to read this? Are you **where** God wants you?

The India Mission Field, supported by the Mission Board is thinking in terms of five couples for **immediate reinforcements.** The first of these is ready to depart. Who will be the second? the third? the fourth? the fifth couple? In addition they are calling for a doctor, presumably married. In addition, they are calling for single young ladies. In addition they are thinking in terms of **post-war advance,** to meet the needs of growth and expansion, and adjacent closed native states now opening up to the Gospel under the pressure of national movements. A number of new bungalows, and one or two builders from America to build these are required. The India missionary workers believe that they just cannot cope with the need and the opportunity unless many more young people enter the ranks. To meet these needs requires certain spiritual qualifications, mental preparations, physical fitness. The King's Business requireth haste.

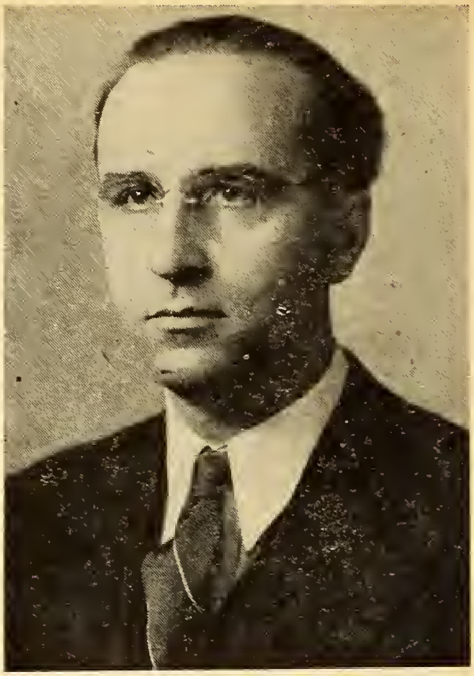
Are you on the road to Damascus, ignorantly going counter to God's fullest will? Or are you on the road to romance of first order, the romance of faith, because, stepping out in faith, you are saying, "What would you have me to do, Lord" Faith grows by venturning forth for God. Christ says to such, "I will never leave thee, nor forsake thee."

Write your name in your prayer book. Then write to Rev. H. G. Nyce, Executive Secretary of the Board of Foreign Missions, 1528 Chew Street, Allentown, Pa. Any missionary on furlough or on the field will be pleased to answer questions concerning this work. If you have questions, doubts, or perplexities which bother you, go to your pastor, mission board member, or write any missionary. Can you give a satisfactory reason before God for not going forth? Said D. L. Moody, "Let God have your life. He can do more with it than you can."

One imperative need in which all can help is to pray. No need for workers was ever met without much earnest prayer. When Christ saw the multitudes, sheep without a shepherd, He said, "Pray ye the Lord of the Harvest that He send forth laborers in His harvest." If God has spoken to you through the above lines, will you not take upon the burden of prayer, either privately, organizing a special prayer band to this end?

What are you doing, fathers, mothers, pastors, to encourage your young people to prepare them to qualify for full time Christian ministry, at home, or abroad?

To Ordain Walter McDowell



Rev. Walter H. McDowell, Pastor Calvary Church, Mechanics Grove, Pa.

The Lord willing, the ordination to the office of Elder is to be performed on Rev. Walter H. McDowell, in Calvary Mennonite Church, on Sunday afternoon, April 13, 3:00 P. M. Rev. Howard G. Nyce, Allentown, Pa., President of the Eastern District Conference, is to bring the sermon, and Rev. A. J. Neuenschwander, Quakertown, Pa., Secretary, of the Board of Home Missions is to perform the ordination.

The work in Calvary Church is going forward with the Lord's blessing. While the membership has not increased, the gifts for the Lord's work have increased definitely over previous years.

Last summer Brother McDowell was very active in the union summer Bible school which had an attendance of over one hundred. During the later part of the summer and early fall Brother McDowell ministered to a small colored group about ten miles away from the church. A Sunday School, with worship following, had been built up to an attendance of about thirty-five persons young and old. At that time a Methodist church group, which had previously held services, took up the work again. Although the work is not at present in the hands of the pastor and Calvary church, they feel that they were instrumental in getting it started again under the Lord's blessing.

Rev. McDowell and his wife and the church ask an interest in your prayers. The McDowell's address is: Route 2, Quarryville, Pa.—A. J. Neuenschwander, Secretary of the Home Mission Board.

From Our Files

To the Pastor of
ONE OF OUR CHURCHES
About the HUNDRED PER CENT PLAN

Dear Reverend ———:

The other day the Geary, Oklahoma, Church joined the Conference publications in the HUNDRED PER CENT PLAN of church subscriptions. Would your church consider joining us in this also?

We now have 59 Conference churches in on this plan with something like 5,900 people reading either THE MENNONITE, THE BUNDESBOTE, and in some of our churches THE JUNIOR MESSENGER, for the children. They are knit together in Christian love, because they keep informed on all that their church is doing—in missions, in relief, in young people's work, retreats, etc. Not only those at home, but also those away from home read, each week, what the churches are doing, and how richly God is working through them.

The HUNDRED PER CENT PLAN is simply this: The local church decides to see to it that there is at least ONE of our church papers sent to each home in the congregation. They may put more than one to a family if they decide, but not less. The church may raise the money to pay for these subscriptions in any way they like—usually it is just put into the budget for the year, but in some cases they solicit especially for the purpose. They get a special rate of $1.25 per year, which is 50 cents per year less than the individual subscription rate.

The church that decides to go on this plan usually appoints the church secretary as the one person with whom we deal. That person sends us a list of the names to whom THE MENNONITE or the BUNDESBOTE or the JUNIOR MESSENGER is to go. We will be glad to mail you a list of your members who are NOW getting these papers, if you would like. We then figure the bill once for the entire year and no further bills are sent until the following year. However, each month we send you the names and NEW addresses of those who have moved, so that your church list is constantly kept up to date. That's one very good feature of the plan!

A word from the pastor from time to time is what it takes to lead the minds of the congregation into a receptiveness of such ideas. They follow your leadership. Let us take the matter before the Lord in prayer. Then, as He leads, let us follow—His will shall be our will.

—THE PUBLICATION OFFICE

What About the Laymen?

by J. S. Schultz

"As the Father sent me forth, I am sending you forth." This command of Christ as one of the last to His disciples applies as much to all of His followers today, as it did then.

The Women's Missionary Association of the General Conference has heeded this call for decades. The women labor untiringly, not only as individual Christian workers and as local missionary societies, but as an all-over association of societies from churches throughout the states and Canada.

The Young Peoples Union, likewise is a more recently formed organization made up of local societies from the many General Conference churches. In unity there lies strength. Much more can be, and is being accomplished, when society leaders pool their interests and energies first at district conferences, then at the general conference, than by limiting our Christian service to individuals or single church groups.

What about the third group of church members, the laymen? As far as the general conference is concerned, we are non-existent. While at conference sessions, we get together for a short program and a social hour, we have to date found no area of Christian service we as laymen of the general conference churches are doing together. Is it not time that we explore spots or areas in our personal lives as Christian men, in our church programs of activities, or in community, national, or world affairs, and there discover types of

Christian service and living that have lain fallow or could be vastly improved?

Lest I be misunderstood, let me repeat that I am not saying we as Christian laymen are all idle or fruitless. I am saying that we have no way of strengthening each other at general conference sessions, nor have we any conference wide organization through which chosen leadership could help us to be more effective. Shall we talk it over at Berne next August when we meet for conference?

What could we talk about? The Eastern District has for years had an effective Brotherhood with units or chapters in the local churches. And they have found very worthwhile projects to do. In addition to fine social and spiritual fellowship at their local or district meetings, they help build a retreat ground, support the Old People's Home, provide scholarships for their needy college students and assist in many other benevolences.

Then further, many of us are active in church work as deacons, Sunday School superintendents, trustees choir leaders, or other church officers. Meeting in separate groups could be of much help to us. Deacons in a church in Indiana, I'm sure, do not do their work exactly the same way as those in Idaho, and choir leaders in Canada might easily have different problems than those in California or Pennsylvania.

Still another question worthy of exploring would be that of living as happy and effective Christians in our vocations. Does the patient really notice the difference between a Christian doctor and one that isn't? How about the Christian teacher? Does the Christian farmer, merchant, labourer, salesman, etc. have a different attitude toward his work and toward those he contacts than the non-Christian? Is there a difference? Why not think it over, pray about it and discuss it at the Berne conference? Time has been set apart for such meetings on the program.

College and Seminary News

BLUFFTON COLLEGE

Rev. Howard Landis, pastor of the Ebenezer Mennonite Church, was the chapel speaker Thursday morning, April 3. Rev. J. N. Smucker gave a special Easter address to students Friday morning, April 4. The college had a short recess for Easter, dismissing classes Good Friday afternoon and Saturday. Normally school operates until Saturday noon. A walk-in refrigerator has been installed in Ropp Hall. This was purchased from government surplus and was financed by the womens organizations of the Eastern, Central, and Middle District conference. Rev. Harry Yoder was in Illinois on Easter and in the Wayland Iowa territory April 13. President Ramseyer expects to speak in the Pekin, Illinois, Mennonite Church on the morning of April 13.

BETHEL COLLEGE

Sixty-five of the foreign students enrolled at Tabor, Freeman, Hesston, and Bethel Colleges attended an all-day reunion in the Student Union Room on April 4. Professor Benno Toewes, Freeman, gave the morning address, and each of the ten national groups responded to the afternoon Roll Call of Nations with music and short talks. John P. Loewen was in charge of arrangements. The oral Comprehensive Examinations for Seniors began April 7 and will continue through the month. Graduate Record examinations are scheduled for the class for April 21-22. The Sophomore tests, part of an annual national testing program, were conducted on March 25-26, under the direction of Miss Marjorie Ruth. The Child Guidance class, under the instruction of Mrs. Harshbarger, is opening a half-day nursery school April 10 in Maple Home for pre-school campus children for the remainder of the quarter as a laboratory supplement in practical procedures and observation to the theory studied during the first half of the course.

FREEMAN JUNIOR COLLEGE

A candelight installation service was held for the new Y.W.C.A. officers at the Tuesday Y. meeting. Two pre-Easter chapel services were held by Mr. Neufeld and Mr. Lichti. Rev. S. T. Moyer spoke at the Bethel Church, Dolton, South Dakota, Sunday. Easter Sunday he is to speak at the Mennonite church at Wisner, Nebraska. Dr. Gross, Rev. Benno Toews, and Rev. S. T. Moyer spoke at the Freeman Bethany Church Sunday, Monday, and Thursday evening at pre-Easter services. Two debate teams from Wessington Springs Junior College were on the campus for a debate with Freeman debators. This debate closed the debate season here. The cast for Thornton Wilder's play "Our Town" has been selected, and practice has started. The Tabor College choir gave a sacred concert in the Auditorium April 2. Easter vacation starts Thursday evening, and school will resume Tuesday after Easter. On April 7 the annual Music Day events will again bring music lovers of the community together for morning, afternoon, and evening programs. Two more Westinghouse electric ranges were installed in the Foods Room.

MENNONITE SEMINARY

A large group gathered at the Seminary Easter Sunday afternoon to participate in a vesper service of worship through the great Easter hymns and songs. The group sang the great hymns together and listened to the Seminary choir and special arrangements of solos and duets. Dr. S. F. Pannebecker spoke briefly, stressing the meaning of Easter to the life of the individual. He pointed out that Easter becomes really significant when the individual recognizes Jesus. When the disciples in hopeless despair fished all night, were told to cast their net on the other side of the boat, and then recognized Jesus as the man on the shore, the change in their outlook was most striking and complete. In a similar manner the change in each individual's life is possible through a recognition of. Jesus.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Some Characteristics of Jesus' Teachings

1. Jesus Taught Persons.

He did not teach material or subject matter; He taught persons. Seldom did He teach in a systematic or formal way. He simply moved about among the people, and when He found a man or woman who needed His help, He gave it unstintingly. He did not conduct a class on "Regeneration" in Jerusalem; He simply talked in the dark of night with Nicodemus who came to Him, on being born anew.

2. Jesus Taught in Stories.

A large portion of Jesus' teaching comes to us in His parables, which are sometimes defined as "earthly stories with heavenly meanings." From a literary standpoint they are among the gems of literature. But more important, they stick in one's memory. Little as the average person knows about the Bible, who will not immediately know the story of the Prodigal Son, the Lost Sheep, the Good Samaritan, the Sower, and a score of other parables of Jesus? The parables enabled Him to teach those of spiritual hunger and insight, while the idle, curious, and hostile did not perceive the full truth.

3. Jesus Taught By Paradox

A paradox is a saying which seems to contradict itself. In this way, it immediately commands the attention and stirs thought. How it must have startled men to hear Jesus say: "Whosoever would save his life shall lose it" . . . "The first shall be last, and the last shall be first." Such statements take us by surprise, make us think, and then cling to memory.

4. Jesus Taught Not the Learned Only But all Men.

Great teachers usually surround themselves with a select band of followers. Consider Einstein as an example. His thoughts are so profound, so technical that only a handful of men can understand him. Jesus was no less profound, yet the common people heard Him gladly, while the learned men, the scribes and the Pharisees, marveled at Him. Jesus knew how to put the deepest truths of human life into language a child could fathom. In the speech of every day, He revealed God's truth.

5. Jesus Taught by the Project Method.

One of the most popular methods of religious education today is the "project method." This is "to learn by doing." Jesus was a master of this technique. At the Last Supper, He girded Himself with a towel and washed the feet of the disciples. What man would ever forget that lesson! And He forever demonstrated the redemptive love of God, not by an address on the subject, but by dying on Calvary.

6. Jesus' Teaching Was Timeless and Universal

Jesus says, "Come unto me," and a naked savage in Africa feels it as a personal call, just as does the scientist with a Ph.D. degree. The secret of it is that Jesus taught eternally true principles, not percepts and rules that pass away. Is it not marvelous that, with all our generation has discovered and achieved, we have not yet gone beyond the teachings of Jesus? Indeed, we have not even lived up to them.

7. Jesus Taught By What He Was.

As it is sometimes put, His words were deeds and His deeds were words. His words carried conviction because He lived the life that He taught others to live. He spoke of love and unselfishness and sacrifice; then He sealed His words at the cross.

8. He Taught With Authority.

The people were astonished at His teachings, for "he taught them as one having authority and not as the scribes." In what did that sense of authority lie? Why did Jesus teach in a different way from Jewish teachers? Was it not in His very nature and being? He knew what was in man, and He knew the mind and will of God. Or, to put it in this simple way. He was the Son of God.

—C. E. World

Meditation on Drifting

By Grace Helen Davis

I happened to notice a small piece of driftwood that had got caught in a backwash of the creek. It would float downstream a little way. Then the current would sweep it about, and it would float upstream a few yards. So it went, up and down, back and forth, pushed helplessly about and never getting anywhere.

I wouldn't want to be caught that way, I thought idly, and then was suddenly arrested. No, I wouldn't want to be caught that way, by currents and cross-currents of fear and uncertainity, drifting along, pushed here, pushed there, making nothing of my life. I want to chart a course and steer by it.

Dear God, let me not be a piece of flotsam in the currents and backwashes of world-shaking upheavels and changes. With a firm faith in the Master Mariner of life, and with his help giving me power, may I steer for high goals of personality and achievement, and strike out for myself, whether it be downstream or breasting the current. Give me a faith adequate to these times. Amen.

—**Forward**

The Cowboy at Sea

by Dave Janzen

(The sea-going cowboy is rapidly becoming a matter of history. Tales to be told to one's children will include that cowboy trip to Poland or Greece or Italy with a load of horses! Here is one of those stories which will cause many to reminisce about their trip. Dave Janzen is from Ontario.)

Last fall most of you probably saw a notice in one of our Mennonite publications, which offered young fellows a wonderful chance to help the needy people of war-torn Europe and see a bit of the world at the same time. Five fellows from our church took this opportunity, and went across the Atlantic on a cattleboat.

Afred Willms and I left by bus on October 31 for Newport News, Virginia, where we spent two weeks and our financial resources, waiting to sign on a boat. We reported to the "Cowboy Office," got our "Seaman's Cards" and then at last signed ship's articles on the "Frederic C. Howe," which we later discovered was one of the slowest Liberty ships afloat.

We were glad to find that we were to be part of an all-Mennonite Crew, the first by the way, so we met many fine young Mennonites from all over North America.

Our ship left the pier late on the night of November 15, and on the following morning we got out of our bunks to find that our appetities were not as good as they had usually been. After some of the boys had fed our finny friends who played around our ship, we went below to feed the horses.

Our ship carried nearly seven hundred horses. There were thirty cattlemen, two foreman, two veterinarians and one supervisor to take care of them. We were on duty from 6:30 a.m. until 8:30 p.m. We fed, watered and watched our equine friends who persisted in getting tangled up in each other's ropes, kicking each other and nipping at us if we got within snapping range.

The first nine days we saw nothing but water, several ships and a few porpoises who leaped and played around our ship's bow. Then one Sunday we passed between two Azcre Islands. They looked very beautiful with the sun beaming down upon the red and white buildings nestled on the hillsides and the citrus groves on the plateau. Five days later we stopped at Gibraltar, got orders and charts from the British Navy and sailed through the Strait and into the Mediterranean Sea. We stayed in sight of the African Coast pracitcally all the way through the Mediterranean. Then we went around Sicily, and up into the Adriatic and Ionian Seas. We felt rather uneasy when we were told that the waters were still considered dangerous because of mines. Although the minesweepers were constanly clearing the shipping lanes, we passed uncomfortably close to one.

On December 5. we got up to find ourselves in a terrific storm, the radio out of order, and the ship's officers were off course and they couldn't find our position until it got light. When dawn arrived we were close to shore and ahead of us we saw a range of snow-capped mountains.

The following afternoon we steamed into the Trieste harbour and tied up at the dock. In the harbour there were two large Italian liners lying on their sides where the British had bombed them during the war. Some of the buildings near the docks were completely demolished; a few more were partially destroyed; but on the whole Trieste does not seem to have suffered much from bombing during the recent war. The people appeared to be well-fed and warmly clad. They are comparatively well off because of the many ships that visit this port. We were told that conditions were much worse farther inland.

Trieste is a very beautiful city. It is built around the harbour and up on the hillsides which surround the city. Most of the streets are of stone, and the building of ancient design, with a few modern buildings on some streets. Two weeks before we docked they had riots there, but during our stay it was very peaceful. We found that most of the older people could speak German, so we had no trouble getting around. The stores were well-stocked, better than ours during the war; but the prices were two high for most of the people.

The Italian stevedores unloaded the horses, so we had three days to look the city over, and by souvenirs. Then we went out to sea, where the Italians cleaned out the stalls. Then we took them back to port and headed for home.

On the way home we swept and washed the stalls and equipment, and then sailed as passengers. We had nothing to do but amuse ourselves by eating, sleeping, reading, playing games and argue with the Americans, trying to convince them that King George is not the dictator of Canada.

We stopped at Gibraltar to refuel, and soon as we dropped our anchor, we were surrounded by Spaniards in rowboats who sold jewelry, tablecloths, liquor, etc. As soon as the oil-tanks were full we headed out into the Atlantic and back to America. We took a southern route, by way of the Madeira Islands and Bermuda, to avoid the storms of the North Atlantic. Although it was very rough for a few days, the more experienced sailors told us it was not dangerous until the smokestacks were submerged so long the water was full of smoked fish. We saw many porpoises, several sharks and our last day at sea we saw two whales off our port side.

On December 31. we sailed into the New York harbour. As most of us were broke, we waited in New York several days to get clear of the customs and get our cheques. We gave the city a good going-over and then most of us headed for home.

—Die Vereingsglocke

Eastern District Holds Annual Banquet

by Mrs. Robert M. Landis

The Eastern District Mennonite Christian Endeavor Union held their Annual Banquet, March 8, at Trainers Restaurant near Quakertown.

Approximately three hundred were present. Those on the program were Rlaph Lewis, Preisdent of the Eastern District C. E.; Rev. A. J. Neuenschwander, who read Scripture; and Rev. J. J. Esau, who led with the opening prayer. Melvin Clemens of the Souderton Church acted as toastmaster. Rev. A. H. Schultz of the East Swamp Church led the singing. The Mohr brothers of the West Swamp Church and the Detweiler brothers brass trio of the Perkasie Church furnished special music. The Rev. G. Harold Hill of the Marcus Hook Baptist Church was guest speaker. He spoke on the "Christian Life in Action." Elmer Ediger, General Conference Y. P. U. President, spoke briefly on "Volunteer Service."

Each year the banquet is held, a special project is sponsored in connection with it. This year it was the gathering of school bags and supplies for relief through the local societies. A total of forty-four bags filled with required supplies and some extra supplies were gathered and sent to the Mennonite Central Committee.

Items of Interest

The national Mental Health Act is the first instance in which a nation acknowledges its social duty to aid, conserve and improve the mental health of its citizens. This act provides three things: (1) research grants to institutions and individuals engaged in worth-while projects in the field of mental health; (2) grants to institutions concerned with mental health services to improve facilities for training mental therapists; (3) allocation of federal funds to states in amounts matched by state funds to assist in developing community services.

* * * *

Europe has eleven million hungry children, a recent survey shows. This figure must be multiplied many times in Asia. These children need powdered milk, food concentrates and vitamin tablets to build them up.—Gospel Messenger.

* * * *

The Youth for Christ movement is spreading overseas. During the present year Youth for Christ sessions will be held in Cuba, South America, Mexico, China, the British Isles and the various countries of Europe.

Japan has requested that 2,500,000 New Testaments be sent to her this year. The American Bible Society is printing 1,500,000 at the present time and hopes to fill the request by the end of the year.

* * * *

Twenty thousand persons jammed themselves into the central square in Krefeld, Germany, to join in prayer, beseeching God, "that hunger and distress may cease in Germany and throughout the world." Joined together in this mass prayer meeting were Catholics, Mennonites, Baptists and almost all other denominational groups. **—Gospel Messenger**

* * * *

Twenty-two thousand Russian Orthodox churches and ninety monasteries were open throughout the Soviet Union at the end of 1946, according to a report made public by Metropolitan Nikolai of Kiev on behalf of the Moscow Patriarchate. Twelve seminaries have been opened to date for the training of priests. There are sixty-four bishops in the hierarchy at present.

* * * *

"All of God's Children Need Shoes" is the title of a new relief project undertaken by the Baptist Youth Fellowship. The drive to supply shoes to needy people in Europe and Asia is to continue until Thanksgiving.

* * * *

The average Amerian school teacher receives thirty-seven dollars per week. Ten thousand teachers get only twelve dollars a week in spite of the increase in the cost of living; 200,000 get twenty-five dollars weekly.

* * * *

Alcoholics Anonymous has 33,000 members in the United States. Fifty per cent of that number have quit the drinking habit without a slip; twenty-five per cent have had "only one slip" according to a report by Bob Pritchard, vice-president of the Washington chapter.

* * * *

The living cost in Great Britain increased 32 per cent in the last ten years, which is the lowest increase of all countries except Canada, according to figures compiled by the International Labor Office. Food prices in Great Britain increased only 21 per cent, while in the United States they have gone up 78 per cent. China has the highest recorded increase of living costs, 2,300 per cent.

* * * *

Every major Protestant denomination has voiced its opposition to military conscription.

* * * *

C. P. S. is history. The last men to leave the camps evacuated on March 28 thus making history a program which last seven years. But, although the Selective Service Act is no longer operative, the pressure for conscription remains unabated. World events of recent date will make the pressure greater.

* * * *

The Allis Chalmers strike which was recently settled had the influence of the Christian Church playing in the conflict when Rev. Ensworth Reisner, Methodist pastor, invited top union and company officials into his home to open negotiations to stop the strike. In doing this, Rev. Reisner emphasized that, "We have concerned ourselves too much with jockeying for our rights and exerting pressure to cut down another's power in political and industrial issues . . . .The Christian ideology is contained in the ancient teaching of Christian stewardship." On several occasions officials on both sides of the conflict met with Rev. Reisner and in prayer and with candor and rising goodwill, their problems were discussed. Doubtless his efforts have contributed to the settling of the strike.

* * * *

In Wright Airport, New York, there was a dedicatory service for an airplane. It will be used by Roger and Josephine Perkins, Presbyterian missionaries, in the huge and little expored jungles of Brazil.

Eastern District Brotherhood Appeals for Funds for the Home for Aged

At the annual meeting of the Brotherhood at Schwenksville on October 19, 1946, it was unanimously decided to make an appeal for at least $5000 from the churches and other organizations of the Eastern District Conference for the "Home Expansion and Improvement Fund" of our Home for the Aged at Frederick, Pa. This appeal has been approved by the Executive Committee of the Eastern District Conference. Please note the following needs and facts concerning our Home for the Aged:

(A) This is the only Institution owned and operated by our own Eastern District Conference.

(B) Pray for the Home and its Board of Managers elected by Conference, also for the Steward and Matron and all the Workers so that all may continue to serve faithfully and prove a real blessing to our aged folks.

(C) Pray for additional workers and better facilities for our aged.

(D) This $5,000 Home Expansion and Improvement Fund is but the beginning of fulfilling the future needs of our Home.

(E) Brotherhood Executive Board has pleged $1,000 personally for Home Expansion and Improvement Fund.

(F) Ground has been purchased, new oil burner and heater has just been installed. Other immediate needs are: electric washer, station wagon, and freezing unit.

(G) Visit the Home and help bring cheer and spiritual blessing to the guests.

(H) Sunday Schools, Societies and Churches may desire to make the Home for the Aged their Christmas White Gift objective or year end special gift donation by churches.

(I) Reports will be given periodically of the progress of Home Expansion and improvement Fund either by letter or through Church papers.

(J) All gifts from individuals or various organizations will be properly credited to the Church represented by gift.

(K) Send your gifts for Home Expansion and Improvement Fund to Harry M. Detweiler, Treasurer, Brotherhood, Souderton, Pa. marking same "HOME EXPANSION AND IMPROVEMENT FUND."

M.C.C. Central Files Handles 34,287 Items in Four Months

The first Annual Report of the Central Files Department was presented to the Annual Meeting of the Mennonite Central Committee on January 2, 1947. The report was read by Helen King, Central Files Supervisor.

The Central Files and Archives is an outgrowth for the need of a unified system of filing. Previous to this each office had a diverse system of filing. In case where the Relief Section received and answered a letter it was filed in that department. Sometimes it happened that the Relief Section received a letter, but referred it to some other section for answer; consequently, the carbon copy and the letter were filed in another department and thus it was not always clear in which department a letter was filed. Also, it was not clear in which department a letter should have been filed.

The actual work of filing current correspondence was begun on August 1, 1946. The Central Files receives material such as letters, telegrams, reports, pamphlets, and indexes this material for future reference. This department also looks up material called for by other departments and assists clerks from other departments in research work. It maintains follow-up files in order to bring up for attention material which is called for at a given date. Two persons are engaged in the work of current filing.

Helen King reports that from August 1 to November 30 the volume of work handled by the Central Files Department was as follows: Correspondence 17,591 pieces, Data 15,167 pieces, and Look-Ups 1,529.

"The seat of knowledge is in the head; of wisdom, in the heart. We are sure to judge wrong if we do not feel right."—Wm. Hazlitt, **Characterstics**

RELIEF

Overseas School Bags

Many, many children in war-torn countries will be made happy when they receive the School Bags which have been given by the Mennonite boys and girls in North America. A total of 11,800 of the Overseas School Bags have been recorded. After a Bible Story booklet is inserted into each Bag (printed in the language of the country to which it is sent) they will be shipped to these countries: Germany, Holland, Italy, France, Austria, Poland, China, Puerto Rico, Paraguay, and the Philippines. Relief workers in these countries report a great need for such school materials. In some cases they will be useful even this summer, for children have school during the warm part of the year rather than during the winter, due to lack of clothes for cold weather.

CPS Men Served in Material Aid Program

A total of ninety-three CPS men have given valuable assistance in the MCC Material Aid Program since the beginning of 1945. These men have been instrumental in the packing and shipping of over eight thousand tons of relief food and clothing valued at a total of 2½ million dollars.

The last fifteen of these CPS men in MCC Material Aid work were released on March 29. So far they have not all been replaced. Anyone interested in work of this nature may apply to Wayne Henard, Director of Material Aid.

VOLUNTARY SERVICES

An unusual opportunity has presented itself for opening a Voluntary Service Unit in Mexico this summer. The term of service will extend over a period of eight weeks beginning June 23. Work there consists of Bible teaching, general hospital attendant duty, and miscellaneous other services.

Persons interested in this work in Mexico or in one of the other Voluntary Service opportunities, may secure further information by writing to Voluntary Services, Mennonite Central Committee, Akron, Pa.

MENNONITE AID NOTES

Refugees in South America

Unforeseen circumstances have detained some of the Mennonite refugees in Buenos Aires for a longer period than had been anticipated. The political rebellion in Paraguay has prevented them from moving from the port city of Buenos Aires to the colonies in Paraguay. At the present time over 800 have reached the colonies in Paraguay, 370 more are at Asuncion, and the remaining 1,097 are still at Buenos Aires.

Other Migration Possibilities

Settlement of Mennonite refugees in Mexico does not appear as favorable now as it had seemed some time ago. The Mexican government has not been willing to grant a satisfactory exemption from military service for children born in Mexico.

Canada has recently changed its restriction on immigration, opening the door to some classes of immigrants which had been excluded earlier. It is hoped that a number of the homeless Mennonites now in Europe may be able to qualify for entrance into Canada under the new regulations.

Aid in Naturalization

The Mennonite Aid Section has attempted to keep informed on details of procedure to be followed in securing United States citizenship. Contact is maintained with the Central Office of the Naturalization and Immigration Service. Mennonites living in the United States, and who desire citizenship or who have at some time applied for naturalization and have been refused because of objection to military service, are urged to write to the Mennonite Aid Section, Mennonite Central Committee, Akron, Pennsylvania, for further information on naturalization possibilities.

Western District S. S. Convention

The Western District Sunday School Convention will convene this year on Sunday, April 20, in the First Mennonite Church, Newton, Kansas, at 2:30 P.M. an 7:45 P. M. The convention speaker will be Dr. G. Christian Weiss, Kansas City, Missouri. The afternoon session will include discussion groups. The convention theme is "Christ—Light not Darkness." Lunch will be served in the church basement.—Mrs. Kenneth Toevs, Acting Secretary, Western District Sunday School Convention.

PROGRAM

Afternoon Session, 2:30 P. M.

John W. Unruh, presiding

Song Service	Rev. J. W. Bergen Goltry, Oklahoma
Organist	Eunice Schmidt
Pianist	Louise Entz
Devotional Service	Rev. D. J. Unruh Newton, Kansas
Music — (double number)	Men's Chorus Bethany Mennonite Church, Kingman, Kansas
Group Discussion Period (45 minutes)	
The Children's S. S. Class	Mrs. Waldo Enns Inman, Kansas
The Young People's S. S. Class	Rev. Victor Sawatzky, Hutchinson, Kansas
The Adult S. S. Class	Rev. Gordon Zimmerman Plevna, Kansas
The S. S. Superintendent	Ernest Voth Orienta, Oklahoma
Junior S. S. Demonstration Class	Mrs. Waldo Schrag, Pretty Prairie, Kansas
Music (double number)	Medford Mennonite Church Medford, Oklahoma
Offertory	Local Church
Offertory prayer	Rev. Arnold Epp Burrton, Kansas

Business Session
Closing Devotional Service .... Local S. S. Superintendent —Herman B. Regier

Evening Session 7:45 P. M.

Albert Graber, presiding

Song Service .... Rev. J. W. Bergen
Devotional Service .... Rev. H. E. Miller
Kingman, Kansas
Music (double number) .... Mixed Quartet
Beatrice Mennonite Church, Beatrice, Nebraska
Resolutions
Offertory .... Local Church
Offertory prayer .... Rev. Garman Wedel
Sermon .... Dr. G. Christian Weiss
Kansas City, Missouri
Benediction

Lunch to be served in the church basement (50c a plate).

Offerings to go for support of the Sunday School work.

Jottings

—Bethel Church, Hydro, Oklahoma: Our Easter services began on Good Friday, with an inspiring message of the life of Christ. Sunday morning, A Cross, (lighted by electricty) formed a beautiful setting for the Communion service. A large number, seated at the foot of the cross, ate and drank in remembrance of our Lord. Sunday afternoon, the Men's Octet from Bethel College gave a splendid program in our church. in the evening the cantata was given in the Methodist church in Hydro. The choir, under the direction of Rev. Waldo Kauffman, consisted of churches in and around Hydro. This was another wonderful event. The house was filled to capacity.—Wilfred Ewy, Corr.

First Church, Nappanee, Indiana: A week ago last Sunday evening our program was an open discussion by members of the church board on what the following week of services could mean to our church. At the 8th Street Mennonite church in Goshen in the afternoon there was a five-church vesper musicale with talents from each church. On Thursday night during our meetings, March 23- 29, we had guest night with a special musical program by the men's chorus of the Eighth Street church.—Mrs. Loyal Corwin, Corr.

—First Church North of Butterfield, Minnesota: March 23. Dr. and Mrs. B. E. Steiner and Natalie, missionaries to India, were with us. Dr. Steiner brought the morning message. Our pastor Rev. M. M. Lehman preached at the Gospel Mennonite church. A special men's meeting was held with Rev. William Neufeld of the Carson Church as guest speaker. Miss Adeline Fast, missionary to Africa, spoke briefly Easter Sunday morning. A kitchen shower was held Good Friday for Miss Fast at the John Flaming home.—Mrs. Henry Penner, Corr.

—Newport Church, Newport Washington: We are praising God for answered prayer in that Rev. Rudolph Schmidt from Oklahoma has accepted a call from our church to be our pastor. We hope to have him with us early in June. Rev. Mouttet was with us March 31.—Mrs. Henry D. Hiebert, Corr.

—Salem Church, Munich, North Dakota: On Thursday evening April 3, the Bethany Bible School held their commencement excercises. Violet Dick, Irene Unger, Elsie Harder, Clayton Klein and Donald Fast were the graduates. Rev. Arthur Flaming of Lustre, Montana was the commencement speaker. His topic was: "What Are You Pursuing?" Rev. and David Hooge are the instructors. During the last two months the student body and instructors have rendered programs at Cando, Bathgate, Cavalier, Langdon and in the Munich town hall.—Corr.

—Saron Church, Orienta, Oklahoma: On Sunday night March 30 we had farewell services for Herman Buller, Jr. who left next day for Akron, Pa. from which place he will leave as a M.C.C. relief worker to be stationed in northern Italy. He has been in similar work for some time and has crossed the ocean ten times. "Europe afterall, isn's so far way," says Herman Jr. Vernon V. Buller who is an attendant on a ship taking chickens, tractors, etc. to Ethiopia, sent a letter home from Greece where part of the cargo is being unloaded. Mr. and Mrs. Alvin Ratzlaff are home on Easter vacation from G.B.I. Mr. Ratzlaff spoke to us April 1. We have had blessed pre-Easter services April 2-4 with Rev. Ben Rahn, Enid, Oklahoma, speaker. In keeping with spring we have two new things to be happy for: a piano in church and a garage at the parsonage.—Mrs. Wm. Frantz, Corr.

—Rev. and Mrs. A. E. Jantzen's new address is: 217 21st Street, Manhattan Beach California.

—The Lubin Jantzens, new missionaries en route to India, arrived safely in Southampton, England, on March 31. They were sick only two days on the way. They spent some time in London on business and in sight-seeing. They hoped to sail from Liverpool on the **H.M.S. Empire Trooper** on April 3, with the intention of getting to Bombay about April 24.

—First Church, Colfax, Washington: We are sincerely thankful and very happy to report that our pastor, Rev. P. D. Unruh, who has been seriously sick, is slowly improving after a gallstone operation. We hope that as many as possible can will take in the State C. E. Convention to be held at Whiteworth College, Spokane, May 1, 2, 3. Our missionary society sent thirty dollars for Mennonite refugee rehabilitation in Paraguay. The society also sent one hundred pounds of clothing, forty-five pounds of soap, two crib quilts and six large quilt comforters for relief. Rev. Mouttet of the "Go Ye" Mission was in our midst Sunday.—Mrs. Horace R. Rogers, Corr.

—Ebenezer Church, Bluffton, Ohio: Easter was another glorious day, for Ebenezer spring communion was observed in the morning service, with church filled to capacity. Our mission offering for the day was taken for Rev. and Mrs. E. B. Steiner, in Tibet. In the evening the community chorus of the Bluffton churches rendered their Easter cantata, "From Death To Life." Our attendance for the evening was over six hundred. Our floral decorations were sent to our our sick and shut-ins, who at this time are many. On April 17 our Ladies Missionary Society will join the five churches

1947 Ministers Retreat, August 15-19

The Retreat Committee wishes to announce that plans are under way for the 1947 General Conference Ministers Retreat, to be held August 15-19, at Camp Shipshewanna, Shipshewanna, Indiana. This camp, located beside the beautiful Lake Shipshewanna, is owned and operated by the Brethren Church and has adequate facilities for 200-250 people. The camp is well adapted for family groups and should offer excellent vacation opportunities for ministers and missionaries and their families. As in the past year, the program has been so arranged that the afternoon will be free for relaxation, recreation, and sight-seeing.

We trust that many will take advantage of this opportunity for fellowship, inspiration, and relaxation. Further announcements will appear later. —The Retreat Committee: Olin Krehbiel, J. D. Unruh, A. S. Rosenberger, J. N. Smucker, Ronald von Riesen.

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in a union service in the Lima Church.—Anona Landes, Corr.

—**Rev. Edmund Miller,** Field Representative of the Mennonite Biblical Seminary and Bible School, conducted special services at Sugarcreek, Ohio; Nappanee, Indiana, and Beatrice, Nebraska, recently.

—**Brudertal Church, Hillsboro, Kans.:** Several teachers of the Brudertal and Johannestal Sunday schools meet once a week to discuss the coming lesson. Some of the Junior C. E. members take part in the Tellament and Readament contests, which will be sponsored by the County Council of Christian Education on April 13. The Juniors have sent school bags, scrap books, and soap to the needy children of Europe. Each month they work on a different project. Upon invitation of the young people's C. E. Rev. Sam Goering came on March 23 to bring a message and show pictures taken while he was doing relief work in Europe. An offering, taken for relief, amounted to $75.78. At a joint meeting of the Ladies Sewing Society and the Mary Martha Circle on March 25, Mrs. W. E. Regier gave a talk in the interest of mission society work. Her helpful suggestions were appreciated. Using the general theme of "Personalities of the Passion," our pastor, Rev. Arnold E. Funk, preached on "Simon of Cyrene" on Good Friday and on "Caiaphas" on Easter Sunday.—Katherine E. Nickel, Corr.

—**Immanuel Church, Los Angeles, California:** Rev. Solomon Mouttet of the "Go Ye" Mission visited our church recently and presented several challenging messages concerning the work in the Ozarks. The Jubilate Trio and the Eppley Sisters, two well-known musical groups, inspired us by their consecrated singing and playing on Sunday evenings of March 2 and 9, respectively Rev. H. D. Burkholder conducted a week of pre-Easter services at the First Mennonite Church at Shafter. Twenty-three new members were received into our fellowship on Good Friday evening. Five received baptism by immersion (one a Jewess) three by pouring. Of the remaining number the majority transferred from other Mennonite Churches. on Easter Sunday evening our choir presented the cantata, "The King of Glory."—Mrs. Harold Burkholder, Corr.

—**Menno Mennonite, Lind, Washington:** Rev. Arnold Wall, of Whiteworth College, Spokane, brought us the message Easter morning. We united with the Lind churches to observe the Easter Sunrise Service. Our church is anticipating the privilege of having Miss Bertha Fast in our church next Sunday.—Mrs. Henry J. Franz, Corr.

—**Zion, Church, Elbing, Kansas:** As an extra feature of our Christian Endeavor program of April 6 we had Jessie Brown, R. N. speak to us about our relief work. Miss Brown returned last August from Europe where she had been secretary to Rev. Sam Goering. Now she is instructor at the Bethel Deaconess Hospital, Newton, Kansas.—Mrs. Louis A. Janzen, Corr.

—**First Mennonite Church, Fredonia, Kansas:** On Sunday, March 23, Rev. B. H. Janzen of Lehigh, Kansas, started a series of evening meetings. They were based on the work of the conference, with which he is associated. He concluded the meetings with the serving of the Holy Communion Thursday evening. Mr. and Mrs. Robert McCroskey are attending the last semester at the Grace Bible Institute in Omaha. Mrs. Mc. Croskey is the former Mathilda Schmidt of Goessel, Kansas. Mrs. Henry Thiessen attended Bible Week at Bethel College in Newton. She also visited with her daughter Elfrieda who is attending school at Hesston.—Mrs. Alvin Schmidt, Corr.

—**First Church of Garden Township, Halstead, Kansas:** Mr. John Koppenhaver, instructor at Hesston College, brought the morning's message, March 23, in the absence of Rev. A. J. Dirks, who had gone to Greensburg to serve a group. Upon invitation of the "Mother's Sunday School Class" Rev. Waldo Harder, Berean Academy, Elbing, gave a special mission talk on his and Mrs. Harder's work among the Hopi Indians. He also preached a thought provoking Palm Sunday sermon. Rev. Ronald von Riesen solemnly, yet vivdly portrayed the crucifixion of Jesus in a sermon on Good Friday. Rev. A. J. Dirks has been holding a series of pre-Easter

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HEADQUARTERS OFFICE CORNER

NOTICE! ALL PASTORS AND CHURCH LEADERS

The last Sunday in April (April 27, 1947) has been designated by the General Conference Executive Committee as "Conference Sunday." Ministers are urged to plan the services of the day in such a way as to give opportunity for special intercession for the various phases of our united endeavor.—Walter H. Dyck, Executive Secretary

Miss Elizabeth Andres C-
414 East Fourth Street
Newton, Kansas

services in the Friedenstal Church near Tampa, Kansas during Passion Week—Corr.

—**Flatland Church, Quakertown, Pa.,** It was very gratifying to have with us again on Palm Sunday quite a few of our members who had been ill and indisposed for a month or more, to worship with us and to partake of the Lord's Supper after having fully recovered. We were glad to have with us Miss Flora Fellman, who is a guest at the Mennonite Home for the Aged at Frederick, Pa. About two weeks ago our Church started a heifer project. To date we have reached the three-quarter mark of our goal. It is to be sent to one of the war-torn countries of Europe.—Mrs. James S. Kline, Corr.

—**Grace Church, Pandora, Ohio:** On the evening of March 9, Dr. and Mrs. Bradford Steiner and Rev. and Mrs. Charles Warren spoke to us. They are planning to sail for India soon to be with their parents, Rev. and Mrs. Ezra Steiner, who are working in the Tibetan mission field. We greatly enjoyed the pre-Easter messages given by Dr. Marion Tinsler during the week of March 16-23. His theme was "Beliefs that Register." The young people of our Intermediate C. E. furnished the evening program on March 30 with a play entitled, "For God So Loved the World." It was based on the Easter story and well presented.—Mrs. Vernon Suter, Corr.

D. ELTON TRUEBLOOD VESPER SPEAKER

Dr. D. Elton Trueblood will speak on the topic, "A New Pattern of Living" at the Bluffton College Vesper Service, April 20, 3 P. M. in the Ramseyer Chapel. Dr. Trueblood, who is widely known for his books, "The Predicament of Modern Man" and "Foundation for Reconstruction" is Professor of Philosophy at Earlham, a Quaker college. He is a young man of forty-six who has had many notable experiences in the teaching field. From 1936-1945 he was professor of religion and chaplain of Stanford University. He has taught at Garrett Biblical Seminary for short periods, and in March 1946 he went to Europe and visited England, France, and Germany in a ministry of reconciliation and relief. His eighth book will be published in 1948. Dr. Trueblood, who is co-editor of "The Friend" magazine published in Philadelphia, has written many articles for national magazines, including "The Atlantic Monthy," the "Christian Science Monitor," etc.

—**Mennonite Bible Mission, Chicago, Illinois:** On Palm Sunday, three persons were baptized and accepted into the church. An inspiring pageant "The Challenge of the Cross" was presented by the Gospel Girls Choir during the evening services. Special meetings were held on Wednesday, Thursday, and Friday during Passion Week. Thus far, friends and members have contributed $228.55 toward the Refugee Relocation Project.—Evelyn Triebe, Corr.

—**First Church, Monroe, Washington:** Rev. Solomon Mouttet of the Go Ye Mission showed slides and told about the work in Oklahoma March 26. The Ladies Missionary Society is presenting the Easter night program in drama, pantomine and song. We are commemorating the Lords Supper on Good Friday evening. "Because He lives we live also" is the text for our Easter morning service.—Corr.

—**First Church, Paso Robles, California:** On March 2 Rev. S. Mouttet of the "Ge Ye" Mission brought the morning message and in the evening showed his pictures of the same. March 9 Miss Bertha Fast showed pictures during the Sunday School hour and gave an interesting talk. The next night she spoke to the Girls' Sewing Club and the Ladies Missionary Society, and the following evening to the Young People's group of both the churches. Eight school bags were made up by the children of our Sunday School. Eleven more were sent by the children of the Paso Robles Released Time for Religious Education School. Rev. Orlo Kaufman had suggested this as a project. March 23 Rev. Alfred Wiebe of Upland occupied the pulpit in the absence of our pastor. The choir is busy preparing music for Easter and the coming California Sunday School and C. E. Convention to be held here April 25-27. Rev. Ben Rahn of Enid, Oklahoma, has accepted our call to become our pastor on or about June 1. Our present pastor, Rev. Orlo Kaufman will be with us until May 25, when they will first visit their parents and relatives before going to their new destination.—Gus Toevs, Corr.

—**Correction:** The financial report of the **Mennonite** of March 11 listed the Brudertal Church, Hillsboro, Kansas, as having given $51.25 for Education. This was a mistake. The amount was given for Publications and should have been shown that way.—Editor.

The Mennonite

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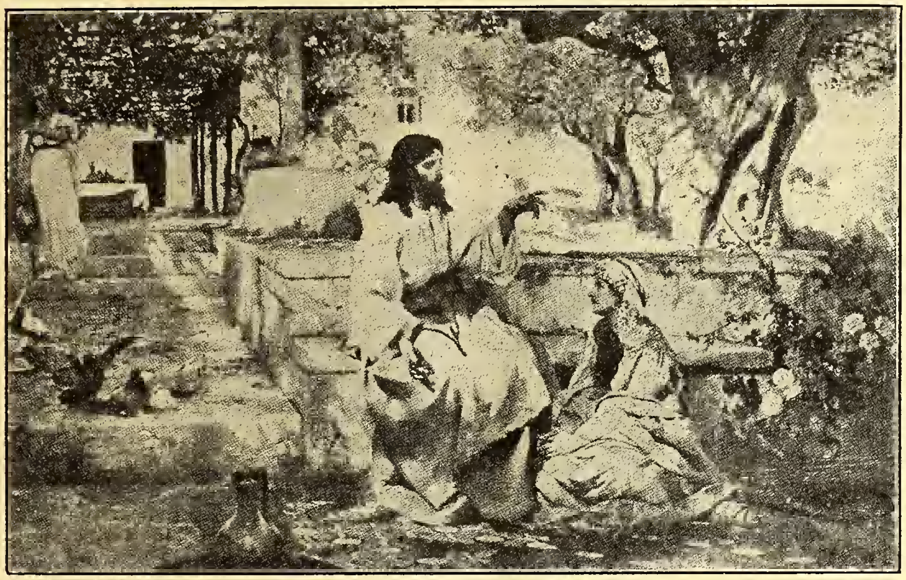

Cut courtesy "The Gospel Messenger"

One Thing Is Needful

As Mary sat at the feet of Jesus and listened to His teaching, she very likely experienced a feeling of relaxation and cleansing, for we know that in our day even a person who is comparatively non-egocentric and non-defensive has that kind of an effect upon those who are tense, congested and confused in thought and feeling. Through Jesus Mary fellowshipped with God, who is the Creative Spirit. By being receptive to Him she was finding something for her problems.

Martha on the other hand was not finding something for the problems of her life, and problems there were, for she was distracted, anxious and troubled about many things, and resentful. She too longed for harmony within and for happy, satisfying relationships with others, but she neglected to sit at the feet of Jesus to relax and face the painful confusion within.

Life is very much a matter of problem solving. These problems are perhaps painful in varying degrees to different individuals. The more painful a problem. the more difficult the facing of it. Although there seems to be within us something which seeks to protect us from too great pain, the very nature of life at the same time seems to make pain a necessary part of growth.

Relaxation and time to think are essential for the facing of problems. Moses, Jesus, and Paul sought out such opportunities. Jesus taught the value of withdrawing into privacy to pray. Man needs time to think things out. He needs time to speak out his problems and then to wait for God's response to them. Perhaps, it is significant that most of us perceive God's response most clearly and definitely as we become quiet and relaxed. As we relax an increasing number of our brain cells begin to function, and God speaks better through our whole mind rather than through a part of it. It is necessary to take time to become whole. People with problems, people with a great mass of unverbalized matter on the fringe of their more active consciousness are people who can experience release and clarification by doing as Mary did.

"O what peace we often forefeit,
O what needless pain we bear,
All because we do not carry
Ev'ry-thing to God in pray'r"

Pensioning Our Ministers

by August Epp

The General Conference Ministers' Pension Committee met over the weekend of April 13 at the home of August Epp, in Newton. Those of the committee who were from out of town were: Rev. H. Albert Claassen, of Toronto, Canada; Robert Stauffer, of Milford Square, Pennsylvania; and Clinton Kaufman, Wichita. Mrs. J. E. Entz and August Epp are the Newton members of the committee. Miss Mary Bargen of Mountain Lake, Minnesota, also a member of the committee, was not able to be present. This was the second regular meeting of this committee, the first one being held at Beatrice, Nebraska, during the last session of the Western District Conference. The committee was very fortunate in having Rev. Walter Dyck spend a full day consulting with them.

The committee wasn't long in realizing that the work assigned to it is a very large assignment. In fact, it is so staggering that the committee keenly feels its inadequacy to work out the proposition. Since the committee decided that the pension plan would be underwritten by the Presbyterian Ministers Fund of Philadelphia, it was very fortunate in having Fev. Frank Hughes of the Fund meet with them. Rev. Hughes was very valuable in giving information to our committee since his organization has worked out pension plans for a large number of denominations. The more our committee delved into and explored the many possibilities and advantages of such a plan, the more it felt that the ministers pension plan, underwritten by a strong life insurance company, is the cheapest, soundest, and most feasible way of doing this job. It has been most interesting, and gives the committee a great sense of satisfaction and assurance, to find that such a very large percentage of our older ministers and prominent leaders of our churches so fully and wholeheartedly endorsed the committee's choice of this plan.

A fact that is not commonly known but which is a matter of record in the minutes of the General Conference, is that for approximately twenty-five years there has been a very definite desire on the part of Conference officials that a plan be worked out. In that period of time a number of committees groped with this problem and found it is so far-reaching and staggering a job, that they were discouraged, and not too much has been done until now. Our committee has met twice with the boards and committees of the General Conference and reported what our plans are. At our first meeting, several of the ministers impressed upon our committee that whatever plan we brought forward would have to be one in which the preachers themselves would share, one which has ample financial backing, one that will not disillusion its participants at the time of retirement, and above all one which can be financed with the least amount of money possible. As far as the finances of the plan are concerned your committee is convinced that it takes the least amount of money by having it underwritten by the Presbyterian Ministers Fund, which has been organized by ministers, and is run by ministers, for the benefit of ministers. The company has upwards of forty million dollars in assets, which, of course, are there to finance any plan it accepts. If the General Conference were to finance its own plan it would be obliged to raise between one and two million dollars and keep it wisely invested to produce returns which could be used for the pensioning of our ministers. It is obvious that to raise the above amount of capital among our people would be an almost impossible undertaking.

A pamphlet, worked out by our committee at its last session, sets forth somewhat in detail the plan and gives an illustrative table of figures. This will be sent to all churches of the Conference. The committee desires very much that study and consideration be given to this plan so that the delegates to the General Conference session in August will have knowledge of the plan so that they can vote intelligently. The committee fully realizes, since the ministers will greatly benefit by the plan, that it will be more up to our lay leadership to get behind this proposition and see that it becomes an actuality.

Rev. Walter Dyck, in a recent letter to all the ministers, has embodied in it a request that the ministers submit the name of some prominent church worker to the General Conference Headquarters, 722 Main Street, Newton, Kansas, since the material will be sent to this person as soon as possible.

Our committee feels that it is imperative for the churches of the Conference to give thought to and arrange for charity contributions to help our needy ministers and windows of ministers, who because of their age will not benefit from the plan, but who by all means must be cared for immediately.

Any advice or suggestions that our members have should be directed to the chairman or Brother Clinton Kaufman, who is the secretary, and will be given the best of attention possible. —August Epp, Chairman

THE MENNONITE

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Board of Education Report on Annual Meeting

The following is a report of the Annual Meeting of the Board of Education, which was held in Memorial Hall, North Newton, Kansas, February 11-13, 1947.

The opening devotional period on Tuesday morning was conducted by the chairman, Dr. Ed. G. Kaufman, who read I Peter 2:1-10, and offered prayer. The following were present for the sessions: Ed. G. Kaufman, J. D. Unruh, Erland Waltner, L. L. Ramseyer, Olin Krehbiel, and A. S. Rosenberger, secretary. Ronald von Riesen, executive-secretary, was present at all sessions. Visitors were present from time to time.

Discuss Conference Schools

The first day was devoted to a discussion of conference schools. Brief statements were made as follows: L. L. Ramseyer, Bluffton College; K. G. Toews, Rosthern Junior College; J. D. Unruh, Freeman Junior College; E. J. Miller, Mennonite Biblical Seminary; Willis Rich, Bethel College.

Canadian Mennonite Bible College Proposed

A report on the proposed new Canadian Mennonite Bible College was given by Rev. J. J. Thiessen. Their Board, of which Brother Thiessen is chairman, consists of ten members elected by the Canadian Conference. It is planned to locate the college in Winnipeg, where it is hoped to obtain a suitable building. The Board passed a resolution that "whereas the brethren of the Canadian Conference have plans to establish a centrally located Canadian Mennonite Bible College, we recommend that the General Conference endorse the plan to establish such a college, and that we render all the assistance we can."

Sub-Committee on General Conference Schools

As a result of the discussion concerning the tasks and relationships of our conference schools, the Board passed a motion that a Sub-committee on General Conference Schools be formed to study the over-all need of our conference in this area, and coordinate activities; the committee to consist of one member appointed by each conference school, the president of the Board of the proposed Canadian Mennonite Bible College, and two members of the Board of Education. It was agreed that the presidents of the schools are to be considered members of the committee unless the Board is notified that someone else is appointed. The two members of the Board of Education asked to serve are Olin Krehbiel and A. S. Rosenberger.

One Month for Christian Education Emphasis

The problems that result from designating just one Sunday for Christian educational emphasis were discussed and the following motion was passed: that an educational emphasis period begin with the last Sunday in August and continue till the end of September with a Sunday or period of time therein to be selected by the individual congregation. It is recommended that a Sunday be devoted to Christian higher education; and a Sunday to the local church program, this not necessarily a sermon, but some recognition of what is being done.

Report by Curriculum Committee

The Wednesday morning session was opened with a devotional period in charge of the secretary, A. S. Rosenberger. He read Eph. 4:1-15 and led in prayer. Members of the Curriculum Committee, a sub-committee of the Board of Education, were present. Members of the committee are: Paul Shelly, chairman; Henry N. Harder and Christine Miller. The Board of Education is indefinitely continuing this committee. Among the recommendations of the committee which the Board adopted are: 1. That we negotiate with the (Old) Mennonites looking toward the re-editing of their **Intermediate Quarterly** for our use, and then having it carry the imprint of the General Conference. 2. That the Board of Education recommends that the revised (Old) Mennonite Daily Vacation Bible School material be used in our churches, and that for 1948 a Handbook be prepared by the Western District Education Committee. 3. That a Handbook on Stories of Church History, prepared by Rev. and Mrs. Arnold Regier, be sent to all General Conference Churches as a sample for usage in Sunday Schools, Daily Vacation Bible Schools, and C. E. Societies. 4. That a committee be appointed to serve with Ronald von Riesen, who is at present working in this field, to set up a "Leadership Training Course;" and that "Leadership Training Centers" be established, in cooperation with district education committees, in various sections of our constituency this summer for a period of one week. (These items were left to Ronald von Riesen and Erland Waltner for further action.) 5. That Paul Shelly, Ronald von Riesen and Elmer Ediger be asked to prepare a booklet on "Full-Time Christian Service."

Meeting with Board of Publication

On Wednesday afternoon the Board held a joint meeting with the Publication Board for about one hour. Following the opening prayer by A. A. Penner, items related to our joint work, such as the writing and publication of the quarterlies, were discussed. A plan was considered whereby all costs of the quarterlies are to be paid through the accounts of the Publication Board, and all profits and losses are then to be shared. After July 1, both Boards are to have a part in the appointment of writers for the quarterlies.

Young People's Union Represented

When the Board of Education reconvened in Memorial Hall, members of the Young People's Union were present to discuss the work of the young people. Elmer Ediger and Bertha Fast gave reports on the Voluntary Service projects, explaining that they are proposing three projects, one at Lame Deer, Montana, under the direction of the Foreign Mission Board, one in Chicago under the Home Mission Board, and a third to consist of two caravans to work in selected Mennonite communities where there are opportunities for service. The Board of Education was asked to underwrite the third project, which is to consist of two groups of young people, four or five to a group, to serve for six weeks. The Board agreed to do this. It also approved the retreat which the Young People's Union is planning to hold at Camp Mack, Indiana, from August 28-31. Rev. Olin Krehbiel was appointed Young People's counsellor, representing this Board.

At a meeting with Dr. A. Warkentin, chairman of the Historical Committee, various matters of common concern in collecting and preserving Mennonite material were discussed.

Exchange of Foreign Students

The Thursday morning session was opened with a prayer period in charge of Erland Waltner. The exchange of foreign students was discussed. This is being supervised by this Board, with other Boards, and groups cooperating to make the project possible. The cost per student is about $750, of which sum some have been able to pay a considerable amount and others the bare minimum of $50. It was voted that foreign students for next year be selected on the basis of a budget of $6,200 (of which $1,200 is being raised by the Y.P.U.), with $5,000 allocated to European students and the balance to those from Puerto Rico and Paraguay. These students are to be selected on the basis of preparation for Christian service, interpreted in the broader sense. It is agreed that it is the best policy to have students come for only one year, except in special cases.

Report on Curricula Study

Dean P. S. Goertz, of Bethel College, made a report to the Board of a committee study on curricula for our schools with special reference to the relationship of Canadian and U. S. schools. He reported that it was the feeling of the college deans that college teachers and administrators of our General Conference should meet for four or five days to discuss their tasks in relation to our program of Christian education. The Board approved this proposal and turned the matter over to the newly created Committee on General Conference Schools.

The program for the Ministers Retreat for 1947 at Shipshewana, Indiana, was approved, and due announcement will be made.

There is to be no Young Christian Workers' Institute this year in view of the ending of Civilian Public Service, and also due to the proposed General Conference Y. P. Retreat, which will serve much the same purpose.

Amount of Tuition for C.P.S. Men

In answer to a question of the executive-secretary as to the amount of tuition aid to which a CPS man is entitled in cases where more or less than the normal number of hours is taken under the CPS Educational Rehabilitation Program, it was resolved that each CPS man be entitled to the amount of education for which he would be eligible if he were taking the normal full-time college load, regardless of the length of time it takes him to do it, except that the work must be completed within the five-year limit formerly agreed upon.

The Board reappointed the writers for the **Senior-Adult Quarterly.** The appointment of the editor of the **Junior Quarterly** is continued through previous action of the Board.

Add to Questionnaire

It was resolved that in connection with the questionnaire for information on Sunday Schools, distributed under the direction of Erland Waltner, we enclose a separate slip requesting information as to the schools which the young people of each congregation are attending, and also ask the names of young people definitely interested in Christian service. An enrollment and financial statistical report is also to be requested of each General Conference school by the executive-secretary, and the result is to be incorporated in the Board's report to the General Conference.

Joint Meeting with Doctrine and Conduct Committee

A brief joint meeting for the purpose of clarification of projects was held with the Committee on Doctrine and Conduct represented by Don Smucker, Henry Harder and Willard Claassen. Olin Krehbiel is a member both of the Board and this committee.

It was reported that a form for the consecration of college teachers has been prepared under the direction of Olin Krehbiel and has been turned over to the Handbook Committee.

Report of Executive-secretary

The report of the executive-secretary, Ronald von Riesen, was received with appreciation, for what has been done. Mr. von Riesen was granted the privilege of attending seminary in Kansas City for one quarter of the year with the understanding that he will be at home over week-ends. The Board feels that he should accept no regular church commitment in view of his duties as executive-secretary.

Budget of $30,000 for Current Year

The budget was set at $30,000 for the current year, of which $18,000 is for the educational rehabilitation of CPS men, and $5,000 is for Foreign Student Exchange. These projects would not be possible without the cooperation of other Boards and groups, as well as individual contributions which are all much appreciated.

It was agreed that some General Conference literature be forwarded to some Dutch ministers in answer to a request from them for such material.

The session of the Board came to a close with a prayer period conducted by Dr. Kaufman, chairman. Members of the Board and visitors led in prayer from time to time to close the sessions.—A. S. Rosenberger, Secretary; Ed. G. Kaufman, Chairman.

A Prayer

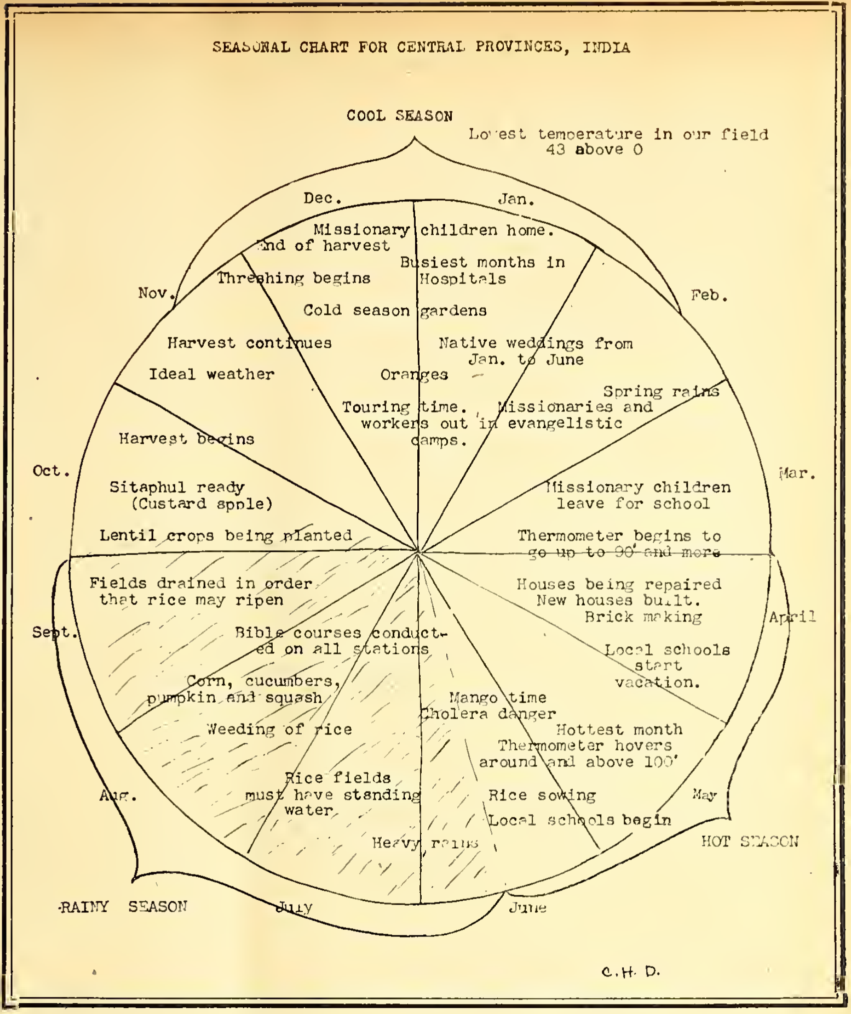
Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propped with power,
Make as simple as a flower.

— Edwin Markham

The Seasons of Central India

by

Christena Duerksen


SEASONAL CHART FOR CENTRAL PROVINCES, INDIA
COOL SEASON
Lowest temperature in our field 43 above 0
Dec.
Jan.
Missionary children home.
End of harvest
Busiest months in Hospitals
Threshing begins
Cold season gardens
Nov.
Feb.
Harvest continues
Native weddings from Jan. to June
Ideal weather
Oranges
Spring rains
Touring time. Missionaries and workers out in evangelistic camps.
Harvest begins
Oct.
Mar.
Sitaphul ready (Custard apple)
Missionary children leave for school
Lentil crops being planted
Thermometer begins to go up to 90' and more
Fields drained in order that rice may ripen
Houses being repaired New houses built. Brick making
Sept.
April
Bible courses conducted on all stations
Local schools start vacation.
Corn, cucumbers, pumpkin and squash
Mango time
Cholera danger
Weeding of rice
Hottest month Thermometer hovers around and above 100'
Rice fields must have standing water
Aug.
Rice sowing
May
Local schools begin
Heavy rains
HOT SEASON
RAINY SEASON
July
June
C.H. D.

The above chart is an attempt to answer the oft-repeated question we are asked, "Just what kind of weather are they having in India now?"

To the missionaries who have children in school, I think December feels like the first month of the year. The school in the Himalayas closes during the last week in November, and by the first week in December the children are at "home." Christmas preparations, beginning of evangelistic tours to the villages, more patients in the hospitals increase the tempo of missionary life. The cool weather is invigorating, the gardens irrigated from the wells furnish good, wholesome vegetables and oranges, and other citrus fruits hang from loaded boughs. Now comes the farmer's leisure time, January to March, and therefore the best time for village-to-village evangelism. Village weddings are in order, and the evangelists sometimes find a large, holiday crowd ready to hear something new and interesting. Books are sold, and even whole Bibles find their way into far-away villages.

By the middle of March the days are already "hot," and the green of the gardens gives way to sere and rusty browns. For the missionary families, March opens the next chapter when, with trunks and boxes, bedding rolls and precious personal possessions, the children are sent off to school. From then until the beginning of December, although days are full of work, there is an emptiness about the bungalows.

As the heat increases, housebuilding and repair work are the order of the day. The hot sun dries the mud walls and the mud bricks which are then ready for the kiln. In spite of the heat, a miracle of nature takes place. Dainty bright green, dark red, and fresh yellow leaves come out to take the place of the old ones which dropped to the ground only a few weeks before. The schools for Indian children declare a "hot weather" vacation. This gives the missionaries engaged in educational work a chance to get away to the "hill station" for a rest in a cooler atmosphere. Many of the missionaries go away for a few weeks in May and June. Those who must stay to supervise institutional work go later during the rains or even in September or October when days are often sultry and trying. New missionaries, who must attend the language school in Landour, go up for four months, from May to the end of August.

In the hot season vegetables are hard to get. Everyone rejoices when the mango trees bear well. Green, the fruit can be used as a vegetable; pickled, it adds zest to an otherwise drab meal. Ripe, filled with a delightful, juicy pulp, it rejoices the heart of young and old. Analytically, it has been found to be a perfect complement for a diet too heavy in starch. With the water in reservoirs and tanks low and impure there is always danger of a cholera outbreak at this time of the year.

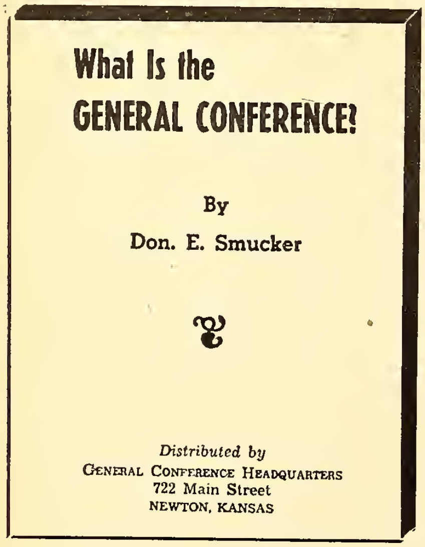
For the farmer, the middle of June is the beginning of the year. Earlier he has plowed and prepared the fields and cleaned the seed rice. Eagerly he scans the horizon for signs of monsoon clouds. As soon as the first rains come he sows the seed in hopes of another harvest.

With the rice sown and watered by the ever increasing rains, fields that were hard and baked just a few weeks before, become lush and green with new growth. Pumpkins, squash, cucumbers and corn grow amazingly in the warm wetness. When the rice has grown to about four inches and the fields have retained enough water so that it stands in the plots, the farmers go in with their plows and scratch around in a way that, to one unversed in the mysteries of rice farming, seems to spell ruin to the crop. But the disturbed plants send out stronger roots and multiplied stalks which mean a better harvest. When the plants have recovered from the rough treatment, the weeding takes place. This is done by hand, and it takes sharp eyes to distinguish between rice plants and grass. It is during these weeks that farmers are worried if the rains let up for any length of time.

Harvest begins with the high fields in October, and from then on to the end of November there are always some fields ready for the sickle. Just before the earliest harvest, when the rains no longer pour down, the higher level fields for the lentil crops are prepared and sown. In the gardens the "cold" season vegetables are started —peas, beans, carrots, cabbage, tomatoes, celery and whatever else can be grown. These need irrigation later on. During these weeks another of India's delightful fruits ripens—the custard apple.

While the farmer has been busy in his fields the missionary has not been sitting idle. There is always correspondence with which to catch up. Bible courses for the evangelists and workers are conducted at all stations. Whenever possible, classes for all church members are also arranged for, both for literate and illiterate. These latter classes often meet during the noon hour when farmers take a few hours off from field work. Later the workers go out to scattered groups of Christians to hold similar miniature Bible courses.

From the end of November, and for a month to come, the district churches are busy with harvest festivals. Missionaries try to attend as many of these as possible because they are truly times of thanksgiving. It might be well to mention here that, whenever possible, the annual missionary conference takes place in October or November when little village evangelism can be done due to the farmer's heavy field work. As soon as that gets lighter the cycle begins again.



What Is the
GENERAL CONFERENCE?

By
Don. E. Smucker

Distributed by
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College and Seminary News

BLUFFTON COLLEGE

Five members of the faculty attended the meeting of the Ohio College Association, held in Columbus, April 11. The Board of Trustees held its semi-annual meeting April 7. Action was taken looking toward inauguration of a teacher retirement annuity and insurance plan beginning with the next fiscal year, September 1. A committee was authorized to take action with respect to some health and hospitatilizaion plan as well. President Ramseyer attended committee meetings in Chicago April 14, 15. The Y's held their Geneva banquet Wednesday evening, April 9. Y elections were held on the day previous. Those elected to YW officers for next year were: Arlene Hartzler, Goshen, Indiana, president; Janice Welty, Pandora, Ohio, vice president; Betty Jean Pannabecker, Peoria, Illinois, treasurer; and Dorothy Salzman, Upland, California, secretary. YM officers elected were Burton Yost, Lansdale, Pennsylvania, president Charles Richert, Canton, Ohio, vice president; John Neufer, Topeka, Indiana, secretary; and Ralph Althaus, Bluffton, treasurer.

BETHEL COLLEGE

Staurt Chase, noted economist, closed the 1946-47 Memorial Hall Series on April 9 with an analytical lecture on "Full Employment." As is customary, a small group of approximately one hundred met in the Student Union Room after the speech for an informal discussion with the lecturer. Large audiences of several thousand have been enjoying the high-caliber educational entertainment which the Series brings to the community, and on March 25, preceding the Mordecai Johnson lecture, they rated past performances by ballot and also expressed preferences for future numbers. The Committee in arranging the 1947-48 program, has already made public the securing of the Chicago Little Philharmonic Symphony Orchestra and Louis Untermeyer. Season tickets have gone on sale at one dollar plus. Speakers appearing before the student body recently include Howard Cleaves, naturalist; Loring Campbell, entertainer; Bishop C. F. Derstine, evangelist; L. W. Brooks, State Superintendent of Education, and Elisabeth Goertz, returned from China.

FREEMAN JUNIOR COLLEGE

Music Day performs a unique service for the Mennonite churches of this area. No other event so well unites divergent elements and interests as does this event. The fourteen churches of four Mennonite Conferences, who joined in the morning program, demonstrated this. Music directors in small schools must possess great versatility since limited staffs do not permit small fields of specialization. Limited time forces them to make the difficult choice between spending all their efforts on small groups of specially gifted musicians, or spending it to help the whole group to a higher level of musical appreciation and performance. The first choice brings brilliant performance by small groups but ignores the majority. The second brings less spectacular results but recognizes the needs of that majority. In these days of competitive endeavor it takes courage to make the latter choice. Monday's programs demonstrated that the difficult feat of combining these aims had been achieved. Much credit goes to the Music Department for its work with the students of average musical ability as well as its splendid work with the select groups.

MENNONITE SEMINARY

The high point of each day at school is the period of worship together in the chapel service. Each day at nine o'clock in the morning students and faculty gather together in the chapel. Before the program of worship begins there is a period of silent meditation while the organ plays. Always, a hearty amount of singing is a part of chapel. The worship period continues with the singing of great stirring hymns. This is always a deeply thrilling part of the service because Brethren sing with as deep sincerity and enthusiasm as Mennonites like to believe they sing! Through such singing, the worship of the eternal God and Father of us all becomes very real and close to one's life. Each day the chapel service is in charge of some appointed person. Either a visitor speaks or one of the faculty members. On Thursdays the students are in charge of chapel, and these are conducted in various different ways. It is in the chapel service that the fellowship of seminary life becomes intimate and real because it is there that life pauses while each worshipper searches himself and humbles himself before Him who is author and finisher of our faith.

HENDERSON, NEBRASKA, COMMUNITY TO CELEBRATE

Sometime this coming August the Mennonite community of Henderson, Nebraska, will spend three or four evenings in recalling pioneer days and the migration from Russia, which preceded the settlement here in the "land of the free." Local talent will present the various features of the celebration. A map, showing the original tract of land on which the Mennonite pioneer families settled in 1874 and giving exact place and name where each family settled, is to be a part of the important historical data that is to be collected.

In 1847 thirty-five families (207 souls in all) settled in the western part of York and in the eastern part of Hamilton counties, on land purchased from the B & M Railroad Company. A total of about 6,400 acres was purchased and reserved. Terms were $3.50 an acre cash or $6 on a long and easy payment plan with low interest.

According to one list the following pioneers, scattered across the United States and Canada, are still living: Mrs. Klass Friesen, Mrs. Peter P. Epp, John W. Friesen, and Jacob Friesen (These four have lived in Henderson Community for seventy-three consecutive years.); (The following have left the community.) Mrs. Johann Sperling (in the nineties and possibly the oldest), Henry Abrahams, Johann Voth, Mrs. A. J. Mierau, Mrs. Peter Gaede, Jacob C. Wall, Gerhard Sperling, Peter Sperling, Mrs. Herman Schmidt, John Fast, Aganetha Fast, and Mrs. Gerhard Friesen.

(The foregoing facts are based upon a letter by J. J. Friesen of Henderson. Mr. Friesen would appreciate knowing whether there are any other surviving pioneers than those listed.)

MARIA WIENS SEEK RELATIVES

Maria Wiens of Zehman, Gaschwitz, Hauptstrasse 31 (10) Kries Leipsig, Germany, is seeking relatives and friends of Abraham Wiens, who in 1923 resided at Friedensfeld, Nikapol, Government Jekaterinoslov, South Russia. She is seeking: a cousin, Mr. Jacob Willms; and a cousin, Mrs. Sara Janzen, who has since remarried in America. A cousin Johann Willms died in America, but his wife Maria Schmidt Willms is still in America. Neighbors of the Willms family, which came to America in 1923, are: Mr. Peter Penner; his son-in-law Heinrich Janzen; a teacher, Gerhard Penner, and his wife, daughter of Philipp Isaak.

Mrs. P. C. Jantz of Odessa, Washington, has received several letters from Maria Wiens and writes, "She (Maria Wiens) is very much alone and in need of help. I shall be glad to send her letter on to any of the relatives interested in her . . . Perhaps, some of the families that left the same village (Friedensfeld) in 1923 can give information of the whereabouts of the . . . people she is seeking." Anyone having information for Maria Wiens may write to her directly or get in touch with Mrs. P. C. Jantz, Odessa, Washington.

FRAU FRIDA WIENS, HAMFELDE BEI TRITTAU, BEZ, HAMBURG, BRITISH ZONE, GERMANY
would like to hear from:
FRAU LOISE FRIESEN, NEE DICK, formerly of Pietgendorf, Germay.

FRAU HEINRICH HEIDEBRECHT, HAMFELDE BEI TRITTAU, BEZ. HAMBURG, BRITISH ZONE, GERMANY
would like to hear from:
Any descendant of:
JOHANN CLAASSEN and MARGARETE CLAASSEN, formerly of Reimerwald, Prussia, who came to America about sixty-two years ago.

(Handed in by Ernest G. Claassen, Whitewater, Kansas)

IN MEMORIAM

Hilda May Bartel Laubach, daughter of Cornelius and Martha Bartel, was born May 30, 1912, at Hillsboro, Kansas. She passed away at Boulder, Colorado, on March 14, 1947. In 1927 she was baptized and received as a member of the Bethel Mennonite Church, Wolf Point, Montana, In 1933 she was united in marriage to George C. Laubach. Three children, Bonnie, Carol Ann, and Norbert, were born to this union. She is mourned by her husband and children, by her parents, three brothers and one sister. Rev. Albert Ewert was in charge of the funeral. Burial was in the Bethel Wolf Point Cemetery.

John A. Koehn, son of Andrew P. and Anna Schmidt Koehn, was born near Moundridge, Kansas, February 6, 1885. With his parents he migrated to Meno, Oklahoma, where he lived since. In 1903 he was baptized and accepted as a member of the New Hopedale Mennonite Church. He was united in marriage to Aganetha Schaertner in 1909. Together they shared joy and sorrow for over thirty-seven years. Besides his beloved wife there survive him: two sons, Lowell of Meno, and Reuben of Liberal, Kansas; two daughters, Mrs. Dan Jantzen, Kremlin, Oklahoma, and Mrs. Clinton McBroom, Fairview, Oklahoma. He also left mourning him: four brothers, Jacob, Ben, Solomon, and Abram, all of Meno; and six sisters, Caroline, Lena, Katie, and Mrs. Henry B. Buller, all of Enid, Mrs. Dan Nightingale, Goltry and Mrs. Joe Eck, Meno. His death came suddenly on February 20, 1947.

A Gift and the Giver

by O. A. Waltner

Ever since he had been admitted as a patient in the Bethesda Leper Home at Champa, Makunda was regular in attending the church services. It was most natural for him to attend the Sunday School classes that afternoon. Makunda came to church early. Usually he came with the other groups of patients just a few minutes before the classes began. But this time he didn't wait for his friends. He had a particular work to do before the service began. His step was slow and not too firm as he made his way to the church. He leaned heavily on his bamboo cane which was light but strong. At the bottom of the steps leading up to the front door of the church he paused to remove his shoes. He offered a prayer and then walked up the steps into the church.

Usually he entered by the side door, but this time he walked through the main door down the center aisle. He walked down the low bench on which he habitually sits with his friends. Down the length of the aisle he came, and there before the altar he bowed his head and prayed. While his head was still bowed in prayer and the left hand over his breast, the deformed and crippled right hand drew out something from the shirt pocket. Early comers watched as he got down on his knees. People were coming into the church, but Makunda didn't hear them. He was offering a gift to the Lord and he wouldn't be hurried. The people sitting on the benches were watching him closely as he lay prostrate on the coir matting facing the altar. His hands were spread out—his left palm turned up. In the right hand he held the gift he was offering to the Lord together with a prayer. Some saw his lips move and joined him in this sacred moment. Finally, after what seemed a long time the right hand opened and the few who were close by saw that Makunda was bringing an offering of 1¼ annas, about 2½ cents!

After getting up, Makunda reverently laid down the "Widow's mite" and offered yet another prayer. Then he turned to go to his accustomed place in the audience. The church was filled with people by this time, but Makunda found his place among the more than five hundred patients who had come for the Sunday School classes. He had not only prepared himself for the services which began almost immediately after he sat down, but his humble consecration had a moving effect on all in the audience. We all felt nearer to God and Christ in that moment.

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"A United Mennonite Youth in Christ"

Sponsored by
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Union of the
General Conference

Editor
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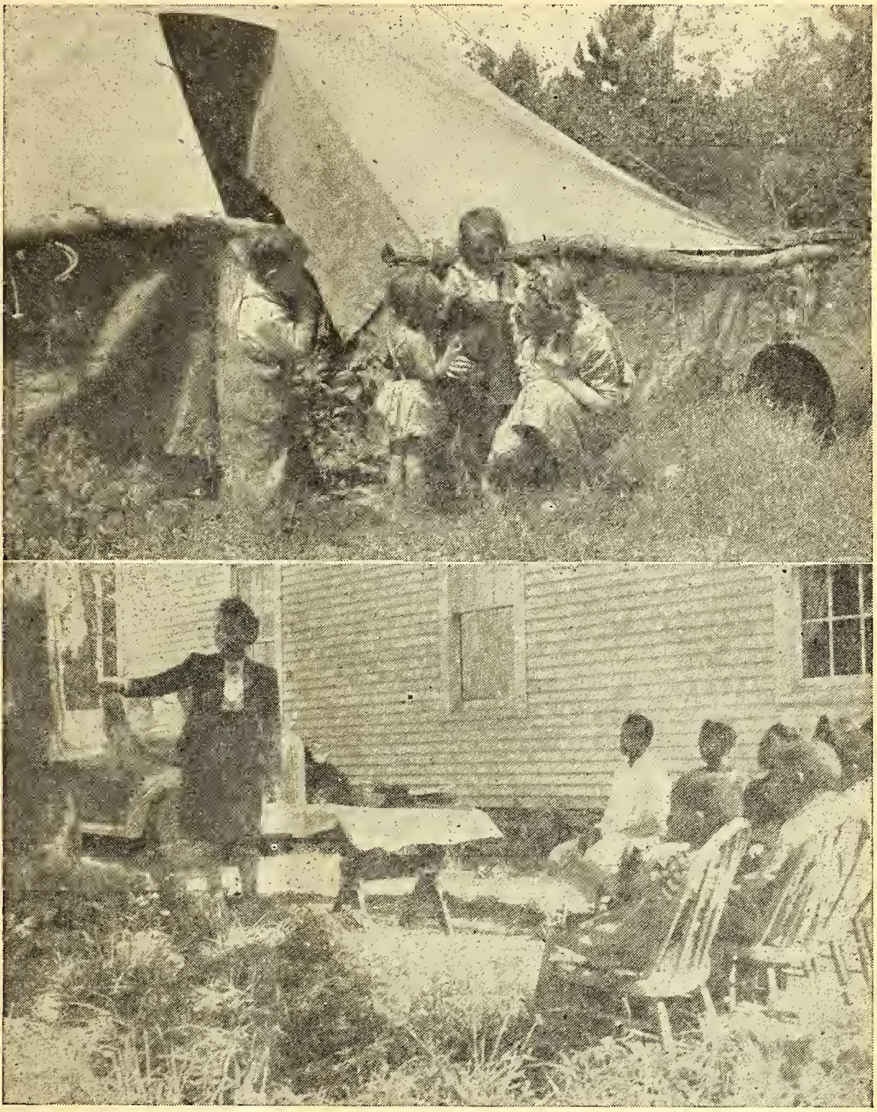
6201 South Carpenter
Chicago 21, Ill.

Who Are the Migrants?



Befriending some children in front of their tent home, a worker finds the children appreciate her interest in and service to them. In the lower picture an outdoor Sunday School class is being held under a tree. The migrants reached by the Home Missions program include whites, American Negroes, Jamaicans, Bahamians, Spanish-speaking Americans, Mexican nationals, Puerto Ricans and American Indians.

Cut courtesy "The Gospel Messenger"

When harvest season comes to Oklahoma, Kansas, Nebraska, and South Dakota, moving on into Canada, many a harvest hand would "follow the harvest." Many a reader of this paper will remember the ancient rattle traps that came up from Arkansas, Missouri, and Oklahome with a carload of 'hands' looking for a job. Each season they would "make the run." Each season many of the same ones would come back following the same "contacts."

Many of these hands had little farms of their own back in the Ozarks and would follow the wheat harvest returning home for the rest of the year. But, there are many more who don't just follow the wheat harvest, but make regular yearly runs starting with citrus in Florida in the winter, then vegetables, and fruit on north, then on farther north in vegetable crops and winding up in fruit crops in New York or New England in the fall. Then, they return to Florida for citrus crops in the winter and start the trek over again.

Migrants follow regular routes like this all over the country. One migrant route is on the East Coast, another is in the Middle West starting in the South and ending in Michigan, Wisconsin and Minnesota. Another route follows the West Coast from Southern California north to Washington.

Last year the Home Mission Council worked in states in which there were 325,000 seasonal farm workers. They reached ninety thousand of them. There were twenty-three denominations which cooperated in this program. The Council was divided in two hundred project areas and there were two hundred twenty workers who served in seventeen states.

EASTERN AREA (New York, New Jersey, Pennsylvania, Connecticut, Maryland, Delaware and Virginia): 36,000 migrants, 21,600 reached (60 per cent); 94 projects conducted by 55 regular and many volunteer workers, including 23 ministers, 12 community workers and 11 children's nursery workers; total budget—$39,700, of which $34,800 was contributed through state and local migrant committees.

MIDWESTERN AREA (Michigan, Minnesota, Ohio, Indiana, Illinois and Arkansas): 44,800 migrants; 13,900 reached (31 per cent); 35 projects conducted by 64 staff workers and volunteers, including 15 ministers, 26 community workers and 11 children's nursery workers; total budget $18,600, of which $10,700 was contributed through state and local committees.

WESTERN AREA (California, Oregon, Washington and Colorado): 242,000 migrants, 54,000 reached (22 per cent); 77 projects conducted by 101 regular and volunteer workers, including 2 ministers and 7 community workers; total budget—$14,000, of which $8,000 was contributed through state and local committees.

It should be remembered that these wandering thousands of people upon whose labor we depend for our fresh lettuce, oranges, apples, carrots and countless other foods, these wandering people do not have many things we take for granted. Their families have no home, but must live in camps, tents, cars, shanties or whatever is at hand. They have no churches to go to, their children must often go to half a dozen schools in a year, they have no neighbors and friends whom they can depend upon and get help from when they are in need. None of the ordinary things we take for granted are theirs — no property or wardrobes of clothes or cellars of food. They are a uprooted people.

This fact deeply affects their moral and spiritual outlook. An uprooted life results in uprooted moral and spiritual conditions for the individuals. Stability of character goes with the loss of stability in living conditions. A ministry of the Christian Gospel of love becomes all the more acute.

But, uprooted people do not have ministers to serve them even though they so sorely need such a ministry. For this reason, the call for workers who are willing to work for a summer or for full time with the migrants becomes so great. This year the Women's Missionary Association has issued a call for eight volunteers for the summer season. Those who will volunteer for this work will have a most challenging and difficult task, but at the same time will perform one of the most needy services to a very needy people.

Call for Summer Migrant Work Volunteers

by **Emma Ruth**

For the fourth consecutive season the Mennonite Women's Service Committee expects to sponsor mission workers among the migrant agricultural laborers during the summer months. By God's grace and the interest of young people it has been possible to double the number of workers each year since we began with one in 1944. Our prayer is that this may be possible again this year. This would call for eight workers for the summer of 1947. The need is great. May our faith be equal to it. Christian teachers can make a real contribution because of their training and experience, and young people expecting to enter full-time Christian service can have an invaluable experience in preparation for their work giving ten or twelve weeks to migrant missionary work. If you are interested and feel called of God to give of your time to this Christian ministry, write to Emma Ruth, 1049 West Ave. Reedley, California, secretary of the committee, for further information. There is some remuneration for the work. The Committee is looking forward to the time when we may have a full time worker in this needy field right at our doors, which we dare not over look. This work is sponsored by the Women's Missionary Society.

Diary of Migrant Mission Workers

(Last Summer Mr. and Mrs. Melvin Boehr of Henderson, Nebraska, served in migrant mission work at Springdale, Arkansas. under the auspices of the Women's Missionary Association. The following contains extracts from their daily dairy reflecting the life of a worker.)

June 3 — We arrived in Springdale, Arkansas, via car this evening at about 6:30 p.m. We looked up Mr. D. N. Misenhimer, the government man in charge of the Farm Labor Supply Center here in Springdale. We were very warmly welcomed by him and invited to stay for supper. Then for the night Mr. Misenhimer put us up at the clinic and we slept well.

June 4 — This is a government Farm Labor Supply Center in which the migrant people are staying and in which we are to do our work. This morning we were shown our shelter-cabin in which we might stay. It needed a good scrubbing, as well as did the stove, bed, table and chairs.

June 5 — This morning we spent cleaning our office which is located in the same building as the

Farm Labor Supply office is. We also took inventory of material stored in it and organized it for use.

Later we checked supplies in community building, wrote out a general plan of our program to be followed. Looked around the camp a little, met some of the workers. This evening we visited the Jacob's family who have nine children. They had taken active part in last year's program and spoke highly of the Joiners as do many others.

At 8:00 we attended the regular monthly community-night meeting of laborers and were given a chance to say a few words and introduce briefly our summer's program. There seems to be quite an interest here in our type of work and so we are looking forward to some real cooperation. One of the migrant girls offered her help in teaching Sunday School and in daily vacation Bible school work.

June 31 — Visited the Lutheran Church this A.M. People seemed quite interested in our work at the camp. Had our regular Sunday School this afternoon with increased attendance. I taught adults and Mrs. Boehr the children. One of the camp girls led the children in singing. After S. S. several women stayed to sing and play the piano.

Had a ball game with about 35 older and younger boys later in the afternoon. Mrs. Boehr visited with the Carmack family during this time. This evening between 35-40 people were out for worship services at the Community Center. I had charge of services. — it was good to see so many present.

July 15 — Had 31 in Bible Hour this A. M. For prayer meeting we had more children than adults. Had singing, special numbers and prayer. Mr. Butler of the camp led in the singing. He has done this several times before. However, now the family plans to leave for California. They've received a few hundred dollars income (here they barely made ends meet) and now they'll try to get to California. That's a type of people we have here; not knowing how to manage what little they do have.

July 18 — This morning in Bible Hour I was touched with the very earnest sincerity with which Jerr Baker, a cute little fellow, mentioned that he had told his father to pray before meals, but he wouldn't do it.

Later in our morning playground activity, held inside because of the great heat outside, Jerry and Doc sang a little duet of "Jesus Loves Me" together. I snapped a picture of them. The two fellows are opposite in color of hair, skin, and build, but both are very cute.

There was another fight here in camp early this morning between some men. It's of interest to note that these usually take place when the season is slack. Tonight Kay met with her Senior girls Club for a course in Homemaking, while I had the boys play ball.

Do Migrants Want Mission Workers?

Mrs. John Sykes of Sanford, Florida, told a minister in a New York camp:

"Reverend, I'm so glad to see you. I was in a camp in Pennsylvania last year and they didn't have a single service all the while I was there. I said I wouldn't spend another season up here if they didn't have some kind of religious service. I was fixing to go home if some of you ministers hadn't come in here to start services. I found out what they mean to a camp."

Yes, some migrants want these workers! It is a mission both to Christians desiring a ministry and to those who do not personally known Christ.

NEWTON C. E. HOLDS YOUTH CONFERENCE

The Young People's C. E. of the First Church, Newton, Kansas, invites your attention to its annual youth conference which will be held from April 24 to April 27 inclusive. Dr. Walter L. Wilson of Kansas City, Missouri, will be the speaker. These meetings will be held at the church each evening on the above dates with services on Sunday morning and afternoon, as well.
—Dora Harder in behalf of the Publicity Committee

Why Are There Migrants?

Is there need for migrants? Why should there be over three hundred thousand wandering workers in seventeen states? Can't we harvest our crops some other way?

Of course, the reason for migrant workers is that there are seasonal crops which for a short period of time call for many workers. The migrants follow these seasonal labor needs, and their work takes them from one place to the next perhaps for only a few weeks or, at best, months at a time at a single place.

But, where do these workers come from? Could they not settle down to more permanent work? Many of the workers who now are migrants once were sharecroppers in the South, or farmers in the Middle West, or had other employment. But, mechanization of farming has forced many of them off the land. In 1918 there were eighty-five thousand tractors on American farms. Today there are over two million. A farm worker can do twice the work today that he could do in 1910. Nineteen per cent of the population is employed today in agriculture, and some are of the opinion that this percentage will go down to ten per cent of the population.

All of this means that the low producing, poor farmer gets pushed off his property. Farms are bigger, more efficient. From this comes a great number of migrant laborers. Uprooted people following seasonal jobs which they know how to do, having done that sort of work since childhood. Many of these migrants come from the South which has undergone a tremendous change in farming methods in the last thirty years.

Not much can be done about these forces which have caused migrant labor to develop, not much at the moment. But, much can be done for the people who are migrants.

The Congregation Can Expect of the Minister:

by Edwin P. Graber

Who is the man in the pulpit, the Christian minister? What can a congregation expect of him? Christians must all agree that the most urgent problem of the hour is neither political, nor economic, but spiritual. It is in this field that we expect the minister to work and make his contribution.

First, we expect our pastor to be a born-again child of God. He must have experienced salvation and feel the calling to proclaim the good news for men who have lost their way. He must be confident that he has a sure word for a world that is adrift and without chart or compass. He should feel that his God-given duty is to give life direction, and to disclose its source, meaning and goal.

Ministers have, in point of education, ranged all the way from near illiteracy to great men of learning. Needless to say, I prefer the latter type. One who is to lead and direct his flock, which is composed of people in many walks of life, needs to be a scholar. He must be above the average. I would expect him to study much, take leave of absence (on pay) for further study at regular intervals. He should read books that are helpful in his profession, and have a well chosen library.

There can be no substitute for sermons since it is the very act which forms the crux of the service. Public lectures, forums, films etc, are poor substitutes. The sermons are to be varied. They should not consist of milk only, but also of meat; both types are necessary. He should speak with conviction. The message should be delivered without fear or favor, regardless of how it is received and no apologies made for it. There should be a direct personal encounter. The hearer must feel that the sermon was meant for him.

I expect the pastor to be true to the doctrines of the denomination he serves. He should not compromise or straddle the fence, trying to please or agree with all other views—thus being hypocritical. He is the watchman of his flock and therefore must sound the alarm when danger nears.

His sermons should be proclaimed in the light of contemporary situations, must be practical and related to the special condition and circumstances of the day. A first century theme should have a twentieth century setting.

The minister should have the welfare of each individual in his charge at heart. He must therefore study the needs of his people and prepare the messages to meet the needs. The language must be simple, so that all can understand. It should also be free from scholastic jargon. Much time should be spent in prayer.

In order to be an effective personal worker, which is of greatest importance, he must be humble and a good mixer. I expect him to participate in wholesome recreation, hunt, fish, and play ball with the youth in his charge and thus win their confidence. To visit every member annually may be nearly impossible, but I would expect him to call on all sick, aged, and those who have a special need or desire for God's word or church fellowship.

In business he should not be slothful. His life and conduct count more than his sermons. In all dealings he should be an example of diligence and honesty. An alert minister will see the need of a Christian education. He will spare no time in encouraging youth to attend church schools. One of my pastors used to say very emphatically "Parents send your children to a Christian school." He saw an opportunity and made use of it.

I do not expect my pastor to take sides in personal disputes or disagreements among members, unless right or justice compels. His tenure will be short if he does. Everybody's business is not the preacher's business.

I expect my pastor to encourage various church organizations. He should, however, work behind the scenes. Leadership should come from the group. It is reasonable to expect the pastor to be prompt in starting and closing. Overtime prayers and sermons may cause weariness. Where weariness begins, devotion ends.

It is his first responsibility, in my opinion, to reprimand and admonish on subjects of church discipline and order during the church services.

In summarizing—the ideal preacher should have a conscience of a watchman, heart of a shepherd, message of an evangelist, power of a prophet and the vision of a seer. This is a big program, but there are ministers who come near to this goal.

I Tim. 4: 16, "Take heed unto thyself and unto doctrine; continue in them: for doing this thou shalt save thyself and them that hear thee."

LITTLE THINGS

Light will shine through narrow windows
If the panes are clean.

Night will seem a friend the moment
The first star is seen.

Narrow strips of crooked lightning
Brighten ink dark sky.

Poems live on blessing many
Though the poets die.

—Amanda Friesen

RELIEF

Poland Tractor Unit Becomes Organized

Recent word from the MCC Tractor Unit in Poland states that the snow there is now vanishing rapidly, and that with the coming of warmer weather the work of organizing the project is moving ahead. The first group of men have been assigned to their respective tractor centers. In some cases men are assigned in pairs of two at a place, while in other instances one man is placed at a center alone. Menno Fast writes, "I believe our men will have nothing to fear—except that it certainly will be an entirely new experience for them."

Relief Commissioner Writes from Europe

J. N. Byler, who is at present the MCC relief units in Europe, states in a recent letter that although he is very busy, he has been able to follow his itinerary as it had been outlined and planned. Already he has surveyed the work in Germany, Poland, Austria, Switzerland and France. An important part of this of this commission to Europe will be a conference at Basel, Switzerland, of directors from the various relief units in Europe, at which time plans and concerns can be coordinated for the total relief program in Europe. Brother Byler is to return to this country on April 20.

Relief Worker Departures and Arrivals

Herman Buller of Orienta, Oklahoma, and Paul King, Elida, Ohio, leave on April 11 aboard the "Marine Marlin" for Italy.

Fannie Schrock arrived in Manila on April 8. Anna Lois Rohrer arrived in Bombay, India on April 10.

Luman Yoder, Elmer Smucker, Reuben Horst, Paul Schowalter, Jesse Yoder, David Derstine and Maxine Derstine arrived at Antwerp, Belgium, on April 8.

MENNONITE AID NOTES

Mennonite Refugees in Austria

Reports from MCC workers in Austria indicate that there are at least five hundred Mennonite refugees in Austria. The plight of these has been similar to that of many other refugees in Europe. About 250 of them are now located in a refugee camp. It is hoped that some MCC assistance can soon be given to these homeless brethren who are in Austria.

Two Mennonite Refugee Families Enter U. S.

Two family groups of Mennonite refugees have recently been able to enter the United States under the regular Russian immigration quota. The one family consists of Maria Bergman and her daughter Margarete (Bergman) Baergen with sons Eduard, aged 9 and Herman, aged 6. This family had formerly been cared for in the Roverstein home in Holland. The other family consists of David Sawatzky and wife, their son David, aged 10, and a sister Justine Sawatzky.

Relatives of these families sponsored their coming into this country while the MCC Aid Section was instrumental in making the proper immigration contacts.

Refugees in South America

The situation in Paraguay continues without significant changes, making it necessary for some of the Mennonite refugees to continue in their temporary living quarters in Buenos Aires and Asuncion. Some of these are doing various kinds of work for the sake of utilizing their time, and also to help in providing for their maintenance.

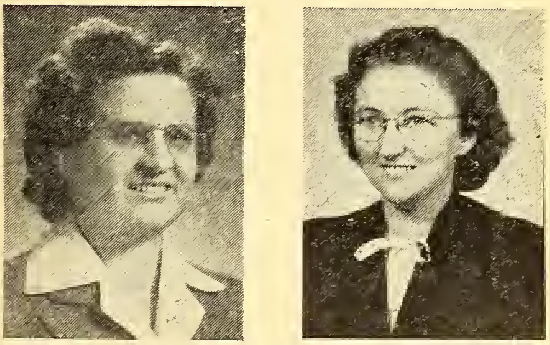
Jottings

—Zion Church, Elbing, Kansas: Under the leadership of our recreational director our young people enjoyed a profitable social evening at the home of one of their members. Rev. W. H. Dyck, who is Secretary of the General Conference showed moving pictures of "The Smoke Jumpers" and one on "Retreats." To acquaint further the group with the General Conference a large map was displayed. On it all churches of Canada and United States were indicated. The Rev. Albert Ewert of Bridgewater, South Dakota, and formerly of Wolf Point, Montana, will hold a series of meetings May 4-11 at our church We invite the public to come and share the blessings with us.—Mrs. Louis A. Janzen, Corr.

—Friedensfeld Church, Turpin, Oklahoma. Easter Sunday was a joyous day for us. It was our privilege to have Rev. and Mrs. A. P. Voth of Mountain Lake, Minnesota, Brother David Habegger of Chicago, and students of Bethel College with us. Rev. Voth brought the morning message. Brother Habegger and the Bethel students gave a program in the afternoon, and Rev. Voth and Brother Habegger each brought a message in the evening. This past week Rev. and Mrs. Voth have been conducting a series of meetings, which have been a great blessing to our church.—Mrs. Franzie Loepp, Corr.

—The Mennonite Song Festival will be held Sunday

Melva Lehman and Leona Cressman Sail for India



Miss Melva Lehman, (right) and Miss Leona Cressman (left) sailed for India on April 15. Both are new missionaries for the India field. Miss Melva Lehman is a member of the First Mennonite Church, Berne, Indiana, and was ordained March 16. Miss Leona Cressman is a member of the Sterling Avenue Mennonite Church, Kitchener, Ontario, and was ordained March 9.

afternoon and evening, May 4, in the Memorial Hall, North Newton, Kansas.

—Butterfield (Minnesota) Church: On Good Friday, Rev. Willard Wiebe occupied the pulpit here. Our Junior Sunday School sent eight school bags to Akron. We are looking forward to hearing the Men's Chorus from Mountain Lake on the evening of April 20.—Mrs. Gust Miller, Corr.

—Hereford Church, Bally Pa.: A special offering, amounting to one thousand dollars, was lifted in our church for the Refugee Movement on Sunday morning, April 13. Rev. Cornelius Wall, a student at Princeton Theological Seminary, is substituting for us during Dr. Elmer E. S. Johnson's period of convalescence. After suffering a relapse Dr. Johnson was removed to the Allentown Hospital, Allentown, Pa. on March 4, where he has been since that time. He is now permitted to sit on a chair for one-half hour in the morning and in the afternoon.—Mae Latshaw, Corr.

—First Church, Wadsworth, Ohio: Our congregation has just voted unanimously to buy a new Wurlitzer organ. The entire cost is $3,550.00. So far our contributions total $2,071.00. Between now and June, when the organ will be delivered, we hope to raise the balance in cash. The Tri-Church Youth Banquet, honoring young people from Dalton, Sugar-Creek and Wadsworth churches, will be held on Saturday night, April 20. Mr. Wilbur Becky, instructor at Smithville High School, will talk to the group on problems of youth.—Hattie Yoder, Corr.

—Bethel College Church, North Newton, Kansas: Miss Elisabeth Goertz spoke to the Ladies Bible Class Sunday morning April 13. In the afternoon she addressed the Mother-Daughter meeting sponsored by the Women's Missionary Society. Miss Goertz related many interesting experiences of missionary activities in China during the war.—Eldon W. Graber

—Bethel Church, Winton, California: The sewing circle held their annual program on March 30, consisting of a pot luck dinner, and a program in the afternoon. The collection amounted to seventy-five dollars. For sometime the Mennonite Brethren, and the Bethel choirs practiced an Easter cantata together. It was given on Easter night.—Lorraine Heppner, Corr.

—Einsiedel Mennonite Church, Hanston, Kansas: Our annual Sunday School election was held March 23. E. E. Hirschler was reelected Superintendent. Paul Boschman, Gordon Neuenschwander, Henry Epp, Glen Habegger and Milton Harder, representing the Student Volunteer Band of Bethel College, rendered a program in song and message April 5. In the afternoon the boys visited shut-ins. On April 6, Easter Sunday, Rev. A. J. Dyck of Inman assisted us in the observance of the Lord's Supper. Rev. V. Wm. Hinshaw, who held a series of meetings in Jetmore, conducted services in our church several times recently. The Ladies Mission Society keeps busy sewing for relief, sending new and and used clothing to the Newton Clothing Center and tying comforters.—Mrs. Agnes E. Schowalter, Corr.

—First Mennonite Church, Summerfield, Illinois: The Ladies' Missionary Society and the Bible Class held a farewell gathering in honor of Miss Eleanor Camp, who left our community and is now in charge of the office which the Women's Missionary Association has in Newton, Kansas. The Ladies' Missionary Society observed the Easter meeting as a guest meeting. Twelve school bags were sent out for relief. Rev. and Mrs. A. S. Bechtel are spending several weeks in Pennsylvania, visiting with friends and relatives.—Kathryn Ruth, Corr.

—Salem Church, Wisner, Nebraska: Missionary S. T. Moyer was in our midst for Easter Sunday. His message on "The Fruits of the Resurrection" will long be remembered. We then had communion services. Our offering was for missions. In the evening Rev. Moyer told us about our mission field in India.—Corr.

—West Zion Church, Moundridge, Kansas: Rev. W. F. Unruh conducted a series of meetings at Bluffton, Ohio from March 9 to March 16. Missionary J. R. Duerksen and Brother Loris Habegger filled the pulpit during Rev. Unruh's absence. Mr. and Mrs. Phil Krehbiel held a reception Sunday evening, March 2 in our church, for their children, Mr. and Mrs. Tom Krehbiel, who were married in Paris before Tom came back home. Mrs. Tom Krehbiel's home was in Paris. The women of the Methodist church were hostesses to the members of the womens' missionary organizations of the West Zion, Calvary Tabernacle, Evangelical United Brethren, and First Mennonite of Christian Churches in a union meeting, held Thursday afternoon, March 20 in the basement of our church. The program centered around the missionary theme, and each organization had a part. Following the program a social hour and dainty refreshments were enjoyed by all present. Our church basement has been redecorated. The walls are tinted in a pale green. The window drapes with a green leaf design blend harmoniously with the green covered settee set, seat covers for piano bench, mirror bench and chairs. The clock and large mirror on the back wall and the potted plants placed in artistic pot holders on the side wall give the basement the atmosphere of a large parlor.—Mrs. Ernest Miller, Corr.

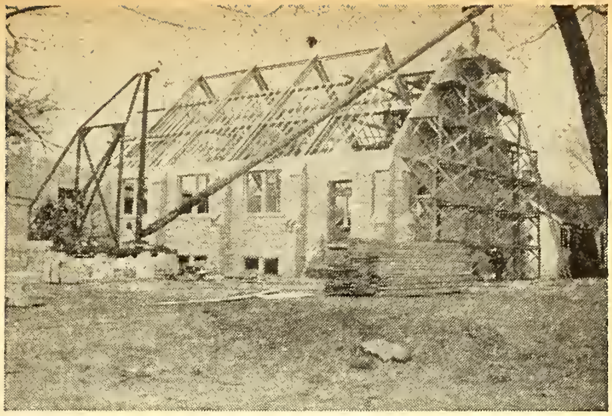
—Rev. and Mrs. Alvin van der Smissen are now living at 1009 South Kansas, Newton, Kansas. The van der Smissens served at the C.P.S. Camp at Powellsville, Maryland, until recently when it closed.

—Waterloo-Kitchener United Mennonite Church, Waterloo, Ontario: On Good Friday Holy Communion was partaken of by a large number. Rev. J. H. Janzen left Friday night for western Canada to attend a conference in Saskatoon, Saskatchewan, to discuss the refugee program. The young people's group sponsored an Easter sunrise service. In the absence of our pastor, Rev. Jacob Braun was the guest speaker at the regular Easter services.—H. P. Enns, Corr.

—First Church of Christian Mennonite, Moundridge, Kansas: Among the foreign students from Bethel College who have spoken to our Christian Endeavor are Piet Doves and Elisabeth Craandijk from Holland and Francisco Santos from Puerto Rico. Forty-four school bags were sent to the M.C.C. by our relief committee. A short interesting Easter program of a piano solo, men's octet, and an Easter reading was given before the regular Sunday School discussion classes.—Mrs. Myron G. Stucky, Corr.

—Bethel Church, Lustre, Montana: March 9, Rev. R. A. Winstanley, missionary from South America, was with us for the morning service. Twenty-two school

THE NEW HOUSE OF WORSHIP
of the Lorraine Avenue Church
Wichita, Kansas



The accompanying picture was taken on the fifteenth of February. It is hoped that the walls will be entirely completed before the end of April. After that will come the completion of the roof, the placing of the doors and windows, and then the preparation of room after room for its intended use. This may have meaning only to those who know how the work of this church has been handicapped by lack of room.

This group is thankful for the progress which has been made. They feel keenly their responsibility toward nearly two hundred children from the nearby grade school who come once a week for instruction in Christian life and living. They feel the rights of their own children to have proper and sufficient space for the Sunday School work. They will be glad when they can fittingly take care of visiting friends and look after the interests and well being of the increasing number of young people who are coming to Wichita. These come from many of our churches far and near.

Building a house of worship and building a spirit, which shall make possible the best kind of use of that house, go hand in hand. Building a house of worship is an act of worship in itself. That is true for all concerned.

The Fellowship, known as the Lorraine Avenue Mennonite Church of Wichita, is deeply grateful to all who show an interest in this work. They desire to show their gratitude through doing their best in meeting the existing needs in so far as they are given an opportunity to do so.

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bags were sent to the M.C.C. for the boys and girls in Europe. The mission society has again sent a shipment of new and used clothing for relief. On March 21, Rev. Nagel, representatives of the National Association of Evangelicals, was in our community and told of their work. A communion set, donated by a brother, was dedicated and used for the first time on Easter Monday morning. The Lustre Bible School had its commencement on Good Friday. Rev. and Mrs. Henry P. Wiens have been the teachers this past winter.—Mrs. J.L.H., Corr.

—Grace Church, Dallas, Oregon: The church held an Easter sunrise service at the cemetery in spite of the cold and the mist. The young people gave the cantata, "The Risen Saviour" in the evening. We had Bertha Fast in our midst on March 26, 27. In the afternoon of March 27 she talked to the women of the E.M. B., M.B. and Grace churches. Eighty-two were present. They enjoyed a sociable time together and enjoyed some cake and coffee.—Mrs. Dave Balzer, Corr.

—Miss Elisabeth Goertz, returned missionary from China, is now visiting the churches in Ohio. Miss Goertz plans to attend the Eastern District Conference during the first week of May and then the International Congress of Nurses, which is to convene at Atlantic City, New Jersey, May 11-16. Nurses from thirty-two countries, including about six nurses from China, are to attend this congress. During June and July Miss Goertz is to attend retreats is Canada, go to the Canadian Conference and also visit churches. In August she is to attend the General Conference in Berne. Miss Goertz reports that this will be the first time since she began her mission work that she will have the opportunity to attend a General Conference session. After coming to the United States and visiting a little, Miss Goertz enjoyed a month of rest at the Bethel Deaconess Home, Newton, Kansas. This abode of rest she calls "Near Heaven." Her address for April and May: c/o Rev. Howard Nyce, 1528 Chew Street, Allentown, Pa.

—Mr. B. Bargen, Manager of the Publication Office, left Newton, Kansas, for Bloomington, Illinois, on April 17 to transact some business for the Board of Publication. On his return trip Mr. Bargen was to visit the Mennonite Book Concern at Berne, Indiana.

—Attention: Senior Quarterly Readers: Please note correction in Lesson Seven for May 18, 1947, under the caption, "Thoughts from the Text." The tenth line from the beginning of the comments should read: "Amos, who claimed to have **no** connection with the prophetic office . ." instead of, "Amos, who claimed to have connection . . ."—Ronald von Riesen, Editor.

—Bethany Church, Kingman, Kansas: Sunday evening March 9, Mr. Jake Goering of the Zion church in Kingman gave an interesting account of his trip to Greece as an attendant on a cattle boat. The Hillsboro Gospel Quartet gave a very inspirational program to a packed house Sunday evening, March 16. Rev. Gerhard Neufeld and seven students of the Oklahoma Bible Academy had charge of the morning service March 23.

—Bergtal Church, Pawnee Rock, Kansas: The Good Friday Union Services were held at the M. E. Church.

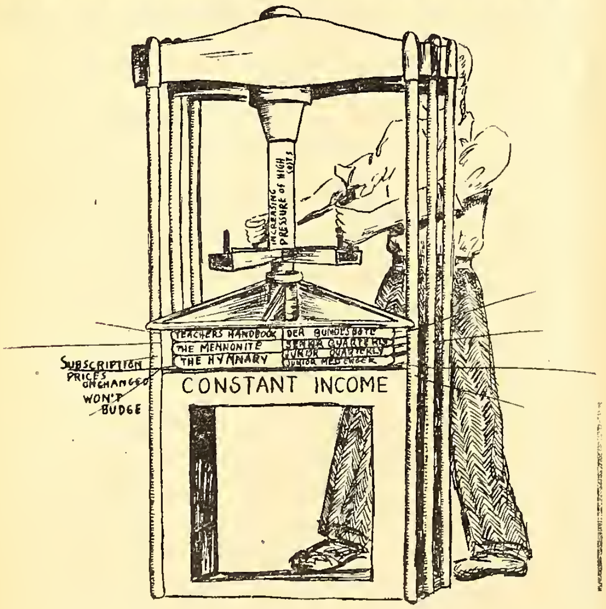
HEADQUARTERS OFFICE CORNER

Members of our churches will be interested to know that the dates for the thirty-first session of General Conference, to be held at Berne, Indiana, have now been definitely set. God willing, General Conference is to be in session from Wednesday, August 20, to Wednesday, August 27, 1947.—Walter H. Dyck, Executive Secretary

"The Words of Jesus Upon His Cross" was the Theme. The four local ministers and three guest speakers gave inspirational messages. The pageant, "The Way of the Cross," was again presented at the sunrise service. on the "Rock" north of town on Easter morn. We enjoyed the many visitors who worshiped with us in our services and also the Fellowship dinner on Easter Sunday. The Bethel College group gave an interesting program in the afternoon. This was highly appreciated.—Mrs. John Dirks, Corr.

—East Swamp Church, Quakertown, Pa.: The "Victor Class" of our Sunday School presented an Easter pageant "The Answer of the Cross." This pageant was based on the seven last words of Christ. It prepared us to understand better the message of the cross and the sacrifice which we commemorate in the communion service. Following the pageant our church choir presented the cantata "When Christ Arose." This brought blessings to those who listened as well as those who helped to present it.—Mrs. Raymond Miller, Corr.

—First Church, Aberdeen, Id.: The past week has been a great blessing to our church. Dr. A. Warkentin, President of the Mennonite Biblical Seminary, Chicago, brought us a week of messages. Beginning on Sunday, March 30, to April 4. On Easter Sunday the choir presented the climax to the Passion Week meetings by singing the cantata, "Bright Easter Morn," by E. K. Heyser, under the direction of Mrs. Randolph Moser, accompanied by Eleanor Isaak at the piano and Alden Toevs at the Hammond Organ—Arnold E. Bartel, Corr.



THE BIBLE WAS FIRST PRINTED on a very simple press, built somewhat along the lines of the above illustration. Today religious publications of your Conference are printed on modern presses, which are speedy and accurate. The illustration above shows how your Conference publications find themselves squeezed between constant subscription prices and the increasing pressure of increased printing costs. Realizing that "A Gift for Publications Is a Gift for Every Conference Function," some churches regularly raise one offering in each quarter—both in the church and the Sunday School—designated, "FOR PUBLICATIONS."

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

—First Church, Geary, Oklahoma: Our congregation has been blessed with outside services this winter. On February 13. we enjoyed hearing Dr. R. C. Kauffman's report about relief work in India. February 16 Rev. H. N. Harder was in our midst and gave us the morning sermon; it was good to have him in our midst again. Then, on April 6, in the evening, we were priviledged to hear the Boy's Octet from Bethel College, accompanied by Mr. R. W. Tully. Many of the members, who sent C.A.R.E. packages to Europe, have received letters of acknowledgment and thanks. Though some were a little difficult to translate, they were interesting and appreciated.—Corr.

—Grace Church, Enid, Oklahoma: The Oklahoma Bible Academy gave us a musical program on March 9. On March 18 Rev. Rosenblom, a converted Jew, spoke in our church on the work among the Jews. March 31 the young people's choir from the Meno church gave us a musical Easter program. Our pastor conducted pre-Easter services at the Saron church at Orienta, Oklahoma. Our pastor, Rev. Ben Rahn, has tendered his resignation as pastor of our church, effective June 1, and has accepted the call from the First Mennonite church at Paso Robles, California. Corr.—

—Tabor Church, Newton, Kansas: During Passion Week meetings were held on three evenings. Rev. A. J. Dyck, Rev. P. P. Buller, and Rev. P. A. Wedel were the speakers. Rev. J. B. Frey brought the Easter message. The choir gave a program on Easter Sunday evening. Johann Hilverda and Piet Doves, students at Bethel College, were our guests on Easter Monday. There was a fellowship dinner and the Ladies Sewing Society had a public sale. Mr. and Mrs. J. S. Unruh plan to celebrate their sliver anniversary on April 15. —D. S. Thiesen. Corr.

—Grace Church, Lansdale, Pa.: During Rev. Plenert's absence in South America, our Sunday morning services have been very ably conducted by Rev. Edward Burkhalter, who is preparing for the mission field at Biblical Seminary, New York. The evening services were in charge of various guest speakers. Sunday eveing, March 16, the Doylestown and Deep Run (Old) Mennonite men's chorus rendered a much appreciated service of hymns and sacred songs. On March 23 our Church had an afternoon service at the Montgomery County jail and a large delegation attended. Rev. A. C. Rosenberger of the Brethren in Christ (River Brethren) church brought the message to the prisoners. Rev. J. J. Esau was with us for Palm Sunday and special services during Holy Week. He also conducted the communion service on Easter. The cantata "He is Risen" was rendered by the choir under the direction of Warren Geisinger at the evening service on Easter. The Schwenkfelder, the Evangelical-United Brethren and our church again held joint Wednesday evening services during Lent.—Ruth E. Fretz, Corr.

The Mennonite

Volume 62 — April 29, 1947 — Number 17

A Nurse's Prayer

Because the day that stretches out for me
Is full of busy hours, I come to Thee
To ask Thee, Lord, that Thou wilt see me through
The many things that I may have to do.
Help me to make my beds the smoothest way,
Help me to make more tempting every tray.
Help me to sense when pain must have relief.
Help me to deal with those borne down by grief.
Help me to take to every patient's room
The light of Life to brighten up the gloom.
Help me to bring to every soul in fear
The sure and steadfast thought that Thou art near.
And if today, or, if tonight, maybe
Some patients in my care set out to sea
To face the great adventure we call death,
Sustain them, Father, in their parting breath.
Help me to live throughout this live long day
As one who loves Thee well, dear Lord, I pray;
And when the day is done, and evening stars
Shine through the dark above the sunset bars,
When weary quite, I turn to seek my rest,
Lord, may I truly know I've done my best.

—Ruth Winant Wheeler

Four Emphases of Nursing

by Sister Lena Mae Smith

The physician, the patients, the buildings and equipment all constitute a very important part of institutions, but what about the care given to our patients? Who are the nurses? What is their work and what may we expect of them? We might answer that very simply by saying that the main business of practical Christian living is the pursuit of righteousness, but I should like to emphasize four things in nursing care. We will not discuss hospital administration or management, nor the supervision or teaching of nurses as such, nor even the diet, medicine, sunshine, fresh air or rest, but the patient. He has a four-fold need, and nurses should meet this need.

Each individual person has a four-fold nature to cultivate and to develop. A well-balanced individual is one who has developed physically, mentally, socially, and spiritually. He can enjoy living abundantly. But what has this to do with nursing care? Just this: any patient admitted to the hospital is sick or handicapped because of either his physical, mental, social, or spiritual condition. The nurse must possess these qualities of life if she will meet her responsibilities in nursing her patient to health. It is true that some patients recover in spite of their physicians and nurses, but generally speaking, physicians and nurses do aid the patient in his recovery.

The first emphasis in nursing care that I shall mention is nursing the patient who is physically ill. The patient may have appendicitis, a gall stone attack, or an open wound that needs attention. Usually this need is soon met for there are specific remedies for such conditions. The physician takes care of the emergency, and the nurse then finds the task of providing surroundings to promote healing fairly simple. The nurse, for these, as well as for all those that I shall mention later, should be one who has those Christian ideals of service that place God first, others second, and self third or last. She should be one who is conscientious and who gives efficient, intelligent, and skillful nursing care.

Some patients have the second need. They may be ill mentally, may be over-worked, may be diseased; their nerves may be exhausted, or they may have an emotional imbalance. To meet this need is often more difficult; the requirements are different, but the need is real and deserves careful consideration. Again, the physician is needed to determine the cause and to prescribe proper treatment. The nurse, in many instances, is the one who contacts the patient more frequently and carries out many of the procedures in treatment. What kind of a nurse should she be? To meet the needs of one who is mentally ill requires that he be dealt with in a kind way, patiently, lovingly, confidently, honorably. The nurse must understand human nature; she should have a knowledge of psychology. She should be wise so as not to offend the patient or cause him to lose confidence in humanity; she should be—like our Master—long-suffering and kind, and as Doctor Cabot advises, she should never be offended. These patients often require more time to recover than those of our first class, but the medical profession is becoming more efficient in dealing with them and results are gratifying—often miraculous.

The third emphasis that I would mention is that of meeting the social needs of the patient. People naturally are social beings and crave fellowship. The patient may be ill either physically, or mentally, but he also needs to have contacts with the outside world. There are numerous things that a nurse may bring to her patient to keep him out of the ruts of monotony and to make his hospital term profitable. We realize that the radio and daily papers contribute a great deal, but aside from these, life in the hospital may be very interesting for the patient. The nurse should be informed in current events; she should have an interest in and contact with nature, for birds, flowers, and all growing things stimulate one to forget one's own misery; she may create an interest in worthwhile movements such as public health, missions, education, photography, travel, and projects for the betterment of conditions in one's immediate locality. Books and magazines can be used to broaden one's outlook. It is true that some patients are too ill to apply themselves or to concentrate on these things, but as nurses, we can not overlook the fact that there are great possibilities for rendering a worthwhile service to our patients by remembering their social needs. We must be prepared to meet them.

The fourth emphasis in nursing care, and the one that is our special privilege in a Christian hospital, is to meet the spiritual need of the patient. Here I might mention the four freedoms. Each patient should be at ease in the hospital, free to express himself because he has confidence in his physician, the hospital, and his nurse. He should to be free to worship God. He should be made free from want, and certainly, all fears should be met and removed as far as possible. Our great Physician has given us sufficient prescriptions or messages with which to meet every spiritual

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Sister Lena Mae Smith is Deaconess Mother at the Bethel Deaconess Hospital Newton, Kansas. Her thoughts are especially appropriate for the observance of Deaconess Sunday, May 4.

Ella Risser and Hilda Mueller Ordained as Deaconesses on March 9

On the evening of March 9 Ella Risser of Hesston, Kansas, and Hilda Mueller of Halstead, Kansas, were ordained as deaconesses in the First Mennonite Church, Newton. Rev. J. E. Entz performed the ordination. The messages at the occasion were given by Rev. Earl Buckwalter, pastor of Sister Ella's home church, and by Rev. D. C. Wedel, the former pastor of Sister Hilda's home church.

need. The Disciples of Christ in their magazine "The World Call" call our attention to the fact that February 16 to 23, is their week of compassion. Every week should be a week of compassion; if we care, we will share that which we have to help provide the needs of another. Rev. Paul Erb in "Thinking About Relief" says that relief should be a form of evangelism.

For nurses as well as for anyone else, offering relief to the spiritually ill should be an expression of love to our Lord and Master. In India, I understand, our medical missionaries provide for a spiritual service before the candidate is seen by the physician in regard to his physical needs. The plan is that all who receive physicial help shall also receive spiritual help. In China, too the patients gather in an assembly hall waiting their turn to see the physician. While waiting, a Bible women or Bible man makes contacts and uses this opportunity to bring them the Gospel. Should we do less? Our needs may seem different, but aren't we all in need of something that our Lord can supply, whether that is faith, joy, courage, love, peace, or any other gift that God has for us? In a Christian hospital, we might well consider this service an essential if not *the* essential. We sing it and we believe it that "Earth has no sorrows that heaven can not heal." Spiritual health will cure many other ills. When Jesus was asked why a certain man suffered—was it because of his own sin or that of his parents—Jesus said that it was neither. It was for the glory of God! Pain may be sent to some so they will glorify God. Suffering may discipline one and cause him to become victorious and triumphant through pain.

A few illustrations may serve to show how God uses the service of nurses.

A child, call her Mary, was stricken with appendicitis and was brought to the hospital for surgery. During her hospital stay her nurses had devotions with Mary daily. Mary's home had been different. She did not know the Lord. Her parents were not Christians, but in the hospital she learned to know and to love the Lord. She learned to pray. After Mary went home, we heard nothing of her for several years. But one day, a very sick young lady was brought to the hospital. Her condition was such that the physician said she would not recover. Anxious parents watched at her bedside. Before Mary's spirit departed, she prayed; she told of heavenly music that she heard, and soon she told her parents that she was going to her heavenly home for the angels were coming for her. The parents were amazed, and in answer to their questions concerning the girl's prayers, the songs, and her home-going, they too heard the gospel, the good news of the Saviour. A Sister or nurse who knows and loves the Lord, can find opportunities like these, and the Lord will use her. Another chapter of this story tells us that later a brother of Mary was a patient, and he too learned to know and to love the Lord. It gave us joy to notify the minister of his choice to come to minister unto him spiritually. Mary suffered and died physically, but she as well as her family received the Gift of Life from above.

A young woman, whom we will call Mrs. Smith, entered the hospital for surgery. She was not a Christian. A bloodcount revealed that she was anemic. The physician advised a blood transfusion. Mrs. Smith was a stranger in Newton, so one of the sisters offered of her blood for the transfusion. The patient improved rapidly, and soon was in condition for the surgery. But the transfusion and treatment impressed her and also provided a splendid opportunity to tell the story of the blood of Jesus Christ which cleanseth from all sin and provides forgiveness. Before she went to surgery, Mrs. Smith had the minister of the church in her localty come to see her. She accepted the Lord and was baptized.

A young woman, discouraged, about to despair, enters the hospital. She doesn't know how to meet the future. She is not interested. A nurse, interested in her, gradually builds up her confidence in people, gets her interested in books, people, and work. The patient begins with a little reading, a few stitches with her needle, a short walk, a little knitting, and before long, her desire to live and to do things returns. She faces the future with new courage, and as she returns to her home. you see a happy, re-united family.

Great hymns, poems of comfort and help, as well as sympathetic and understanding hearts and lives, are often found as a result of suffering. We have heard much concerning priorities, but in God's kingdom, there is one priority. God shall be glorified through suffering as well as through a life of health.

This describes the kind of nurses that are such a blessing to our institutions: nurses that meet the needs, not perfectly, but as God gives them wisdom and grace. We commend our entire hospital personnel to you for prayer and support. A great work is entrusted to us. We are thankful for the young women in our midst who love the Lord, love people, and who love to serve! May Bethel continue to be the House of God where patients' needs are met and God is glorified!

The Opportunity of the Bible School Teacher

by Alta Mae Erb

Children have spiritual needs. And since they are not little men nor little women, their needs are those of children. Each child of each age has specific spiritual problems, and therefore specific needs.

The tiny tots don't recognize their need, but they should become acquainted with God—a God who is all-wise and knows how to do things for them, who created the earth with all its beauties, laws, and good provisions for our living, a wonderful Creator; a God of love, who thinks of the child, cares for him, is concerned if his dog should die, and is interested in all his problems, a God to whom he likes to talk; a God who knows everything, all the child's motives, thoughts, sorrows, needs, and dangers, a God in whom the child can feel secure and can trust.

As the child grows older he needs to learn God's standards of righteousness. These Jesus reveals, and the child learns them through the stories of Jesus well told. The child now recognizes he has trouble with himself in meeting God's standards. He must early come to know the meaning of forgiveness, prayer, love, sympathy, and all the attributes of God and Christ that will help him someday to take his sins to Jesus.

The older child should come to understand clearly the scriptural meaning of all the doctrines of the Bible, including those of the church. He also has increasing spiritual problems rising out of his social life at school and church. Hero worshiping can be used to his spiritual good.

The Bible school exists to help children meet their spiritual needs. This should ever be the teacher's aim. Bible study is interesting to children when it functions in their life. If we so-called teachers don't cause anything to happen in the spiritual lives of our pupils, we are really not teaching. Knowing something of what our task is directs us in our preparation to accomplish that end. Our job is not to entertain the child, not to keep school, not to fill up time, but it is to help children to know Jesus Christ and take Him to themselves for a Saviour and to walk in His Spirit.

There are a few prices that a teacher must pay, but they bring good returns. Since we teach children we must know the children in our classes. Each pupil has a soul, a spirit, which we must reach. Each pupil needs God. Some are brilliant; some are dull. Some are lovely; some are not so attractive. Some may be less interested than others. But the real teacher loves all of them and is deeply concerned that each one grows spiritually under her instruction. The better we are acquainted with the particular children in our classes, the easier it will be for the Holy Spirit to direct us in teaching them. Classes must be small, for no teacher can rightly carry many children in her heart and mind. The teacher's work is not all done in the teaching hour. We must pray for each child with regard to the truths taught. We must not forget what we have taught. Our teaching must be followed up. The good teacher will read concerning the characteristics of the particular age he teaches. Time spent in studying our children will bring large returns.

For the sake of the children we must put ourselves into the study of the lesson. "Study to show thyself approved unto God." Bible school dare not be just a routine. Meditate, pray, study until the Lord gives you

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Mrs. Alta Mae Erb of Scottdale, Pennsylvania, who is at present acting as an advisor to the core of Summer Bible School teachers who are working on the new courses of study for their Daily Vacation Bible Schools is an instructress in elementary education and a member of the (old) Mennonite Church. She is the author of a recent publication entitled, **"The Christian Nurture of Children."** The above article was presented by her at the Vacation Bible School Workshop conducted by the Western Education Committee, March 22, at North Newton, Kansas.

a message for your class. If you will tell the story, let it become very real to you. Tell it aloud in your preparation. Portions of scripture that are to be memorized must become very meaningful. Don't ask for a child that he memorize a verse that he can't understand now but will some day. There are too many verses he can understand now, and whose help he needs. Know the Bible. Use the Bible in class. Teach from the Bible. Let the Bible answer the questions raised. A marked verse or a marked story in even a tiny child's Bible will be effective. We teach out of an overflow; so get well filled. Pray with the Psalmist, Quicken me, O Lord. Give me understanding. Teach me.

It won't cost too much money to have in your classroom supplementary books. In one primary Sunday school there were placed lately by the superintendent five copies of "A Child's Book of Prayers." This is a collection of prayers beautifully illustrated for little children, by Masha. His similar work on hymns is excellent too. Bible story books to be read silently or orally will do something the teacher can't. Books like "Small Rain" and "The Christ Child" are good spiritual teachers. They are the words of scripture illustrated by good artists for little children. Older children will enjoy "Graphic Bible" (one hundred animated maps of Bible geography and some Bible history) and "A Picture Book of Palestine." "God's Wonderland" and "Then I Think of God" are two good books for devotions in the kindergarten room. A Bible atlas is a necessity in all older classes. "Sing in Praise" is an excellent book. It is a study of hymns for children. Each hymn is presented with one or more beautiful illustrations.

Let the worship center in the Bible school be a place of beauty. A large picture of Christ (not just the head) would make a good center. Accompanying this could be printed verses used in worship. And to keep before the children the fact that we know God through the revelation of Jesus in the Word, an open Bible should be before the children, perhaps below the picture of Jesus. Let all the room carry the atmosphere of things spiritual. Remember to hang pictures for little children in their range of vision. Permit them plenty of time to look, meditate, and even touch the picture of the wonderful Jesus. To keep a spirit of reverence in the school, use only the good hymns. The children will learn to love them, and they can be used to nurture the children in real worship. Light music and most motion songs detract from God.

To teach God to children in the Bible school is a grand opportunity. What greater privilege could one ask than to attract the child to Jesus, who, if He be lifted up, will draw all men unto Him. Dear God, quicken more Bible teachers to teach children Thy Word.

P. J. Boehrs Report on Trip and on Conditions in China

Never before have we started China-ward by going south, but this time we did. After a few days of hurried preparations, we left our home in Winona Lake, Indiana, on New Year's day, for Gulfport, Mississippi. There we were to board the Steamship **John B. Waterman,** a large freighter, due to sail on January 3. Because of the shortness of time allotted us to "make" the boat, we were obligated to take our baggage with us by truck. Thus for two nights and a day, by car and truck, we were speeding southward as fast as sleet, snow, rain and fog would permit. "The hand of the Lord was upon us for good" in loving protection, guidance, and expedition. We pulled into Gulfport on the morning of January 3. We soon learned that our freighter would not sail until January 6, thus allowing for some necessary shopping that we had not been able to accomplish earlier and giving us a little time to enjoy the "Sunny South," which proved to be the rainiest, coldest days they had had for years. The clouds dispersed before we sailed, and it was under a beautiful sky that we (including Mary Ellen) said our goodbyes to our other children, Ernest and Anna Louise, and to Brother Herbert Sprunger and nephew James. They set out on their journey northward with the truck that had brought our goods. Our car was on the freighter with us.

Accommodation Delightful, Passengers Congenial

The accommodations on board were all one could wish, and the group of passengers congenial. The twelve passengers consisted of four groups: three missionary families of three persons each, and three Chinese young men returning to their homeland. The voyage for the first two weeks led through a warm climate. The calm. blue Carribean Sea, with its many flying fish, was lovely, and the passage through the Panama Canal, with the huge locks by which our freighter was lifted and lowered, proved very interesting. We were rather disappointed not to get to go ashore at San Pedro, California, nor at Yokohoma, Japan, at both of which places we stopped—in all about two days. After San Pedro we encountered colder weather and rougher sea. The week before we reached Yokohoma the sea was "rough" practically all the time. Our boat was heavy with cargo, otherwise the rocking would have been even worse. We were fairly good sailors, Frieda being the only one of us who was considerably affected by seasickness.

Rescue Japanese Fisherman

One of the outstanding experiences of our entire voyage took place one evening, shortly before we arrived in Yokohoma. The storm of the day had abated somewhat, though the waves were still high. It was about 8:30 o'clock, and dark, when someone announced that a ship was passing us not far away. This did not excite us much, for, as we were nearing land, passing ships were not quite as rare articles as out in mid-ocean; nevertheless we donned our wraps and went out on port-side deck. The "ship" seemed to be very nearby, and was distinguishable only because of the light on board. This was visible and invisible alternately as big waves would come between us and them. It proved to be a Japanese fishing smack, about fifty feet long. The sails were gone, the emergency engine evidently not working, and the boat was simply drifting. The men on board were signalling by means of torches, and we felt that they were in distress. When they had drifted within hearing distance, one of our fellow-passengers, missionary to Formosa, was given a magaphone, and asked to try to talk with them, since he was able to speak and understand Japanese. Missionary Machay called to them, "Do you want to be taken on board this ship?" They answered, "Hai, Hai!" (Yes, Yes!) This our good crew tried to do, but it took three big turns of the great ship around the little boat before it could be accomplished.

"We Got Them All!"

At the first round, a small rope was thrown to the boat. This was to serve as a leader for a stronger rope, but it broke, and the boat drifted away over the restless black sea. At the second attempt, two of the Japanese jumped daringly into the water, swam toward us, and climbed up the rope-ladders onto the ship. They then told us that they had been drifting many days without food and water. In the meantime, the boat with the other occupants, weeping and wailing, again drifted off. Once more our big freighter circled around, and "cumbersomely" drew as near alongside the now burning boat as possible. The boat had evidently been set on fire that it might be seen in the dark. This time it would be "kill or cure." The remaining "life-rings," with flash lights attached, were thrown to them, also ropes. Up on our deck, bundled in heavy wraps, and leaning over the railing, we watched proceedings, breathlessly and prayerfully. One by one the Japanese fisherman jumped into the heaving water, grasped the ropes, and were pulled toward the ship, and helped up the rope ladders. The last man on the boat hestitated to jump off the burning smack, even after the rope was in his hand. He was evidently feeling a great pang of responsibility for the burning vessel. Finally he was literally pulled off! What a picture of the children of the world, finding it so hard to leave the "burning vessel" for the "ship of faith! What a joy was ours—all on the ship—when they were all safe. The voice of one of the crew rang with joy when on passing us on deck, he said, "We got them all!" Likewise there is joy in the presence of the angels of God over one sinner that repenteth." What a hopeless picture the burning vessel presented as it drifted on and on out into the black distance.

Week's Board and Room $988,000

We are now in Shanghai for over a month, and we are well aware that we are in China. It is a new China, with new ideas and ambitions, but still the "old China," moving slowly, and thus requiring much time to accomplish things. It took us weeks to get all our things through customs and delivered to our rooming place. That part is over, but we are now confronted with hindrances because of war conditions up north, in and near our field, and great difficulties in travel and transportation. Many missionaries are "stranded" here in this melting pot of the Far East," for the time being, until there is a way to get to their fields. Prices are very high here in Shanghai, even though one United States dollar changes for twelve thousand paper dollars. For example, the other day a fellow-guest got a board and room bill for the week's stay here of their family of four, to the sum of $988,000; and the custom's duty alone (not including many other expenses) on our used automobile amounted to nearly $3,000,000. We are looking forward to the day when we can leave this metropolis. We are making inquiries about a new field; however, we cannot make definite plans until our Mission Board representative, Dr. A. E. Krieder, and other co-workers have arrived. As we wait we get first-hand experience in "communal" living on the sixth floor of the Blackstone apartments this floor being reserved for missionary transients. There are large men's and women's wards, where we sleep on army cots and under army blankets. Here we have had the privilege of meeting with some choice servants of the Lord. Our daughter Mary Ellen has started in school at the Shanghai American School, boarding and lodging with a good Christian (German) family, where the Loyal Bartel daughters of the China Mennonite Mission are also lodging.

Teach in Bible School

We have been asked to help in a Bible School at Soochow city (not far from Shanghai) while we wait to go on to our future field. This school is sponsored by a warm, evangelical Chinese group. We feel that this may be the Lord's leading for us for the present. As we go in what we believe the Lord's way for us, we are confident that He will lead farther on. "When thou goest thy steps shall not be straightened" (Prov. 4, 12). One translation puts it this way, "As thou goest step by step, I will open the way before thee." We can well trust our glorious Leader, even though we see only a step at a time.

We take this opportunity to thank all of you again for the good wishes, prayers, and gifts. We rejoice in your Christian fellowship, and covet much your earnest prayers, for we do long to be channels through which the Holy Spirit can pour out blessings to the needy of this land. We praise God for His goodness in bringing us again to China, but we also feel our need for wisdom and patience to understand the Lord's will for us and to carry it out. Therefore, pray and praise with us! Very sincerely in the bonds of Christian love, P. J. and Frieda Boehr (March 14)

P. S. Address us, 1331 Lafayette Street, Shanghai, until further notice.

Budget for Primary Schools in Jagdeeshpur Area

(The following budget for primary schools in the Jugdeeshpur mission area in India is here presented with the idea that churches may adopt certain of the items as projects. Miss Helen E. Nickel made this budget report.)

There are about one thousand little children between the ages of six and thirteen enrolled in the primary schools. A large number of these come from Christian homes, and in some villages the parents have been Christians a very short time. Most of the parents are illiterate, so it is doubly necessary that the children be given a primary education.

During the past year we were able to operate twelve schools. We desire to open at least three new schools during the coming year. A new salary scale for the teachers has come into effect with the current year, and now the teachers will no longer be seriously underpaid for their services. The Indian churches, under the organization of the "Samelan," have pledged one-fourth of the expenses, and this, too, is a sign of growth because the sum of money is larger for school purposes than it has been before.

The total budget for all the schools is Rs. 8682-0-0 or about $2892.

The Indian churches will pay $723. We are asking for $2,169 from United States.

The money is needed for these items:

SCHOOLROOM EQUIPMENT Blackboards, chairs, desks for teachers.	$ 70
RENT REPAIRS On buildings which are now in use but not owned by the mission or churches.	125
SCHOOL SUPPLIES Books, maps, chalk, ink, paper, etc. Slates are especially needed. Some pupils pay for them in full, but prices have gone up very much, and so some supplies are furnished.	180
SPORTS EQUIPMENT Balls, small prizes for races, games	30
SALARIES OF TEACHERS Twenty-four teachers now employed, some are trained, others untrained; three high school passed 225.00; teachers whom we expect to employ.	1500
TRAVEL EXPENSES Teachers help in church and evangelistic work and go from village to village; sometimes they are transferred. Such service, often in Sunday Schools, they do free with the exception of extra travel cost.	39

The average cost of conducting one school will be $155. A small school may cost the mission $100 and a large one $200. Perhaps, certain societies would like to make one school their project for the year 1947. The names of the villages in which a school is operating now are: Baitari, Rajgur in the Eden Church circuit of which Rev. Harold Ratzlaff is pastor; Koksa and Gidhli in the Bethany Church circuit of which Rev. Philip Gardia is pastor; Nawapara in Antioch Church of which Rev. T. N. Paul is pastor; Dangania in the Salem Church of which Palak Hanuk Masih is pastor; Sirko and Narainpur in the Emmanuel Church circuit of which Rev. Abhaya Das is pastor, and Jiradabri and the large local school at Jagdeeshpur in the Bethel Church of which Rev. J. Thiessen is pastor. Two other schools at Kodopali and Patrapali ran for part of the year. One school has recently been started at Aukuri. There is a great need for more teachers, buildings and equipment. There are many many prospective pupils.

College and Seminary News

BETHEL COLLEGE

The Senior Class has chosen to present Lillian Hellman's "The Little Foxes" as its annual stage production. The play is to be presented Friday evening, May 9, in Memorial Hall. "The Little Foxes" portrays the effects of greed and selfishness on an over-ambitius Southern family. Its subtle theme contains a severe indictment of the evils cropping out of materialistic desires and lust for power. The play is a realistic drama which challenges society to re-evaluate and rethink its criterion for living. It leaves the impression that the lack of spiritual values and the unregenerate hearts of men are responsible for many of the evils in the world. Regular rehearsals are in progress under the direction of Mr. Eldon Graber, with Bernice Lehrman and Ira Bartel playing the lead roles in a cast of ten characters. Hildegard Peters as student director heads the production staff recently appointed by class officers.

BLUFFTON COLLEGE

Miss Elisabeth Goertz, missionary to China, was the chapel speaker on Friday, April 18. Dr. L. L. Rummell will be the speaker for the Booster Banquet to be held May 12. Dr. Rummell is now in charge of public relations for Krogers, Cincinnati. He was formerly editor of the **Ohio Farmer** and is soon to become Dean of the College of Agriculture, Ohio State University, and director of the State Agricutural Experiment Station. Dr. Clarence E. MacCartney, pastor of the First Presbyterian Church of Pittsburgh, has been secured as the commencement speaker. Commencement activities will be held May 31-June 2. The Junior Class play, **Pride and Prejudice**, is to be given April 30. The Vesper Choir will make a tour of the Indiana churches May 1-4. President Ramseyer expects to be in Pennsylvania April 26-May 4 attending a meeting of the East Coast Club, made up of alumni, former students, and friends of Bluffton Colleges; calling on prospective students; and attending the Eastern District Conference. The East Coast Club meets at Trainers at Quakertown on the evening of April 26.

FREEMAN JUNIOR COLLEGE

Rev. S. T. Moyer and the Christian Youth Volunteer Quartet started Sunday on a three thousand-mile trip. They will visit Mennonite churches in Minnesota, North Dakota, Canada, Montana, Idaho, and South Dakota. Academy music groups received four superior ratings and four excellent ratings at the High School Music Contest at Yankton, South Dakota. A phonograph-reording machine was purchased by the music and speech departments. Rev. J. J. Regier, pastor of the Salem-Zion church, gave a challenging message in chapel on Wednesday.

RELIEF

No Bread!

"At night the baker has fixed a sign on the door of his shop saying '500 grams bread tomorrow at 9 o'clock'. In a few minutes everybody in the neighborhood knows it. Women tell it to each other across the street, children are sent to friends to inform them.

"At 6:30 the next morning the first women appear to line up in front of the bakery. It is still dark and an icy wind is blowing. Slowly light comes, and what dawn graciously concealed, daylight discloses: emaciated, narrow, grey, tired faces. The clothing is too thin for this cold day, and the shoes are altogether insufficient. In all faces is the fear, 'Will there be enough bread? 'Will I get a loaf?' The line becomes longer. Finally the shop opens. There is bread for seventy people; then the baker fixes a sign on the door: 'Bread sold out, new bread tomorrow at 9 o'clock.' The listlessly waiting people do not comprehend at once, but when the door is barred, they know! No bread! Again no bread! No bread since two or three days ago. The children are hungry, the father must work in the factory, there are no, or not enough, potatoes! No bread! There will be bread tomorrow, indeed. But what are they to eat today, these children, men and women? Conditions are improving; next year it will be better. But even so, what does that help them now? Will they live to see the next, better year?"

—Robert Kreider, MCC Relief Worker in Germany

Overseas Play Equipment

As a result of the destruction during the recent war, many people in Europe and other parts of the world do not enjoy the normal life activities which we take for granted here in America. Food and clothing are properly the immediate concerns in relief work in these needy lands. Other forms of ministry are also badly needed, which provide for the spiritual, educational and recreational welfare. For instance, there is a real need for children's toys and playthings. Someone in Germany wrote: "Our children have no playground anymore. One day I walked through a destroyed residential section and watched the children play. Out of a pile of rubble they took stones and built themselves a home and played 'Mother and Child'. They did not need a father, since most of them do not know their fathers. Most of the fathers died in the war or are prisoners of war. Some of the little girls looked for broken glass and kitchen utensils among the rubble and pretended they were cooking delicious food, things which they had not eaten for several years."

In response to this evident need, the Mennonite Central Committee is making it possible for children in North America to give toys and other playthings for these children overseas. There is no deadline by which time these things must be sent in, but shipments will be made to the various countries as contributions are received. Inasmuch as this is primarly a project in which children participate it is urged that parents, teachers, group sponsors, Sunday School superintendents, and other children's leaders help their children in this project. A folder is available giving instructions as to the types of toys to send, how to pack them and where to send them. For information, write to Overseas Play Equipment, Mennonite Central Committee, Akron, Pennsylvania, or to Overseas Play Equipment, Mennonite Central Committee, 223 King Street East, Kitchener, Ontario.

MENNONITE AID

Students to Study in Europe

An educational trip to Europe during the summer of 1947 is being planned for a group of students or recent graduates from Mennonite and Brethren in Christ Colleges. The group will include approximately twenty-five students, and will be accompanied by one or more leaders designated by the Council of Mennonite and Affiliated Colleges. The group plans to sail about June 15, and will return about two months later. The itinerary of this trip will include such countries as Switzerland, France, Beligum, Italy, and Holland, although one of the European universities will be the central headquarters. This project is under the sponsorship of the Council of Mennonite and Affiliated Colleges, with the Mennonite Central Committee helping to make arrangements for travel and other accommodations.

Some of the objectives of this summer of travel and study in Europe are, to increase the understanding between European and American Mennonites for the mutual strengthening of both; to study the European foundations and origins of the Mennonite church; to learn to better understand the cultures, customs and problems of the countries visited; to observe the destructiveness of war—physical, moral and spiritual; and study the relief work being done by our workers in Europe, as well as the relief needs there.

VOLUNTARY SERVICES

Opportunities for more Volunteers

A goodly number of young people have already indicated their interest in participating in the Voluntary Services which are being sponsored by the Mennonite Central Committee. Leaders and matrons are being chosen for service in the various units. Additional workers can still be accepted. Opportunities for such service include recreational, Bible teaching, health and sanitation work in Gulfport, Mississippi; work as attendants, and assistants in various types of therapy in three mental institutions; office work at the headquarters of the MCC, Akron, Pennsylvania; and hospital attendant work or Bible School work in Mexico.

Persons interested in this kind of service should write immediately requesting information and application blanks. Write to Voluntary Services, Mennonite Central Committee, Akron, Pennsylvania.

TWO CENTS' WORTH!

Are your church publications worth 2 cents out of every dollar you give for all General Conference purposes?

The budget of the Publication Board is just 2 per cent of the total General Conference Budget. Does your church or Sunday School regularly take a Sunday morning offering—ONCE EACH QUARTER—for PUBLICATIONS?

"A gift for PUBLICATIONS is a gift for EVERY Conference function."

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Religious Emphasis on a College Campus

To achieve a well-rounded personality, it is not only necessary that a student attending a Christian Church school the various arts and sciences, but it is also necessary that he formulate and integrate his thoughts and actions with his religious philosophy. A college campus presents numberless opportunities for the expression of Christian principles.

The day at Bethel College begins early. At 6:30 A.M. the breakfast bell peals out its call to several hundred students. Having taken their places at the tables in the dining hall, the students pause for morning devotions before beginning the meal. One of the students leads the group in singing a hymn. Then he suggests a few inspirational thoughts for the day and closes with a prayer. The clang of silverware, glasses, and dishes indicate that breakfast has begun.

By 8:15 the college campus has become alive with activity, for that is the time when the classes begin. Together with courses in literature, home economics, music, psychology, and many others, the curriculum also includes a large variety of Bible studies, each student being required to have Bible and Christian Education credit in order to graduate.

Coming from the Science Hall, Music Hall, the dormitories, and from classes in the Ad Building, more than four hundred students gather in the chapel each morning at 10:00 for a pause from the day's busy activities. Following the organ prelude and the singing of a hymn, one of the faculty members, a minister from one of the surrounding communities, or one of the students speaks. Occasionally, also, the group hears an all-musical program.

Chimes ring out from the Ad Building tower at 12:15, with the tones of a familiar hymn, announcing the dismissal of classes for the lunch hour. Following the routine of the afternoon classes, sixty singers meet for an hour's a cappella choir rehearsal, sending the strains of sacred music over the college campus.

Dinner having been served at 6:45, the evening approaches to bring with it a large variety of extracurricular activities. Many students will attend the meetings of such organizations as the Biology Seminar, the Alpha Si Omego, the Radio Club, and one or more of the religious organizations, thereby receiving practical as well as spiritual guidance and sharing their particular talents with those of fellow-students.

Bethel College Student Issue

This issue of Mennonite Youth has been written by students of Bethel College. In it they describe the religious life, organizations and activity on the campus. Ruby Friesen wrote on the Student Christian Association, Virgil Flickinger on the Student Volunteer Movement and Loris Habegger on the student ministers. The photographs are by Carl Andreas. Rosella Reimer served as chairman of the editorial committee.

Gathering at the Administration Building, over four hundred students attend chapel services every morning at ten o'clock.

The Student Volunteer Movement

The National Student Volunteer Movement was organized in 1886. The purpose of the movement is summed up in the motto which was decided upon for the organization, namely, "The Evangelization of the World in This Generation."

"The Volunteer Band of Bethel College," a subdivision of the larger National Student Volunteer Movement, had its beginning in 1909 with a total of nine members. Anyone was eligible to become a part of this group if he (or she) was willing to sign a card on which were the following words, "It is my purpose, God permit, to become a foreign missionary."

The Student Volunteer organization of today, with a membership of sixty-five, has changed very little from the Volunteer Band of bygone days. Foreign mission work is still emphasized. Now, as then, the group meets each Tuesday evening for an hour of fellowship in singing of hymns, prayer, and discussion of problems pertaining to Christian life. All student members are given opportunity to contribute to these programs and to uncover and develop talents useful in the Service of our Master. Now, too, as before, programs are given in neigboring churches—as they ask for them. It has been a policy of the group not to force themselves upon the churches, but to be eager and willing to testify for their Redeemer in song and word whenever the churches request them. All programs are student-planned and directed.

Members of the S.C.A. and S.V.M. deliver boxes of food to needy families in Newton during the Christmas season.

In addition to the above activities, the Student Volunteers of today have extended the scope of their influence to other areas. This group conducts student prayer meetings each Monday, Wednesday and Friday immediately after the evening meal, to which all students are invited. Students take turns leading these prayer meetings with devotional thoughts; prayer requests are accepted; then all enter into a season of prayer in which intercession of foreign mission and relief work receives chief emphasis.

Deputation work has expanded from giving requested programs in various churches to monthly visits to the Old People's Home in Goessel, Kansas. A small group regularly appears at this Home to conduct a brief worship service to an appreciative audience.

Once a year the Student Volunteers sponsor a mission rally for which some outside speaker is obtained. They were fortunate in securing Dr. S. F. Pannabecker, Dean of the Mennonite Biblical Seminary in Chicago, for the 1946-47 rally. The rally was made more meaningful by the presence of a number of foreign missionaries and by exhibits of articles and literature from various mission fields.

Another annual event is the Student Volunteer All-Membership Retreat. Shortly after studies were resumed in the New Year, S. V. members left the campus for an evening of fellowship, inspiration, and rededication as ambassadors of Christ. As the name indicates, it is a retreat—a retreat from the daily routine of school work, from entering the same doors into the same building, from climbing the same steps, from seeing the same places and the same people every day. It is a retreat from all this in order that one might be refreshed, not only in the Lord, but also in a physical sense. It becomes an experience which students may look back upon and gain new strength and courage simply by reliving those joyful moments of fellowship and those sobering and solemn moments of reconsecration.

Other activities include an occasional chapel service solely in charge of the student "volunteers." During the Christmas season, baskets of food, clothing, household items, and toys are prepared and given to needy families in Newton.

Many and varied are the ways in which youth can serve on and near a college campus. The Student Volunteer organization of Bethel College seeks to bring work and worker together. It seeks to bring to light those talents which a student has within himself and offers opportunities to develop them. Often one hears the expression, "If only there were something I could do to be of service." Here, in a fellowship of likeminded young people, students are given that something to do, and the result is a strengthening of one's faith, a bolstering of one's selfconfidence (the knowledge that you can do things of which you were once skeptical), and a keener sense of that bond of fellowship ever present among groups of people with a common purpose—to seek the way of God and follow therein.

The Student Christian Association

The Student Christian Association is the largest religious organization on our campus. Being a part of the Rocky Mountain Student Christian Movement, which, in turn, is a part of the World Student Christian Federation, the purpose of the S.C.A. is to direct its program towards giving guidance to its members in the growth and development of their Christian thinking and living during their college experience. It aims to lead students to faith in God and into service in the Christian Church. It seeks to promote the growth of the members in Christian faith and character, especially through Bible study and prayer. Finally, it seeks to influence them to devote themselves to making the will of God effective in society.

At the present time there are approximately 250 members belonging to the S. C. A., of which a little over one hundred are classified as active members, indicating that they serve on various committees and take an active part in S. C. A. projects. A cabinet initiates policies and plans the program for the organization. Cabinet members are elected by the members, and officers are chosen by election from the cabinet members. This year Faire Stucky of Hutchinson, Kansas, has been president of the organization.

In order to help achieve its purposes the S. C. A. sponsors a series of meetings for one week each fall. This week is known as Religious Emphasis Week. An outside speaker brings the messages during each chapel period and each evening. Last fall the Rev. Edmund Miller of Chicago, Illinois, acted as speaker giving messages from the Gospel of John.

The S. C. A. is in charge of the Wednesday morning chapel services, three committees alternating in planning the programs. Various types of programs are presented. Some Wednesday morning programs have been devoted to the sharing of the varied experiences of the S. C. A. members. The audiences have gone to Estes Park with those girls who spent the summer working there. They have visited mental hospitals and have been brought face to face with conditions there. They have even traveled abroad and visited European countries with the Youth Hostelers who have worked there rebuilding hostels and promoting understanding and goodwill among the youth of America and Europe. Some of the foreign students have also shared a few of their experiences and have presented problems confronting those in their homelands. Outside speakers have, likewise, contributed to the programs. Several Chinese students have spoken to our organization.

During Christmas vacation the convention of the National Intercollegiate Christian Council was held in Urbana, Illinois. Three members of the Bethel S. C. A. organization attended, thus making the local group feel more a part of the national movement.

Together with the Bethel College Church the S.C.A. helps to plan Sunday evening services. Soon after Christmas a School of Missions was conducted for six

Groups of students enjoy "mountain-top" experiences at retreats away from the campus.

consecutive Sundays. Students helped to teach the pre-school and primary classes.

During the month of January a drive for the World Student Service Fund and for M.C.C. relief was made. The money for the W.S.S.F. is used in helping students in other countries to enjoy more fully the opportunities for education which we are privileged to enjoy. The money is used for improving the living conditions of the student, the purchasing of books, and other pressing needs. The money for M.C.C. relief was used in helping move the Mennonite refugees from Europe to Paraguay. In connection with these drives a frugal meal instead of the regular dinner was served one day to the students eating at the dining hall. The money saved was added to the amount contributed by students. A "white elephant" sale also helped supplement the fund.

Members have contributed time as well as money. In order to help relieve the war-stricken areas students have gone to the clothing depot in Newton and helped with work there. At Christmas time members have gone to the Children's Home or to some other group of underprivileged children and helped to bring Christmas cheer into their lives by a party and the giving of gifts.

Each spring and each fall the S.C.A. cabinet goes on a retreat. In spring the program for the coming year is planned. New committees are chosen. In fall the cabinet members meet again. In order that those who have been newly elected may know the program of the S.C.A., old members summarize what has been done. The mistakes that have been made are pointed out and suggestions for a more effective S.C.A. are made. This year an all-membership retreat was also held. The group retreated to a pasture several miles from the campus to meditate on "Following Christ, Our Leader."

A committee has planned recreation for the S.C.A. members at various times during the year. Several "sings" in the out-of-doors are planned. A play night is also planned to provide wholesome fun for those participating.

Each summer a conference is held at Estes Park in Colorado. This park belongs to the Y. W. and Y. M. C. A. Some members spend the summer at Estes doing various kinds of work. Others go just for the S. C. A. conference.

An attempt having been made to prepare the next day's lessons and the club meeting being ended, the Bethel student hears the evening benediction of the chimes ring through the air with "Now the Day Is Over," "Holy, Holy, Holy," or "When You Come to the End of a Perfect Day." And as the individual meditates privately before retiring, he realizes his religious life includes devotions, chapel meetings, and religious clubs, but it also means much more; he realizes that it means a way of life which he must follow every minute of the day in every situation.

The Student Minister's Fellowship

The dearth of male students who were studying for the ministry passed over during the school year of 1945-46, and Bethel College found its enrollment enlarged by several ministerial students. Some of the men were older students who found that they were facing vital issues as they contemplated entering their life-commitment to the ministry. They found themselves in need of time for discussing the problems which confronted them in their work. A large number of churches without pastors called for the services of the young men, and the experiences in serving these churches was an index of the great work confronting the future pastors.

Several of the interested men instigated a program which came to fruition during the second quarter of the 1945-46 school year. The Fellowship was inaugurated at a meeting of the student ministers. There the needs and desires were voiced, and the deliberations resulted in a purpose which would meet the needs of the Fellowship. The purpose is listed in the following statements:

1. To meet for spiritual fellowship.
2. To study our problems in relation to theological questions, church work, and personal work.
3. To encourage us in practical Christian service.

The men realized that meeting regularly would serve to unite the bonds of fellowship in a cohesive friendship which would exist beyond the day of leaving the campus for fields of service. With these thoughts in mind, the Fellowship was prayerfully launched, and the invitation to participate in our bi-monthly meetings was extended to all men students who were preparing for full time Christian service. Our present membership is thirty, a large increase over the thirteen members of last year.

Some of the pressing topics which have been discussed have been the problems relating to pastoral counseling, the evangelistic efforts of our churches, acquaintance with the entire work of the General Conference, and the total work of the minister in the administrative, preaching, and pastoral areas. All of the topics have given new impetus and a better base to our task.

Since the group is interested primarily in a Fellowship designed to process its own needs and to strengthen and unify the bonds of friendship, there is no regularly sponsored and clearly-defined outside activity. This does not imply that they have an entirely introvertive vision! They have many outside concerns and opportunities for service. Within a two hundred-mile radius of the campus there are many Mennonite churches which have no pastor. Regular assignments to these churches take up as much time as the men have to give. Not infrequently are the men called upon to travel over week-ends, leaving on Saturday noon and returning late on Sunday evening. Churches which are being served occasionally or regularly are the Deer Creek and Turpin congregations of Oklahoma; and the

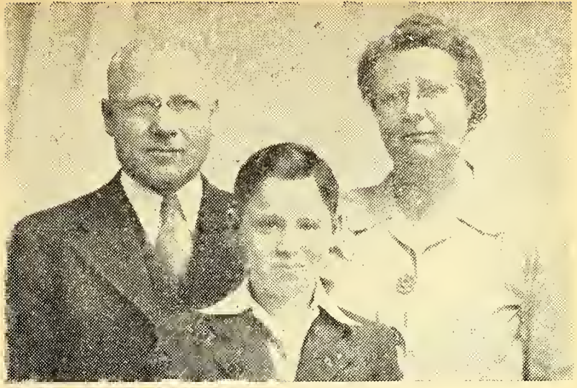
Kismet, Montezuma, Columbus, Pawnee Rock, Inman, Colby, Hebron (Buhler), Halstead, Hanston, Arlington, and West Zion (Moundridge) churches in Kansas. Other churches call from time to time to have students fill appointments. The work of these churches has enlarged the vision of Fellowship members. On-campus religious activities of the members are directed largely through the other organizations represented in this picture of Bethel's religious activities.

A minor proportion of the members' effort is directed toward social activities. The married members and their wives provided a banquet for the single students and their friends during the fall quarter of the current school year. Dr. J. H. Langenwalter was the speaker for the occasion. Last year the members of the Fellowship were guests of the ministerial students of McPherson College, the Church of the Brethren education institution located thirty miles northwest of Bethel. It is the hope of the organization that it may provide fellowship with the ministerial students of McPherson College and with those of our neighboring Mennonite Colleges.

A **News Letter** was launched this year to provide contact with those members who have gone elsewhere. It will keep each individual informed of those who are present members, where the post-graduates are located and what their work is, and will carry other articles of interest to the group. Published biannually, the **News Letter** should provide for that unity so desirable in this work.

The Fellowship is providing those things which will help carry out the great commission, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." Matt. 28:19-20 (A.R.V.).

Rev. and Mrs. J. E. Kaufman Serve in Brazil



Rev. and Mrs. J. E. Kaufman, who formerly served the Inman Mennonite Church Inman, Kansas, are now working in Brazil. They have been appointed by the Mennonite Central Committee to contribute a spiritual ministry and counsel to the Mennonite colonists in the Sao Paulo vicinity in order to enable these colonists to become more firmly established in their family, church, and community life. Shown here are the Kaufmans and son Kenneth Carroll. Their present address is: Witmarsum, Correio Presidente Getulio, Via Blumenau, Santa Catarina, Brazil, South America.

Jottings

—Bethany Church, Quakertown, Pa. April 12 the C. E. Societies of our charge had a program followed by games and refreshments, Bethany being the host society. Elmer Ediger, President of the General Conference Y. P. U. was our guest speaker. Each society furnished special music. April 13 our pastor and wife spent the day at the Calvary Church, Mechanics Grove, Pa. Rev. Neuenschwander conducted the installation services for Rev. McDowell the pastor there. Rev. Abraham C. Rosenberger of Souderton had the services of the charge. In the evening, at Bethany, he spoke on Gen. 26:18 on famous wells of the Bible. "Like Isaac let us dig again the Wells."—Mrs.Ed. K. Stoneback, Corr.

—First Church, Mountain Lake, Minnesota: A letter from Gladys Klassen states that her ship arrived at Bombay, India, April 11. She was met by Martha Burkhalter and Mrs. S. T. Moyer. Rev. L. R. Amstutz, Tiskilwa, Illinios, preached a series of four sermons for us beginning April 13. The church will install an oil burner. Our modern, seven-room parsonage will be completed by the end of summer. The Relief Committee expects to have 125 pounds of waste fats to ship to Nappanee, Indiana, by May 1. Our shipment of school bags totalled sixty-three. Our Sunday school offerings of late have averaged fifty cents per scholar. May we never rob God of that which belongs to Him!—Miss Mary Bargen, Corr.

—Bethel Church, Waka, Texas: On Thursday evening, April 3, a group from the Student Volunteer Band of Bethel College, presented a program in song and sermon in our church. On Easter Sunday morning we were favored with a special Easter program by a group from Hesston College, consisting of a ladies quartet, chalk talk and sermonet. They also gave a program in the (Old) Mennonite church in Perryton, Texas, that night. Our Sunday school superintendant, Herman Wiebe and J. B. Friesen, Hooker, Oklahoma attended the Church Worker's Conference at Enid, Oklahoma, April 11 and 12. —Mrs. Herman Wiebe, Corr.

—Burns Mennonite Church, Burns, Kansas. Rev. B. H. Janzen, "Field Worker," spoke to us March 30, 31 and April 1. Our church sent sixteen school bags through the M.C.C. Easter Sunday we had two services one in the morning and a Easter program in the evening. We have young people's Bible class meeting every Wednesday evening.—Mrs. A. M. Hiebert, Corr.

—Eicher Church, Noble, Iowa: On Monday evening April 7, we had the privilege of having the A Cappella Choir from Grace Bible Institute in our church. Union Holy Week services were held in and around Wayland. Each evening had a different speaker. On Easter Sunday evening, picture slides of the Passion Play were shown in our church by the pastor. Songs and special numbers accompanied the pictures. On Sunday evening April 13, Rev. Harry Yoder of Bluffton College was in our church. He showed pictures of the college and also of its work.—Mrs. W. H. Regier, Corr.

—**First Mennonite, Caldwell, Idaho.** We have had services in our church in Caldwell for a few weeks. Easter Sunday we had Christian Endeavor and the children gave their Easter program. We are anxiously looking forward to the dedication. The date has not been definitely set yet. We have the basement to finish first. The farmers are very busy here now and don't have much time to help on the church.—Mrs. Leonard Schmidt, Corr.

—**First Church, Nappanee, Indiana.** Last Tuesday evening, at our April Workers' Conference, we had Rev. Robert Hartzler of the Eighth Street Church of Goshen as speaker. His subject was "Church Workers Join Hands in Their Task." Next Sunday Dr. S. F. Pannabecker, dean of the Seminary in Chicago and missionary on furlough from China, will be our speaker for our spring missions Sunday and will show pictures of his work in China in the evening. Sunday, May 4, the Bluffton College chorus will give a program of sacred music at our morning service.—Mrs. Loyal Corwin, Corr.

—**First Church, Pretty Prairie, Kansas:** The date chosen for the wedding of Eugene Shroeder to Louise Stucky is April 20. Due to flood conditions in this community, a small congregation attended the evening services on April 13, of Dr. Chandra-Sekhar, a young Hindu. Dr. Chandra-Sekhar has been President of the India Youth Congress. Rev. E. J. Miller of Chicago. Rev. John Epp of Kingman. Rev. H. E. Miller of Kingman, Rev. D. J. Unruh, Newton, Mrs. P. A. Penner, Newton, and Rev. Sam Goering will be the guest speakers at Bible Conference to be held in this church April 20-23. —Ralph Krehbiel, Corr.

ANDREW HOLLIMAN TO BE ORDAINED

The Lord willing, the ordination of Brother Andrew Holliman, Cordell, Oklahoma, is to take place in the Sichar Mennonite Church at 2:30 o'clock, May 4, 1947. Rev. J. M. Regier, Chairman of the Board of Home Missions, Hillsboro, Kansas, is to perform the ordination. Since the Holliman family is planning to move to their new field of labor at Paint Rock, North Carolina, in the near future, he will be ordained as an Elder with full charge of the work. Neighboring ministers who are to take part in the service are, Rev. Paul Dahlenburg, Herold Church, Bessie, and Rev. Henry Hege of the Bergtal Church, Corn.

The Board of Home Missions and the Sichar Church Council herewith extend a cordial invitation to friends in the neighboring congregations to attend this service if possible. Friends of missions everywhere are asked to remember this service and the workers in intercession and also the field where they are to serve.—In the name of Christ, A. J. Neuenschwander, Secretary of the Board of Home Missions, Quakertown, Pa., and H. W. Schmidt, Secretary of the Sichar Church Council.

—**Flatland Church, Quakertown, Pa.:** Recently on the way home from Newton, Kansas, our pastor got into conversation with a fellow passenger. While discussing relief for the poor people in Europe, he said, "The least we can do is to be Christian and help them. Whereupon our pastor told him that much food, clothing, and flour had been sent, also that some churches were buying heifers for relief. He became interested and gave a five dollar bill. This was the beginning of our Heifer-for-Relief Project. On Easter Sunday we had reached the full amount of $160, and the money has been sent away. I think it very commendable considering our membership which is sixty-three. The children from the Quakertown Community Children's Home are regular attendants at our Sunday School.—Mrs. James S. Kline, Corr.

—**Salem Church, Dalton, Ohio:** The monthly meeting of our Women's Missionary Society was held April 9 at the home of Mrs. Paul Badertscher, our vice president. Miss Hulda Amstutz and Mrs. Levi Amstutz presented two outstanding messages on Africa. The Willing Workers Sunday School Class and Christian Endeavor held a box social April 11 at the home of Mr. and Mrs. Raymond Wilson. Mrs. Magdalene Geiger of Hawaii (formerly from this community) gave an interesting talk about the trees of Hawaii. April 13, three Bluffton College students were at our church. At the morning services, Miss Annetta de Graaf of Holland sang two numbers. Miss Alice Magarian, a Grecian girl from Lebanon told of her war years and experiences in the Middle East. At the evening service, Mr. Paola Comba of Italy gave a brief review of Waldensian history, told of his experiences in the war and how it happened that he could come to America.—Corr.

—**Scarboro Church, Calgary Alberta:** Spring has finally come and with it better roads. Rev. C. F. Klassen visited our church on April 18 to speak on European relief. He gave a stirring message. We had the largest congregation our church has ever seen, about 450 people. They came from almost every Mennonite center in Alberta, since he spoke only at two places in our province. Some of us had the privilege of attending the dedication of the new Mennonite Bible school at Didsbury and also the closing program.—Miss Tina Loewen, Corr.

—**Saucon Church, Coopersburg, Pa.,** Communion was held on April 13. The pastor spoke on "The Ark a Type of Christ's Church." Seventy-two were present in the service (including five from West Swamp.) About forty-two communed. As the congregation sang the last verse of "Just As I Am" Dorothy Meyers and Mrs. Paul Beahm came forward and were baptized and received into the Church. In the absence of Brother Robert Stauffer who was in Kansas, the pastor was assisted in the communion and baptismal services by Deacon Herbert Stauffer of the Souderton Church. On March 23, Rev. Andrew Telford of Philadelphia spoke in our Church and on April 20 the choir of the West Swamp Church rendered a program of sacred music.—Kathryn Mumbauer, Corr.

—Bethesda Church, Henderson, Nebraska: Exchange C. E. programs are creating quite an interest in our young people. A few weeks ago the M. B. Church of Henderson rendered a program in our church. April 27, our C. E. is to give a program at the Pleasant View Mennonite church at Aurora, Nebraska.—Mrs. Ruben Friesen, Corr.

—Bethel College Church: Children's consecration service will be held Sunday morning, May 11. Carlton Schroeder, the last of our young men to be discharged, is at home again after serving over a year and a halt in the army air corps. He writes: "As I am now at home again, having been discharged from the service last week, I want to express my appreciation and thanks to the pastor and church members for the contact they have maintained with me during my absence."—Eldon W. Graber, Corr.

—Bethel Church, Mountain Lake, Minnesota: We were greatly blessed at our Pre-Easter services with Rev. C. H. Dirks as speaker. The Cross was the theme of every message. On Good Friday communion was observed. In the afternoon of that day there was a community Good Friday service. Easter sunrise service was observed again, with Rev. Willard Wiebe as speaker. April 20, two Mennonite students from Holland and Paraguay, now attending Freeman College, spoke at our C. E. meeting. A men's quartet from Freeman College rendered a few numbers.—Helen Penner, Corr.

—First Church, Aberdeen, Idaho: Rev. Harder left April 18 for Lind, Washington, to hold a series of evangelistic meetings. Rev. A. H. Barbazat of Filer, Idaho, brought the morning and evening messages April 20. Rev. Barbazet based his message on John 16:8. They were entitled, "The Working of The Holy Spirit."—Arnold E. Bartel, Corr.

—Ebenezer Church, Bluffton, Ohio: Miss Elisabeth Goertz spoke at a joint meeting of the mission societies of the five Mennonite churches of this community on April 17. Twenty-five of our members attended. That evening Miss Goertz spoke at the prayer service in our church. The Gideons presented their work to us on the evening of April 20.—Anana Landes, Corr.

—Professor Walter H. Hohmann's two new choral arrangements of mixed voices are now available. The two arrangements, "Po' Good Jesus" and "Christ Walks into the Hills" may be secured from the Hall & McCreary Company, Chicago. The first is eighteen cents a copy and the second fifteen cents.

—The Sub-Committee on Conference Schools held its first meeting on April 15 at the Mennonite Biblical Seminary, Chicago. Members of this committee are: Rev. A. S. Rosenberger and Rev. Olin Krehbiel, representing the Board of Education; Dr. E. G. Kaufman, Bethel College; Dr. L. L. Ramseyer, Bluffton College; Dr. J. D. Unruh, Freeman Junior College; Prof. G. H. Peters, Mennonite Collegiate Institute, Gretna, Manitoba; Rev. I. I. Friesen as representative of the newly proposed Mennonite Bible College of Winnepeg, Manitoba; Prof. K. G. Toews of the Rosthern Academy, and Dr. A. Warkentin of the Mennonite Biblical Seminary. All members were present. Also present were: Rev. Erland Waltner, Dr. S. F. Pannabecker, and Rev. Ronald von Riesen. Among the items discussed were two matters of coordination of the financial campaigns of the schools and plans for an educational emphasis during September through joint publicity and the church papers. The committee, which consists of one member appointed by each conference school, the president of the proposed Canadian Mennonite Bible College, and the two members of the Board of Education, was created at the February session of the Board of Education and to coordinate the activities of the various institutions.

NOTICE TO:

General Conference Delegates and Visitors

The local arrangements committee looking forward to the entertainment of the General Conference this summer, from August 20 to 27, at the First Mennonite Church in Berne, Indiana, is seeking some advance information from those who expect to attend the conference.

It is desired that those who expect to attend the conference as delegates or visitors please notify the chairman of the local Lodging Committee, Mr. Clifton Gilliom, Berne, Indiana, as soon as you know for certain that you plan to attend. Please, in reporting this information, indicate by what method of transportation you expect to travel, and how many will be in your party, indicating the number of men, women and children including the ages of the children.

The chairman of the Exhibits Committee, Mr. Fred Von Gunten, Berne, Indiana, urges that all conference boards, committees, schools, auxiliaries, etc., contact him as soon as possible indicating whether or not they will want to have a display at the conference, and, if so, how much table or wall space will be needed.

Although the conference is still quite some time in the future, it will be well for us to think and plan for this event and invoke God's blessing for our conference sessions in our prayers.

Olin A. Krehbiel, Pastor
Howard Gilliom, Secretary

—The Mennonite Song Festival will be held Sunday afternoon and evening, May 4, in the Memorial Hall, North Newton, Kansas.

—First Church, Aberdeen, Idaho: Rev. Henry Harder's meditation for the communion service on April 13 was based on Luke 24:13-25. Soft organ music furnished the background to it. That evening Agnes Becker told us about her work in the government camps at Yuba City, California.—Arnold E. Bartel, Corr.

—Meadow Church, Colby, Kansas: Rev. John Unruh of Madrid, Nebraska, held evangelistic services for us. April 19 Rev. and Mrs. J. R. Duerksen spoke to us and showed slides of the mission work in India. Rev. Sam J. Goering of North Newton, Kansas, is to bring us a message on European relief on April 27.—F. D. Goossen, Corr.

—Another issue of **Mennonite Life** is off the press, and it is as charming as its predecessors. In addition to a variety of interesting articles this issue has a series of articles on the Mennonites of Mexico. Since very little information on the Mennonites of Mexico has heretofore been available, many readers may be doubly interested in securing a copy of the April, 1947, **Mennonite Life.** Copies may be purchased at the Mennonite Book Store, 710 Main, Newton, Kansas, for fifty cents a copy.

—**Zion Church, Souderton, Pa.** At Easter we again enjoyed "The Seven Last Words" by our choir and also a special Easter program. On Good Friday we received thirty new members into our fellowship. Elmer Ediger, General Conference Y.P.U. president, spoke to the Intermediate Fellowship on "Service," and later in the evening of Sunday, April 13, he brought the evening message in which he gave a challenging story of the work of the M.C.C.—Corr.

—**Calvary Church, Mechanic Grove, Pa.,** was blessed on April 13 by the presence of Rev. A. J. Neuenschwander, Rev. Howard Nyce, and Rev. E. D. Hess. The special occasion was the ordination of our pastor, Rev. Walter McDowell as Elder. Prayer is requested for our pastor in this field and also for the complete restoration of his health.—Corr.

—**Wayland Mennonite Church, Wayland, Iowa:** Our church, with the other churches of the community, observed Holy Week by having union meetings each evening, and a Good Friday service from 1 to 3 P.M. The following week our pastor and wife made a trip to Michigan and Ohio to visit their children. On April 13 Rev. Harry Yoder of Bluffton, Ohio, brought the morning message. He was here in the interest of prospective students for Bluffton College. The churchhouse is to have a new coat of paint.—Anna E. Muluett, Corr.

—**The Apollo Boys' Choir** will give a concert in Memorial Hall, North Newton, Kansas, on Wednesday evening, April 30, at eight o'clock. Goodwill Builders and their friends under twelve years of age will be seated in a reserved section and will be admitted free of charge.

—**The Middle District Conference** will be held at Bluffton College, Bluffton, Ohio, June 7-10. This is the first time that Bluffton College is host to the conference. Rev. Sylvan Lehman of Lima, Ohio, is president. Saturday will be young people's day; a special program is scheduled for Sunday, with the business sessions on Monday and Tuesday.—C. W. Schneck, Secretary

—**Zion Church, Arena, North Dakota:** Rev. G. Shroeder of Mcklusky, North Dakota, gave a message in our church on the afternoon of March 23 and again on Good Friday. The ladies mission society sent 253 pounds of new and used clothing, comforters, and soap for relief. The April 6 C. E. program was postponed because of heavy snows and muddy roads. The church members have done a lot of work on the parsonage this spring.—Mrs. David J. Buller, Corr.

—**First Church, Monroe, Washington:** Bertha Fast, who has done relief work in Egypt and Italy, was in our church for two nights and one afternoon. She told the Women's Missionary Society of her work with the Waldensees in Italy. Twenty women enjoyed the program. Cake and coffee were served. Brother Laurence Goerz from Granger, Washington, gave the evening message on April 13.—Corr.

—**Mr. H. J. Andres,** Chairman of the Board of Publication and Administrator of Bethel Hospital, Newton, Kansas, has been confined to the hospital because of an infection.

NUTCRACKERS! AND A NUT TO CRACK!

You slip a nut into the jaws of a nutcracker.

As your hand grips the two levers of the nutcracker and you begin to apply the pressure, something begins to happen—and SUDDENLY! Something must GIVE!

Like the nut between the handles of the nutcracker, your CONFERENCE PUBLICATIONS are being squeezed between the increasing pressure of higher printing costs (One handle!) and the rigid unchanging subscription price (The other handle!) Something must give!

It could be the printer. He won't—he CAN'T, because rising costs of labor pinch him, too.

It could be the quality of the paper, or the size, or the frequency. That's already been done to where it can't be done much more. We CAN'T reduce the quality in a time of such great need and when opportunity for service looms so large.

It COULD be the churches, who raise regular Sunday morning offerings—ONCE EACH QUARTER—for PUBLICTIONS, the basic TOOL of Christian Education in the Home Church.

414 East Fourth Street
Newton, Kansas

THE MENNONITE

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The Mennonite

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Cut courtesy "Gospel Messenger"

Another Wilderness To Conquer

Today when the nature of field and forest has been so largely conquered and converted into autos, refrigerators, radios, dishwashers, etc., the modern mother and son find themselves in another wilderness, the wilderness of human nature which in our country is characterized in part by: two atomic bombings, eight million individuals torn by life-destroying conflicts within them, one out of every twenty-two in a mental hospital during part of his life, one out of three marriages ending in divorce, thousands of alcoholics, and millions of people—though comparatively happy and at peace within—of such doubtful "saltiness" that a scientist must warn, "We are entering on an era which will probably be more chaotic, disruptive and emotionally disturbing than we have ever known . . . ." Man has subdued the animals and the inanimate, but he himself stands before God bewildered and frequently wild. A doctor says, "Man's darkest continent is the human mind." That continent is difficult to explore, for ever since Adam and Eve man has tried to hide from others and even from himself that which made him feel ashamed and guilty. No wonder that man knows so little of the forces that make him do the opposite of his best intentions. The

modern mother and son must venture into that darkest continent" if the wilderness of human nature is to be known and through God conquered and made fruitful.

John and Sara

(This is the first in a series about those who found freedom for the new life. The articles have been prepared by a minister who prefers that his name be unknown. For a number of years he has been guiding a church to become a beloved fellowship in which people are either kept free to grow in the spiritual life, or helped to find freedom from whatever blocks their growth in the way and the truth by which the life that is God may become life eternal in them and by which the love that is God may become manifest in all the areas of their experiences.

Although these accounts are written by the minister, many times he has been aided by members of the church who are devoted to soul winning and, so far as possible, this will be made clear in the stories that appear. Most of them tell of those who found freedom from earthbound anchors or other tyrannies that kept them from coming to know the gift of God's grace.)

John was baptized when he was a baby and went to Sunday School until he was thirteen years old. He slipped away then, unnoticed, and had no definite contact with the church until he came with his prospective bride to a minister to be married. Sara was also baptized as a baby and while she did not leave the church so completely as John, from the time she went to college until she came with John to make arrangements for her wedding, she had little contact with the Church. Both had joined a church at the end of the sixth grade—one a Methodist and one a Presbyterian.

On the "Vegetable" Level

John was twenty-eight years old and Sara twenty-six, when they decided to be married. Both had had many love affairs. John glibly admitted that he had made a plaything of love. Both of them lived only on the "vegetable" level. They had neglected their souls and lived as though God did not exist.

When they came to the minister to be married he told them that he would be glad to perform the ceremony if they would be willing to go through a process of study. John objected at first but, with the insistence of Sara, he finally gave in. That study somehow or other got hold of both of them. They were interested to discover that the minister's first concern was to lead them to Christ. He led them to see that marriage is a spiritual relationship. They discussed together the meaning of marriage and how their house could become a home, their hearthfire an altar, their family a unit of God's Kingdom. He talked with them not only about the principles of marriage but about the Sermon on the Mount. He showed them that only as they centered on the goodness of God could they be free from the self-esteem and self-regard which are the enemies of marriage. He was able to awaken them to an interest in the spiritual life; in finding union with God in each other and within themselves; in finding that life eternal which is the very heart of the universe. "How can you hope to find the fullest experience of marriage until you seek first the kingdom of God?" he asked them.

Something New Happened

The result of it was that both of them agreed to join the church the day they were married and they both asked to be baptized again. They were married, and on the day of their wedding Sara seemed to have a great spiritual experience. From that day on, she began to love things she had never loved before. She became very devoted to the church. She began a prayer life. Something happened within her that was new. John gave intellectual consent but had no change of heart, really. He still bragged and paraded his intellect. But he did begin to read, and both of them started to attend church regularly. They accepted whatever assignments were given to them. John became president of the men's brotherhood and did a fine job. They established a family altar and, as best they could, they had grace at the table.

After Two Years

Two years passed. Then one Sunday morning John had a great spiritual experience in the church service. He is very analytical and says that to this day he can't understand it. He felt what Sara had felt. He became warm inside. He was so stirred that he felt as if he had to get up and shout. As soon as the service was over, he came excitedly to the minister. "I believe I have religion. Something happened to me today." The minister took him to the altar and he knelt there and committed his life again to Christ and said, "From now on I will put You first; everything else, second."

To this day that man will do anything his minister or his church calls upon him to do. About a year ago the church drew up a statement of its faith. John edited it and did a good job. He is one the greatest helpers the church has in winning others to Christ. He is especially helpful with the argumentative type who demand proof.

John and Sara have two children, and they are seeking to keep them free for a normal growth into the new life, knowing that in time they must know the work of God's grace or it will all be in vain.

John and Sara found freedom for the new life. Early in their search, Sara received the gift of life eternal; it came to John later, but even more fully.

—Reprint permission granted from **The New Life Magazine**, copyrighted 1946 by the General Board of Evangelism of The Methodist Church.

Efficient Teaching Methods

Alta Mae Erb

Effective teaching will cause something to happen in the spiritual lives of those taught. What an opportunity! And how much such teaching is needed! How can the teacher bring about these spiritual reactions in the pupil? That is method.

Purpose to accomplish something in each lesson and in the whole of the lessons is the best directive for discovering good teaching procedures. What shall happen in the lives of the pupils? Well, when once a message or objective has become very clear to the teacher, then definite methods suggest themselves. The desire to have the pupils come to know and feel and will to do the truth of the lesson brings to the mind a plan to use to accomplish that end. The allover purpose of a term's studies is very significant in clarifying the daily aims and in suggesting procedures for the whole teaching.

The Time Line

Some one ongoing activity is very effective. If the lessons are historical the whole sequence of events may be made clear by the use of a time line. This history story might be told with pictures and printing (or writing) on a long roll of paper. (Shelf paper is very good). At the top of the roll a line is marked off into time divisions, so many years to a foot. Men and events are located in their respective times. Certain colors may graphically represent certain men or nations; in the story of the divided kingdom a green line might be used for the northern kingdom. All the kings' names could be written in green. Orange color would distinguish those of the southern kingdom. At any time when the geography is significant, maps should be put on the roll. To see the map changing from the division among the twelve tribes to the kingdom of David and then to the division between Judah and Israel greatly aids the understanding.

While teacher and pupil develop this time line, much Bible reading goes on. All the facts possible are gleaned from the Bibles. Bible geographies and Bible histories should help too. The teacher can't know the story too well, but for real learnings the pupils must do the findings and the building together of the facts into the graphic time line. Many pictures of events, of graphic facts, of men and women may be pasted on the roll to help make the story live. Search for photographs and interpretations of good artists, even though they can't all be cut out and mounted. Let the well-developed-from-the-Bible story tell the truth of the course and effect of evil deeds and the way and glorious rewards of the godly life. Moralizing at the end is not wise. The truth of a story presented so vividly will not escape the spiritual eye of the child or youth. Younger children may use little jets to tell briefly historical sequences. Pictures are almost essential with them. Children under the fourth grade have little chronological sense.

Learning the Bible

Another all-time objective might be to get acquainted with a book of the Bible: with the truths, the stories, verses to be put up for remembrance, locations of verses, truths, and stories. To know where to find things in the Bible is a worthy objective.

Devices that call for attentive, purposive repetition are valuable. A verse that the teacher wishes the pupil to memorize must be full of meaning to the learner and to be so, it must meet his today's spiritual needs. By this time the truth has been expericenced, the words expressing the truth will be easy to learn. Finding stories, finding verses, finding dis-

AT PLAY— —AT PRAYER

YOUR BOYS AND GIRLS need the BEST guidance available, especially during the growing years, 9-12. Are they getting it?

The new JUNIOR QUATERLY and the JUNIOR MESSENGER are two splendid items which will help you—in the home and in the Sunday school to set those feet and those hearts on the path that leads to God. Ask your Sunday school superintendent and teachers to provide them!

Not long ago a supposedly successful father stepped into the office of the dean in a great American university and said, "Now that my son has been admitted to your college I am happy to think that you may be able to do for him the things which I have been unable to do, through the pressure of business. I hope you'll take the lad in hand and straighten him out. He needs something."

The dean looked that father squarely in the eye and said pointedly, "I'm sorry. I refuse to take up a job which you have neglected for eighteen years. I cannot now do what you have so long left undone." The dean meant to say, in substance, that the boy could not be fitted, overnight, with a cloak of character qualities which should have been growing for years in the fiber of his being.—From the *Parent's Magazine*

cussions of certain truths, finding particular references—all these are made easier if the stories, verses, truths, and books of the Bible become real and interesting and vital to the learner's spiritual life. All ages have particular spiritual needs. The Bible meets them all. It is the teacher's opportunity to bring the great God to the learner's spiritual problem. Effective attention to the Word of God will bring joy and appreciation.

Games

Remembering how God has made the child to learn through play, we can use games for effective drill. In learning facts (it is essential to learn them well) the games of "who" or "where" or "when" or "what" are stimulating. The teacher or a pupil prepares a list of people to identify and asks such questions as these from John. Who— (1) called Jesus the Lamb of God? (2) first findeth his own brother? (3) was a sinner with five husbands? The preparation of these questions by the pupils is excellent drill. Encourage provocative questions.

Retelling the Story

Telling the stories over and over again is essential to putting them up for remembrance. These stories must be better learned. Teachers should make the story live by putting in background essentials to the learner's understanding, since they are not in Bible lands or Bible times. The little child delights in hearing the familiar story. Let all close their eyes and dream (recall) a story. Then all awake and tell their dreams. Tell a story to each visitor. Send home a cutout or picture to use in telling the story to grandma or a neighbor shut-in. Let the child select a picture to stand by or hold while telling the story. Stand-up characters (cutouts tacked to the flat surface of a split spool) are excellent to move about on the table to act out the story.

Self-Expression

Perhaps we defeat our best purposes in planning for a so-called expression period. A good discussion is the highest type of self-expression. Building a time line as the story develops is another good example of true learning by expression. Pupil participation should be found in every lesson period. And if the learning is to be real the expression must be that of the pupil, not of the teacher. Dictating a sentence for each pupil to copy in a notebook may give some neat writing to exhibit, but little or no spiritual help. Let the child write from his own thinking. Good teaching will provoke self-expression and will permit it.

Map Work

Sketching maps from memory (not copying or tracing), map talks by pupils, map tests, and map puzzles may be effectively used to build up usable map images.

Teaching the Word of God is a most important work. The best teaching methods should be used under the direction of the Holy Spirit. The teacher who truly desires to teach children or youth the precious truth will study the Word and study the children and will find good methods.—**Missionary Messenger.**

A. E. Kreider Reports from Philippines and Shanghai

(The following letters were written by Rev. A. E. Kreider to Rev. Howard G. Nyce, Secretary of the Board of Foreign Missions. Rev. Kreider is chairman of the board. The first letter was written on March 18 from Vigan, Ilocos Sur in the Philippines and the second from Shanghai on April 7.)

The Lord has wondrously blessed and prospered my way as I have been traveling from country to country. He has given me health, although the tropical climate and the strenuous life of travel requires much energy. I never cease to give thanks unto God for his many mercies. When a person is engaged in the service of the Lord, he can rest in the assurance of the Lord's help.

Fifteen-Day Visit in Batavia, Java

Perhaps I should give a brief account of my travels. I left Calcutta January 26 and went directly to Batavia in Java. I spent fifteen days in the city of Batavia. I was not able to go into the interior of Java because of the political unrest and the danger at

Index to the 1946 Mennonite

One day, last January, approximately twenty-four men and women assembled for one afternoon to index fully and comprehensively the 1946 issue of "The Mennonite."

This index is now completed and will appear in next week's issue of "The Mennonite," the entire issue being devoted to this purpose.

This is a new venture on the part of the Board of Publications to serve our Mennonite constituency, particular our pastors, Sunday school teachers, youth leaders, schools, colleges, and seminaries, and the students doing research on Mennonite life and culture, religion and philosophy—in fact all who are charged with the responsibility of making the Christian way seem beautiful and desirable.

This index we send to you with the hope and prayer that it will save you many hours of work and enrich your hours of study and preparation in the work of the home, the church, and the school. As all first attempts, it is not perfect, and we sincerely hope that readers and users of this index will pardon any oversights, errors, or omissions. As a Board we assure you that they were not intentional.

Any comments, criticisms, or suggestions concerning the index for the 1947 issue of The Mennonite will be most gratefully received by

THE PUBLICATION OFFICE
722 Main, Newton, Kansas

the time. As you may know the Dutch Mennonite Church has had a mission in the north of Java for many years. Many of the missionaries who have worked there have come from among the Mennonites of South Russia, Switzerland and Germany. The last missionary to leave the field, which has been since the liberation, was an Amstutz family from Switzerland. There are no missionaries now on the field. In fact, no missionaries of any Board have returned to their former field since the end of the war. The interior of Java is now under the control of the Indonesian Republic which was set up immediately after the surrender of Japan. The Dutch only control the four or five larger cities of Java. Some months ago the Dutch and the Republic drew up terms of agreement. These were accepted by the Republic, but when the Dutch government in Holland added certain interpretations to this agreement the Republic refused to accept them. That is the situation as it now stands. Once the political situation is settled then it will be possible for missionaries to return to their fields in the interior. There were a number in the city of Batavia waiting for that development. The purpose of my visit was to investigate whether the M.C.C. could render a service at this time. The M.C.C. would gladly assist the Dutch Mennonite Mission in the rehabilitation of its work. The Mission has a number of churches, a hospital, a leper home and some school work. It was impossible to set up definite plans. But I did make contact with the Committee for Relief and Rehabilitation set up jointly by the evangelical missions of Java and Sumatra. It is hoped that we will be able to send in some workers within the course of a few months. During my stay in Batavia I had many contacts with missionaries and church leaders. Great changes are taking place in this quarter of the world. It is a day of opportunity for the renewed presentation of the Gospel of Christ.

Visits M.C.C. Unit in Philippines

From Batavia I came to Manila, stopping en route to Singapore, Bangkok and Hong Kong. I have been here in the Philippines for a month. All except a few days in Manila have been spent with the fifteen workers here on the field. In this unit there are none from our General Conference. The Brethren in Christ and the Old Mennonites have largely supplied the personnel in this unit. There is a doctor and two nurses. The other workers are engaged in distributing clothing and some food to only the most needy in the province of Abra. This is a mountain province. Its population is 87,000. The capital, Bangued, was almost completely destroyed by American bombers at the time of the liberation. The blasted and burned walls of former buildings still stand. The people have built houses of bamboo. Shops are now housed in wooden structures. This is a province in which there are a number of evangelical churches and our workers work in close cooperation with these pastors as they go from one municipality to another. The Philipppines are Roman Catholic, but evangelical missions now have reached the point where the priests have discovered that it is futile to persecute the evangelical Christians. The hold of the Roman Catholic church upon its people is not the same as it had been. One missionary spoke hopefully concerning the furture. He felt that the evanglical church and the missionaries have an opportunity such as they have not had at any time in the past. Others have voiced similar sentiments. Here I have learned that the Filipino evangelical church is also giving itself to the further evangelization of their fellow Filipinos. Missionaries in the different countries are working toward a self-supporting, self-governing, and self-propagating church. In Java, one native church of a number of congregations has undertaken as its responsibility the evangelization of the island of Bali. That is encouraging. Here in the Philippines the native church is also assuming its share of responsibility in the unfinished task of evangelization. My trip is impressing upon me that fact. The evangelization of none of these countries can be fully accomplished except through the labors of the native churches in each land. Our own missionaries in India have as one of their objectives the building of a church that will give itself to the great unfinished task of evangelization. They are to be encouraged in that purpose.

I leave Vigan tomorrow. Dr. Brenneman and I want to visit the United Brethren mission in the Mountain Province on our way to Manila. This mission has set as its goal for the present year in their field 2,000 converts. Since the beginning of the year already about 700 have been won to Christ. I am not certain of the exact number of missionaries from the homeland, but I do not think that there are more than nine on the field. This work is largely being done through the Filipino evangelists.

I have passage engaged to leave Manila March 23 for Shanghai. Brother J. D. Graber of the Mennonite Board of Missions and Charities is now in China. I hope to meet him in Shanghai. He has been on a tour of investigation looking for a field in China.

The month of April and May will be spent in China. I will spend most of this time out in Honan provinces, and if conditions permit I will want to visit our own field. Will Brother Brown soon come to China? (This letter has been answered and Brother Kreider was informed of the leaving of the Browns'—Nyce) I am hoping that I can visit the field with him. It is planned that I shall accompany Brother Miller to Japan in June.

May Be Back for General Conference

It is impossible to give anything very definite concerning date of my return. I shall rejoice if the Lord sees fit to open the way so I may be home in time for conference.

My address: c/o American Advisory Committee, Moore Memorial Bldg., 316 Tibet Road, Shanghai, China. Remember me in your prayers. (see page 7)

JUNIOR MESSENGERS--CHRISTIAN BLESSING-ers

Nobody seems to know for certain—at least WE haven't met anyone who knows for certain—just how old our JUNIOR MESSENGER is!

Anyway, how old can a JUNIOR be and no longer be a junior?

But one thing we DO know—and FOR CERTAIN. Wherever the JUNIOR MESSENGER is found on the reading table where children can get at it, it isn't long on the table. They READ it—and like it. They like the stories, the little puzzles, the heart-warming, friendly chats with the editor, Mrs. T. A. van der Smissen, and the letters which other children send in.

Children, reading the JUNIOR MESSENGER through the years themselves become "messengers." They become disciples of Christ, a blessing to all. That's why we say: "Junior Messengers—Christian Blessingers." That may not be good poetry, but it is a fact which parents have noticed.

Is it a fact in your home? The coupon below is all that it takes. Decide first which coupon you should send in—or BOTH. Then sign it, send it—and get the blessing! Rate: 75 cents per year.

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Letter from Shanghai

The good Lord has brought me safely thus far on my journey. I never cease to give thanks for his many mercies. A week ago today I arrived in Shanghai. Although I live in another part of the city, I have been with the Boehrs a number of times. We have gone together to consult with some of the missionary leaders who are here in the city. With Brother Boehr I have discussed our plans for the immediate future. Since the Browns will arrive in ten days or sooner, it was thought best if Brother Boehr remain in the city to assist Brother Brown through customs. That is not easy in these days. It is planned that I shall go out to Kaifeng. I plan to leave tomorrow morning in company with Ralph Hilty. It is a two-day journey by train. I will stay at Kaifeng with the unit until about April 21, when I will return to Shanghai to accompany Lawrence Burkholder of the Mennonite Board of Missions and Charities on a trip into Kiangsi to investigate an unoccupied area there. As you know our sister Board is making plans to open a mission here in China and is now investigating several areas. When Brother Graber was here they visited an area north of Chungking. They were favorably impressed with this area as a prospective field. There is an area to the southeast of Chungking which is unoccupied. Upon my return from the visit to Kiangsi I will return to Kaifeng. By that time it is hoped that the two missionary families will be ready to travel out to Kaifeng. Then we will try to visit our own field and survey the situation. Then the decision will have to be made as to whether we ought to look for a new field of work. Bishop Houghton of the China Inland Mission urged, when we met with him, that we consult with the leaders of the church on the field. These leaders have carried the responsibility for the work during the years of the occupation. He thinks that if the leadership of the Chinese church has actually assumed the responsibility for the work that they should be left in charge and that the foreign workers should come in as helpers and should be placed according to the wish of the Chinese leaders. If that is the situation on our field we may not need all of our available missionaries for the work in Hopeh. We may not need to supply as much money for the work as we did. In fact, the question arises as to whether we ought to supply as much money as we once did. The goal or objective is to encourage the church on our field toward a self-supporting church which will carry on its program of evangelism throughout the area. Some missionary helpers will be needed and also money will be needed, but I feel that we as a Board will have to exercise great care that we do not hinder the church in its progress toward a self-supporting evangelistic church. Pray that the Lord may lead us and have His way as future plans are made. I realize that two months will be brief for all that should be done during my stay.

A Day of Opportunity in China

Conditions here in China are unsettled as you know. No one knows the future. The conflict between the nationalists and communists will not likely be resolved in the near future. Even though conditions are unsettled, that is not sufficient reason to postpone work. There are areas in which the gospel can be preached unhindered. If it is not wise to reenter our former field, we ought to find a new field. I am persuaded on that point. This is a day of opportunity in China. There are open doors here. Saturday I was present with Brother and Sister Boehr at a baptismal service in a Chinese church. Some seventy men and women were baptized that afternoon. The day previous another large class was baptized by the same Chinese pastor. The Chinese Christain church has come through the war, tested and severely tried. But the church is alive. That is an encouraging fact. There is an active, Spirit-filled church here in this great land. It is small in numbers, but under the leading of our Lord Jesus Christ there is a promising future.

Ambassador Speaks at Sunrise Service

Yesterday morning a great gathering of people, almost wholly Chinese, gathered in an athletic field for a sunrise Easter Service here in Shanghai. I was deeply moved as I looked upon the the throng of people numbering 5,000 or more. The United States ambassador to China, who was a former missionary spoke. He spoke in Chinese. He dwelt upon the fact of the resurrection of Jesus Christ. He spoke of the spiritual meaning of this miracle of all miracles. The ambassador gave his testimony for Christ. The people followed his words with the closest attention. My heart was made glad. The impression comes to me again and again in the course of my journey that this is a day of new opportunities for missionary effort. We as a conference must push ahead. The word comes today as of old, "Speak to my people that they go forward." We have the young people who are willing to offer themselves. Our people have the financial means. The task falls to us as a Board to lead the way. "Where there is no vision the people perish." God help us.

Pensioning Our Ministers

H. Albert Claassen

(Rev. H. Albert Claassen, of Ontario, Canada, a member of the General Conference Pension Committee, wrote the following article in behalf of the Committee.)

A meeting of the General Conference Pension Committee for ministers, missionaries, and full-time church workers took me to Newton, Kansas, recently. The matter of study, discussion and formulation of suggestive recommendations to lay before the next session of General Conference occupied us. Before consenting to follow the call to this meeting the question, "Is the cost thereof justified?" was in my mind and heart.

This is a day of great change in the national, social, economic and religious life of people. We too experience the effects thereof in our Mennonite Church life and work. For more than a quarter of a century our General Conference has sought to find ways and means of meeting the need of its missionaries and ministers without, any definite results. These servants of the Lord, having been chosen or called to serve with no or inadequate remuneration, come to their declining years with no provision made for themselves and their families. They have to face the painful outlook of being supplied by charitable gifts from congregations who never recognized their responsibilities to their spiritual leaders and representatives.

This committee, being charged with the task of suggesting to the next Conference session ways to provide means for such purposes, labored harmoniously together to find constructive measures to put before the Conference next August. We are fortunate to have in the chairman of our committee a man (August Epp), whose life work it is to work out pension plans for people. He, in concurrence with the two members of the committee who live in close proximity to each other, had invited Rev. Hughes of the Presbyterian Church, who is in charge of such affairs, to counsel with us. This was a great help in the matter. We spent all of a day and a half and two long evening sessions working out this plan. We are happy to have made such progress in our task that we can hope that the executive members of our committee, Mr. August Epp, Mr. Clinton Kaufman, and Mrs. J. E. Entz, will complete the work and perfect the plan to be put before the General Conference next summer.

(All churches will soon receive copies of this plan, and are urgently requested to study it.)

The Mother-in-Law

by Edmund Miller

There are people who stay away from church on Mother's Day because they do not care for "sickly sentimentalism." I once heard of a minister who reported "a great Mother's Day service-not a dry eye in the congregation!" To get away from such undue sentimentality it might be advisable to give mother-in-law a place on the program.

She is rarely a subject for sentimental tears. Seldom are boxes of candy or roses sent to her. The only poets who compose odes to mothers-in-law are those who have a sense of humor. A large percentage of the jokes in existence today are made at her expense. But whether she is ignored, laughed at, or honored, she is still a member of the family, and her influence will be felt in one way or another.

What are some of the secrets for her unpopularity?

She is playing a new role . . . a very delicate and difficult one. She is called upon to be a mother to one who is really not her own. This task requires a fund or tact, forbearance, broadmindedness and good sense. It also demands a love big enough to cover a multitude of faults. There are scores of women who are playing the part with most beautiful success. It is not unusal to find those who regard the parents of their husband or wife with an affection little less than that given to their own father and mother. This, however, is not always the case. Sometimes a very successful mother makes a blundering mother-in-law.

While she is playing this new role she is being seen, not through the kind and loving eyes of her own children, but through the eyes of one who is inwardly comparing her to his or her own mother. We are not surprised that she may suffer by comparison. A mother who seems almost perfect to her own children may at the same time appear very faulty to the husband of her daughter or the wife of her son.

In spite of all this, a mother-in-law can be a real blessing and benediction. It is true that many children's lives have been molded by the care and prayers of devout mothers; it is also true that that many young men and women have been challenged to nobler heights and greater achievements through the loving hearts, understanding minds, helping hands, and unceasing prayers of saintly mothers-in-law. Though many homes have been made unhappy through the interference of mothers-in-law, countless homes have been strengthened and enriched by the unselfish devotion and loving spirit of mothers-in-law.

Let us not forget to honor our mothers-in-law and to give them a rightful place on Mother's Day.

Mennonite Refugees in South America

Recent word from Paraguay states that some of the refugees who have been located at Buenos Aires, Argentina, are now being moved to Asuncion, Paraguay, where they will be housed in some agricultural school buildings. The political rebellion in Paraguay continues to prevent any movement from Asuncion, in southern Paraguay, to the Mennonite colonies which are located in the north-central part of Paraguay.

Commissioners to South America Return

P. C. Hiebert and J. J. Plenert have returned from their mission in Brazil, Paraguay, and Argentina. They reported that many problems and difficulties confront the refugees who are waiting to settle in Paraguay. In Brazil and Argentina contacts were made with governmental officials in the interests of Mennonite immigration, in some cases with favorable and encouraging response, while in other cases less favorable.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Comparison of the Mennonites of Holland and America

An American View

(From the Dutch youth paper **The Healksteen,** an article by Magdalen Friesen, M.C.C. relief worker in Amsterdam, Holland, translated by J. W. Hilverda, with some closing remarks by him.)

Although I haven't been in Holland long, I still believe that the young people of our countries can mean very much to each other. When one gets in contact with our friends in the Netherlands, one discovers that there are many differences in the way of living and thinking. I believe, however, that these differences do not separate us, but that they can help to bring us closer together. I will discuss some of the peculiarities.

First, we will look at the work, which the young people in both countries are doing in the congregation and in the Sunday Schools. As far as I have seen the situation, the churches in Holland are usually only attended by the older people; very few young people seem to go to church. Therefore, it often seems as though the congregations were dying out. With a few exceptions there are no Sunday schools, at least not as we know them in America. You young people here seem to neglect the church and to pay more attention to other things. There are, however, some exceptions, and in these places where the young people help and serve in Sunday School work, one is amazed at the wonderful spirit and the excellent organization.

Most churches in Holland have no Sunday Schools, but a Bible and catechism hour during the week. Worship services and Sunday Schools are completely separated, and I am told that it is not desirable that children younger than twelve years attend the worship services. I will tell you something about our Sunday Schools in America. (Here she explains what the Sunday School and Christian Endeavor mean in America. J. W. H.)

Sunday School and Christian Endeavor are an excellent means of preparing our young people for service in the church. Of course, there are also some who lose their interest in the church and disappear, but in general our young people are interested and they take an active part in the work and the organization of the congregation.

Your (the Dutch) congregations are growing congregations in this respect. They try to get members of non-Mennonite background. These members often experience more the value of the congregation than those that were raised in a Mennonite atmosphere. Our Mennonite congregations in America don't do very much to get new members from the non-Mennonite world.

A subject of many discussions between young people of Holland and America has always been the attitude towards historical Mennonite principles. It seems to me that you Dutch young people emphasize very strongly tolerance and freedom in the congregation. You think it very important to have complete freedom of religion in the Mennonite congregation. For many American young people the principle of peace has become one of the most important things which our church represents. The peace idea is not only expressed negatively in abstinences from war and destruction, but also in a constructive and postive way, by returning good for evil. Among the Dutch youth one finds a strong class-consciousness. This sometimes causes reservedness in the cooperation of organizations in the congregation—a feeling of not belonging to the same class of society. In America we sometimes have a subconscious, class-consciousness but not as much as in Holland. In our American society difficulties in cooperation are more often caused by desires for personal authority, than by feelings of class-consciousness.

There is another important thing which I have observed. Many young people here in Holland approach the problems which they face in a logical or intellectual way. They consider and think out a problem carefully and discuss it. We Americans must seem rather superficial to you, and perhaps we are more superficial than most of you. I am sure that our thinking often is not as deep as yours. Too often we do not take the time to think about certain things as you do, in a deep and serious way, and to discuss things with each other. Here another difference appears. You often think that reasoning and logic possibly can give the answer to most of our problems. We, however, feel that reasoning often is insufficient and that we do not receive most eternal truths by means of intellect but through faith. It seems to me that you emphasize philosophy, while we feel that religion gives us the answer to the problems that philosophy cannot solve.

One thing in which you Holland young people excel the Americans is your appreciation and understanding of the finer elements of culture, like music, art and good literature. The cause of this is probably, for the greater part, your domestic environment with its many artistic values—paintings, pottery, musical instruments and many good books. In too many American homes these finer things of life are neglected by striving for mere materialistic profits. Love and appreciation for art, music and literature contributes very much towards making life more abundant and deeper. In America we have lacked much, because we neglected that. Let me repeat what I said in the beginning: we Dutch and American Mennonites can, not in spite of, but by means of our differences learn from each other. It seems to me that the greatest contribution which we Americans can give you is a spirit of enthusiasm, power and idealism. We can learn from you to penetrate deeper into the problems of life, to think more and deeper, and to appreciate all beautiful and divine things of life. (End of translated article)

A Dutch Reply

by Johann Hilverda

I certainly appreciate Magdalen Friesen's ideas very much, and I am sure that in many respects she is right and that she has observed certain differences with a remarkable insight. In some respects her view, however, is rather onesided, and I think that the cause of it might be that she judges the entire Dutch Mennonite life by looking at big city congregations and probably especially the congregations of Amsterdam, the city in which most of the Holland relief workers live. It is indeed true that the church attendance of young people among the Dutch-Mennonites is much worse than it is here. It is however one of the Dutch Mennonite principles never to force young people to go to church or to be baptized. Faith has only value if it is an absolutely personal decision. Therefore many young people don't attend worship services regularly until they really have found God because of their own desires. In some congregations the young people also meet separately from the rest of the congregation. This great freedom however, creates, a danger. There can be too much freedom. We Dutch Mennonites are very much afraid of any kind of group discipline. What she says about Sunday schools is true. We don't know the Sunday school in the American sense. Sunday school, however, as you practice it over here is a typical American institution and as such unknown in any church denomination on the continent of Europe. There is indeed more class consciousness among Dutch Mennonites, but this is especially true in big city congregations like Amsterdam and Haarlem and not so much in many country congregations where, as far as that is concerned, there is no difference from the American Mennonites. It is also true that Dutch Mennonites in their sermons, in their discussions, in their writings and in their beliefs put more emphasis on philosophical solutions. Personally, I have never met a Dutch Mennonite who really thought that reasoning and logic can possibly give the answer to many religious problems. Philosophical conceptions may often enter into discussion and play a rather important part, but I am sure that almost all Mennonites in Holland like all Mennonites all over the world, believe that the final answers to the problems of our life are found through religion in God's revelation, whether they believe in receiving that revelation through the Bible through Christ, through nature, or through a direct mystical communion of the human soul with God.

A Summer of Volunteer Service in Chicago

BY ROBERT MOUNTENAY

The volunteer service unit to which I belong was comprised of nine Mennonite young people, many of whom were preparing for fulltime Christian service. The unit was stationed in Chicago, and its purpose was to operate daily vacation Bible schools in southside Chicago. Our headquarters was at the Chicago Mennonite Bible Mission where Rev. John Neufeld has been preaching for many years. It was at the mission where our principal Bible school was located. In the past the Bible school has been run by Rev. and Mrs. Neufeld. This past summer, however, the whole program was administered by the unit itself under the leadership of Virgil Flickinger, a young man who had just been discharged from a C.P.S. unit. We operated on an allotment of $600 from the Home Mission Board plus about $100 donated by the Chicago Mission. This amount provided for our board and lodging, supplies, and all incidentals over a six-week period.

Our pupils were rough and ready south-side Chicagoans, from the surrounding stockyard district. This area was thus named because of its proximity to the large meat packing plants and stockyards where most of its residents were employed. Many of the youngsters came from Catholic homes, a few were Jewish, and a considerable number had had no religious training in their homes whatsoever.

Our activities program proved to be very attractive to the pupils. We had several picnics in the city parks, and these were topped off with a trip in two chartered buses to the Brookfield Zoo. It is interesting to note that the class attendance was always improved several days prior to one of these excursions. The season was

To Editors of Local Church Papers

Local church youth groups often publish little local papers which keep the fellowship informed regarding their life and activity. Any such a local paper would be very much appreciated by the editor of **Mennonite Youth.** On occasion local papers contain news items which are of general interest in the church. So please send a copy of your local church youth paper to Esko Loewen, 6201 S. Carpenter, Chicago 21, Illinois.

climaxed at its end by an evening service given by the unit for the parents of the pupils. This service featured songs, recitations, and exercies by the youngsters themselves. After the service the hand work done during the summer was displayed to those in attendance.

To us unit members the summer was full of new and interesting experiences. As a rule we had the evenings to ourselves. Frequently we attended the free concerts at the great outdoor auditorium in Grant Park located on the edge of Lake Michigan. We also had the privilege of attending services at the famous Moody Church and at the Chicago Temple. One night we had supper at a restaurant in Chinatown, and that same evening we had what was for many of us the first ride on a subway-elevated train. One afternoon was spent at the Chicago planetarium and aquarium. However one can acquire any of these experiences in a lifetime, but we felt that we were especially privileged in gaining a spiritual experience which few others would ever realize.

Another benefit to us was the opportunity of becoming acquainted with Mennonite young people from other areas. The unit members came from Idaho, Kansas, Nebraska, Pennsylvania, Indiana, and even Canada. It is indeed unusual, especially if one did not attend a Mennonite school, to be able to come to know so intimately other active church workers from all over the country. Each of us made new and lasting friendships.

Without a doubt, the most important aspect of the summer project was the influence it had on the area in which we worked. It is well nigh impossible to determine just how much good was done or to predict how much will be done as a result of our work. However, we firmly believed that if only one youngster was taught to follow in the footsteps of the Master, our summer was exceedingly well spent. We found it relatively easy to create at least an interest in salvation in these young minds which were as yet unaffected by the scepticism and sophistication of adulthood. Whether or not this interest will develop into a conviction is another matter, but once there is an interest, there is a fighting chance that a firm faith in Christ will result.

We also were able to show them that a Christian life is a life of joy. We thoroughly enjoyed our work, and the pupils could not fail to see it. Whether or not prior to coming to Bible School they thought that to be a Christian meant to live a life of solemnity and seclusion they couldn't have left Bible School with the same idea. This is conclusively evidenced by a conversation I overheard between two of the younger boys. The first one said, "What do you want to do when you grow up?" The other, referring to Virgil Flickinger, the unit leader, said, "I want to have the job that Virgil has." Beyond a doubt, our lives seemed attractive to them.

Another of our accomplishments was to show them a new standard of conduct and a new concept of morality, and from this we realized that an improved moral standard would create a medium in which true Christianity could better develop.

In conclusion I can say that a summer with a volunteer service unit is an experience too valuable to miss and a witness too important to neglect.—Robert M. Mountenay, Deep Run

American Veterans' Committee Opposes Peacetime Conscription

The following significant editorial appeared in the January 1947 New York American Veterans' Committee paper:

Veterans organizations habitually sound off on such widely varied subjects as atomic energy, discrimination in colleges or the action of real estate owners in Oklahoma City. As citizens interested in the general welfare this is our right.

Occasionally, however, an issue arises where former G.I.'s have a special knowledge of the subject. To speak out then is not merely our right; it is our duty. Universal military training is such a subject . . . . When it comes to basic training—the kind we got in thirteen muddy weeks at Bragg or Knox or Croft or Wheeler—we are authorities. . . .

Military training is degrading, stultifying, timewasting. We put up with it during the war because it was the means to defeat two powerful and aggressive enemies. We are determined that with the war over, our younger brothers and our sons shall not have to undergo the same degradation and waste of time.

As expert witnesses we can tell the President's Advisory Commission on Universal Training this: Whatever such training is called, if the army runs the program it will:

—prepare men for war but not for citizenship;

—teach men to disassemble machine guns but not to earn a living;

—increase their opportunity to get syphilis, but not improve their health or morals;

—give them dentists to extract decayed teeth, but none to make up for eighteen years of inadequate dental care;

—teach them to get along with officers by saying "Yes, sir!" but teach them nothing about getting along with Negroes in segregated units.

German Youth Make Appeal for Peace

A thousand German young people gathered at Bad Pyrmont, British zone, and adopted a united statement which has received no publicity in the United States, but which contains important implications for the future development of German public opinion.

"At the outbreak of war," says the statement in part, "we were too young to have any influences on the course of events. We were growing up during the war and had to face it in all its cruel hardships and destruction. In this appeal we want to contradict the idea that we, the youth of Germany, believe in war and that we see in it the only possible chance for a solution of international conflict. We stand for a peaceful settlement of all problems affecting the common life of human society, because this method leads directly to reconstruction, whereas war inevitably means destruction.

"While we solemnly assert our will to peace today we feel at the same time a sense of frustration, and our present way of living, without peace, depresses us. It is not for us to put forward any claims, but we want to appeal to those nations which hold the fate of the German people in their hands that they do not miss the opportunity of achieving a true, lasting peace under conditions that can be borne by us and by all nations."

On behalf of the 1,000 youth, the appeal was signed by Dietrich Maltzahn, Joachim Hans Hannemann, Reinhart Schultze, Juliane Biermann, Heinz Schrader, Gert von Schierstedt, Hans Grebenstein and Hermann Mueller, eight leaders of as many youth organizations.

Project Suggestion Secretary

Quite a few local organizations and district organizations have written to various boards, young people's leaders, and Conference headquarters asking for suggestions of projects which their young people might contribute toward. The group in the Y.P.U Council Meeting this past February again pointed out the need for some central source from which these suggestions might come. It was thought to be helpful to the boards and to local groups and districts if some one person could be designated who would learn from them of project possibilities and make them available to folks as they wrote in.

Delsie Tieszen, who is a regular worker at the General Conference headquarters and who is also a member of the Northern District Young People's Executive Committee, is intimately acquainted with the needs of various boards. The Y.P.U. Executive Committee has asked her to serve as Y.P.U. Project Suggestion Secretary. She is available for inquiries regarding possible projects young peoples groups might undertake. Local Young People's Associations, C. E.'s, young people's Sunday School classes should feel free to make inquires. Her address is: Delsie Tieszen, 722 Main Street, Newton, Kansas.

Items of Interest

The first issue of the first edition of the famous Gutenberg Bible was sold at auction in London recently. It brought $88,000. This Bible was issued in Mainz, Germany, in 1455 and was the first Bible printed on the newly invented movable type which transformed human history .

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Five national groups and six states are at work in the country to prevent alcoholism and save the more than 2,250,000 alcoholics. The oldest group is Alcoholics Anonymous, founded in 1935. Two states, New Jersey and Connecticut, have created commissions to combat alcoholism. Four other states have set up committees to study the problem.

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A survey made last winter in Wuerzburg, Germany, showed that there were 2,800 rooms occupied at the rate of six persons per room; 3,450 rooms at the rate of seven persons per room; 106 rooms at the rate of eight persons per room; and 2,300 rooms at the rate of from one to five persons per room, and that there were 1,300 familes living in garages, garden houses and chicken coops. Dwelling facilities in that city had suffered an estimated 74.6 per cent destruction.

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Four out of ten families, according to the Gallup Poll, follow the practice of saying grace before meals. The polls showed that there has been a drop in the ratio; over half of those questioned had family grace when they were children.

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Only 5 per cent of London's population goes to church regularly, Lord Mayor Sir Bracewell Smith declared at the annual meeting of the London City Mission. The workers of this mission pay 800,000 visits to London homes each year.

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In the thirteen years since the repeal of prohibition this country has consumed more than 1,800,000,000 gallons of liquor, more than 1,000,000,000 gallons of wine and more than 21,700,000,000 gallons of beer. And all this has cost the consumer amost $60,000,000,000.

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The Japanese newspaper, Chugai Nippo, which is under Buddhist management and often hostile to Christianity, reports that the cross of Christ is replacing the golden images of Buddha in various temples of Hokkaido, Japan.—Gospel Messenger

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Six leading world government organizations in America met recently in Asheville, North Carolina, and consolidated into one organization seeking world government. Their new name is "United World Federalists." They say, "We believe that peace is not merely the absence of war but the presence of justice, law and order; in short of government. Therefore, we will work to strengthen the United Nations into a world government of limited powers adequate to prevent war."

RELIEF

MCC Work in Hungary Authorized

Permission has been granted for three workers to enter Hungary. Isaac Baer, who has been in France will be the director of this new work. Howard Blosser and Delmar Stahly are being transferred from Italy. About 100 tons of food and clothing are already en route. This now brings the number of countries in which MCC relief workers are located, to eighteen.

Relief Commissioner Returns from Europe

J. N. Byler, Director of MCC Relief, has returned from his five and one-half week trip through the various countries of Europe in which MCC relief units are located. He states that needs in central Europe, particularly the occupied areas, are greater than one can realize without actually seeing them. Needs for food, clothing and housing are acute. The past winter has been a particularly difficult one.

One of the most impressive aspects of relief in Europe is the child feeding work being carried on in several places. About 35,000 children in the British Zone of Germany and 24,000 children in the French Zone of Germany, are given one meal each day. This feeding has been organized in conjunction with the schools which the children attend.

Clothing needs seem to be particularly prevalent, because of one or more of three reasons: (1) clothing or cloth materials are not available at all, (2) rations are too short to supply the need, or (3) the price is so high that people of average income cannot purchase them. Men's work clothing and shoes are very scarce and are needed desperately at this season of the year.

Material Aid Shipments.

The following shipments of clothing, soap and food left port for Europe from March 16 to April 15:

Clothing, bedding and soap from United States:

1½ tons of soap and 13½ tons of clothing, bedding and shoes to Holland; 8 tons of clothing, bedding and shoes to the Mennonite Child Feeding Program, British Zone of Germany, and a similar shipment of 7¾ tons to Asuncion, Paraguay.

Food from Canada:

120 tons of flour to CRALOG, divided equally among the British, French and American Zones of Germany; 48½ tons of assorted foods to the Mennonite Child Feeding Program, British Zone of Germany; 35 tons meats and fats to the Mennonite Child Feeding Program in French Zone, Germany.

Food from United States:

60 tons of flour, 30 tons assorted foods and 40 tons of meat and broth to Austria; 30 tons of flour to Berlin Displaced Persons; 1½ tons of powdered milk to Poland; 42 tons flour to CRALOG, French Zone of Germany; 22½ tons baby food and 30 tons flour to CRALOG, American Zone of Germany; 38 tons flour and 30 tons assorted foods to CRALOG, British Zone of Germany; 30 tons flour and 4½ tons powdered milk to Mennonite Child Feeding Program, British Zone of Germany.

CPS Directory Available

The CPS Directory, which has been in process of preparation for some time, is now off the press and is available from the National Service Board for Religious Objectors, 941 Massachusetts Avenue, N. W., Washington 1, D. C., for fifty cents per copy. This 170-page directory lists alphabetically the names of all men who served in CPS, together with the address, age, affiliation, length of service and camps in which located.

College and Seminary News

BLUFFTON COLLEGE

Miss Elisabeth Goertz spoke to students intending to give their lives in full time Christian service, in a meeting held Sunday evening, April 20. Rev. Harry Yoder is in Illinois working in the interest of the Building Fund. He is to speak in the North Danvers and Washington churches. The Heermann String Trio gave a concert on the College Music Series in Ramseyer Chapel Tuesday evening, April 29. Paola Comba, Italian student, has received a scholarship for study next year in the California Institute of Technology. The music department of the college sponsored the Northwest Ohio Music Association contest in Bluffton the week end of April 26. Contests were held in band, orchestra and choruses. Nearly two thousand contestants took part. Professor Klassen spent a week at a Y.M.C.A. youth conference near Minneapolis, Minnesota, demonstrating and giving instruction in wood carving to youth leaders. Professor Bauman's sociology classes visited a number of state institutions on Thursday, April 24.

BETHEL COLLEGE

Bethel College Loyalty Week is being observed from April 27 to May 2 in special chapel and evening services, with a general aim of studying and discovering new ways to help preserve, purify, and strengthen our Christian heritage. During Monday's chapel period Dr. P. J. Wedel spoke on "What Shall We Preserve?" and on Tuesday a panel of three faculty members and three students, with President Kaufman presiding, discussed "What Needs Purifying and Strengthening?" The Bethel College Goodwill Builders were guests at the Wednesday evening program, when the Apollo Boys Choir returned to Memorial Hall for a third concert of high musical merit. Loyalty Week will be climaxed on Friday evening by the sixteenth annual Booster program, planned as an expression of appreciation to friends who have contributed so generously to the school during the past year. The usual large audience is expected to respond to the invitations, hearing this year Dr. Raymond Schwegler, Dean Emeritus in the Department of Education at the University of Kansas, who will speak on "The Everlasting Hills." Preceding the musical program and lecture, the faculty and students will be hosts at a reception in the Memorial Hall basement.

FREEMAN JUNIOR COLLEGE

Several rural schools have celebrated their school picnics on the campus. They came to see the Museum, Shop, and Home Economics Rooms. Last Sunday Jacob Friesen, Rein Mesdag, Harris Waltner Palmer Graber, LaVerne Waltner, and Leo Miller gave a program in the Bethel church at Mountain Lake, Minnesota. The College Chorus plans to make several short trips this spring. A Greyhound Bus has been chartered for them. The first trip takes them to Nebraska, where they will appear at Henderson Sunday evening May 4 and at Beatrice on Monday evening. The second trip is into Minnesota where they sing at the First Mennonite and Bethel churches at Mountain Lake on Sunday, May 11, and at Butterfield on Monday evening.

MENNONITE SEMINARY

In his Tuesday chapel address, Dr. Rufus Bowman, president of Bethany Seminary, made a plea for vital, thoroughgoing evangelism in the churches. He asserted that the sense of urgency and certainty in the tent revival meetings he attended in his youth are basic needs in winning men to Jesus Christ and His kingdom. Luke warm intellectual doubts, he stated, would not avail. He stated further that these days of grim fast action on the world front illustrate the tremendous need for churches with a vital program of evangelistic effort and work, Also, now there is an unusual opportunity, for the love of Christ avails for all ages and conditions.

Rev. Freeman Swartz of the Eden church Schwenksville, Pa., was a speaker and guest at the seminary over the week-end of April 19-21. At the vesper service Sunday afternoon he spoke. On Monday and Tuesday evenings he gave a brief review of his studies in philosophy. On Tuesday morning he spoke in the chapel service. The fellowship with him was pleasant and inspiring.

Jottings

—**"The Little Foxes"** has been chosen as the Bethel College Senior Class play to be presented Friday evening, May 9, in Memorial Hall. The play is a realistic drama portraying the evil effects which arise when individuals are motivated by materialistic desires and neglect the abiding spiritual values in life.

—**Mr. B. Bargen,** Manager of the Mennonite Publication Office, Newton, Kansas, left May 5 for Rosthern, Saskatchewan. Mr. Bargen, who expects to be gone about a week, is making the trip in the interest of the Board of Publication. In addition to other matters of business, Mr. Bargen will visit, while at Rosthern the General Conference Book Store recently opened by the Board of Publication and managed by John R. Dyck.

—**The Mennonite Central Committee Relief Clothing Center** located at 225 Main Street, Newton, will be open only five days a week—Monday through Friday from 8 A.M. to 5 P.M., beginning May 5.—Mrs. Selma Linscheid

—**Alexanderwohl Church, Goessel, Kansas:** The Men's Chorus of the Walton Church brought us a message in song Sunday evening, April 20. The group is under the direction of Mr. Novalis Toews of Mountain Lake, Minnesota, a student in Bethel College. The group was accompanied by Mr. Alvin Woelk, who spoke briefly on "Mutual Blessings," and by Rev. Friesen their pastor, who led the worship service. Mr. and Mrs. Irvin Reimer and Walter Reimer have moved from this community to Lind, Washington. Three of our Junior C. E. members participated in the Tellament and Readament contests sponsored by the County Council of Christian Education on April 13. Junior Janzen rated first place in readament; Melvin Dean Schmidt and Orletta Nikkel were awarded first and third places respectively in the tellament contest. Milton, John and Eldon Reimer and Harold Wedel were the guest singers on Sunday night April 20 of the Calvary Tabernacle in Moundridge. These services are broadcast each Sunday over station KSAL of Salina.—Mrs. R. D. Voth, Corr.

MENNONITE COMMUNITY SOURCEBOOK

This is another valuable reference book written and published through the efforts of CPS men. As the name suggests, it is a source book containing a large amount of information on community life, Christian Life and Service, Peace and Mennonite Heritage, Family and Home, Agriculture and Vocations, Music, Crafts, Recreation, and Methods of Education. The book was designed and written for the purpose of making available to leaders in Mennonite churches and communities, the information and techniques found useful in directing the educational, religious and social life in CPS camps. This is available from the Mennonite Central Committee, Akron, Pennsylvania, for 50c per copy.

—**Alberta Community Church, Portland, Oregon:**—Rev. and Mrs. Clyde Dirks were honored April 20 when a special program was given to celebrate their fifteenth wedding anniversary. Refreshments were served after the program. Rev. Clyde Dirks plans to leave April 23 for Delft, Minnesota, to hold some meetings. After that he expects to go to the Mayo Clinic for a check-up. Our attendance has been excellent eighty to ninety every Sunday. Easter Sunday there were 137, and the seating capacity was indeed taxed to the utmost.—Mrs. Homer Welty, Corr.

—**Bethel Church, Hydro, Oklahoma:** On April 11, Rev. Waldo Kauffman, and Val. C. Krehbiel, attended the Church Workers Conference at Enid.—Wilfred Ewy, Corr.

—**Bethel College Church:** The canvass for the new church building, on the afternoon of May 11, will be made by fifteen or twenty teams who will go from home to home. Our minimum goal is $50,000 for the anniversary next October. The church council appointed Eldon Graber to assist Mrs. J. J. Siemens in the superintendency of the Sunday School, filling the vacancy caused by the death of A. J. Regier.

—**Deep Run Church, (Pa.)** A sunrise service was held Easter morning, Rev. Wesley Ewert of the First Church, Philadelphia, brought an inspiring message. Henry Detwiler of Souderton showed pictures of relief work of Egypt, Italy and Holland. Several of our young people are planning to do Voluntary Service

Check your calendar now for WESTERN DISTRICT RETREATS:

June 6, 7, and 8—Peace Committee Retreat for Adults
June 6, 7 and 8—Conference for Recreation Leaders
June 8 to 12—Intermediate Retreat
June 8 to 12—Leadership Training Institute
July 21 to 27—Young People's Retreat

All these retreats will be held at the Church of God Camp near Wichita, Kansas.

during their summer vacations. The Women's Missionary Society discussed the topic of "Africa" at their last meeting. A beautiful plant was placed on the altar Sunday morning in loving memory of Rev. Allen M. Fretz. It was given by his children. It was just four years ago that he passed from this life.—Mae Gross, Corr.

—**First Church, Sugarcreek, Ohio:** On Sunday, April 27, we had as our guest Dr. Carl Kreider, Dean and Professor of Social Science at Goshen College. Dr. Kreider preached the morning sermon, and in the evening service he spoke in our public forum on the topic: "Our International Trade Policy." Our Sunday School prepared and filled fourteen school kits to be sent to the children of Europe.—Wiley McDowell

—**Hoffnungsau Church, Inman, Kansas:** Rev. Albert Gaeddert, our pastor, and Dr. H. S. Bender recently went to Washington, D. C. to be present at a hearing held by the President's Advisory Commission on Universal Training. Rev. Gaeddert gave us an interesting report on his trip. On April 13 Rev. Walter Gering showed us pictures and told us of his work among the displaced Mennonites now living in large camps in Denmark. On April 11 the mission societies from the Bethel, Inman, and Hoffnungsau churches met in our church to hear Miss Elisabeth Goertz, missionary. The Bethel group shared with us their visitors, the Missionary J. R. Duerksens. A social with refreshments concluded the program.—Mrs. Elmer Voth, Corr.

—**Johannestal Church: Hillsboro, Kansas:** Prof. I. G. Neufeld will be with us May 4. We again plan on having "Consecration of Children" on Mother's Day. Eight babies have made their appearance since last Mother's Day. Missionary J. R. Duerksens have consented to be with us. —Mrs. Arnold A. Plenert, Corr.

—**Mount Olivet Church, Huron, South Dakota:** We enjoyed the ministry of Rev. J. J. Regier of Freeman on April 20. Holy Communion was observed in the morning service. In the afternoon our pastor was ordained as Elder. Rev. Regier performed the ordination. Other ministers who participated in the service were: Rev. Frank Loewen, Emmanuel Church; Rev. Joe Hofer, Hofer Church, and Rev. J. W. Kleinsasser. We have a Junior choir of sixteen voices. The Hofer Church (twenty-two miles northeast) will bring a C. E. program on May 18. Mother's Day will be observed May 11 by the children bringing a program in honor of their mothers at the evening service.—Corr.

—**Brudertal Church, Hillsboro, Kansas:** Our church has again started a four-weeks term of vacation Bible school with Miss Viola Ewert and Miss Eunice Schmidt as teachers. I wish to correct a mistake made in mentioning the topic of the Easter Sermon our Minister preached. It should have read "Christ Risen in Us", Phil. 3:10, and II Cor. 5:17 instead of on "Caiphas" which sermon was given on March 23, The choir, under direction of Miss Elizabeth Nickel, is furnishing the special music for our worship service on Sundays.—Katherine E. Nickel, Corr.

—**Bethel Church, Inman, Kansas:** Mrs. A. M. Lohrentz of McPherson spoke to the ladies and girls in various phases of the Women's Missionary Society Activities at a joint meeting of the ladies of the Inman Mennonite Church and the Bethel Church on April 1, at 7:30. A supper was enjoyed after the program. At Easter a large choir gave the cantata, "The Resurrection Song." After Easter Rev. J. R. Duerksen preached five evenings and conducted Bible study during the day. Our newly organized men's chorus made its first public appearance on April 20.—A. B. Neufeld, Corr.

—**First Church, Colfax, Washington:** Miss Bertha Fast, M.C.C. relief worker, was with us April 20, 21. She told us of her work with refugees in Italy and Egypt and showed some excellent slides. Monday afternoon she explained to the Women's Missionary Society the critical needs for relief. An offering was taken for relief after the meeting Monday night. Rev. P. D. Unruh, who is calvalescing was able to be out both Sunday and Monday evenings to enjoy with us Miss Fast's interesting report of her trips to Switzerland and Palestine.—Mrs. Horace D. Rogers, Corr.

—**First Church, Upland, California:** Recently a special vesper service was held in honor of Rev. and Mrs. Alfred Wiebe who have now left for Canton, Oklahoma. where they are doing mission work among the Southern Cheyenne Indians. Their work is under the sponsorship and direction of the Foreign Mission Board of the General Conference.—Mrs. Herman Rempel. Corr.

—**Grace Church, Dallas, Oregon:** On April 13 Miss Laurine Voelker told us of her mission work among the Jews of Los Angeles and other places. April 20 we had baptismal services. Seven were baptized in the morning, and seven were immersed in the Christian Church at 1 P. M. Rosella Hiebert is back home from the P. B. I. in Canada. She plans to teach Bible school during the summer months.— Mrs. Dave Balzer, Corr.

—**North Star Church, Drake, Saskatchewan:** During March our Sunday school and some individual families sent 103 school bags to children overseas. A new sewing society, consisting of the ladies between twenty and forty, has been organized. The society's aim is to contribute to Conference mission and relief projects in general. Our Sunday school offering on Christmas eve enabled us to send twenty C.A.R.E. packages to displaced people in Europe, who have no relatives in

I thank thee Lord for gracious days,
For quietness, for rest.
I praise thee that through all my days
Thy will for me is best.
That come what may my heart can know
My life in thee is blest.
—Mrs. E. O. Albrecht

Canada. Letters of appreciation have been received from these people. On April 20 Mr. Henry W. Friesen of Rosthern was with us to report on the young people's work in our province. He also told us of the work of the Y. P. U., the Montana mission field, and showed slides of the Youth Farm at Rosthern.—P. Schroeder, Corr.

—**Newton, Kansas:** Rev. Ronald von Riesen, Executive Secretary of the Board of Education, left on April 30 to attend the Eastern District Conference May 1-4. After the conference he was to attend a meeting of the Ministers' Retreat Committee and visit Camp Shipshewana, where the Ministers' Retreat is to be held this coming August. He planned to return to Newton on May 7.

—**The Brotherhood of the Eastern District Conference** has helped to make possible several hundred feet of Kodachrome movie film, 16mm, on the Mennonites of South America. The Brotherhood voted $100 towards the cost of the necessary film, etc. When Rev. J. J. Plenert went to South America for the M.C.C. he used the film for pictures of South American Mennonites. Rev. Plenert has now returned, and as soon as the film is developed it will be available for use in churches. The Brotherhood has already raised $4,700 for expansion of the Home for the aged at Frederick, Pa.

—**The Lorraine Avenue Church, Wichita,** which is building a new house of worship, had not incurred any debts on the new building by March 1. Construction costs to that date were $21,059.21, and a cash balance of $2,824.14 remained. Pledges and other assets amounted to $6,105.94. Easter Sunday and the following two weeks were set aside as a special period of consecration for members and friends of the church. During that time a program of personal visitation was carried out. The rise in building costs has been very noticeable, and further funds are necessary for the completion of the structure.

—**First Church, Philadelphia, Pa.,** During the absence of our pastor the pulpit was supplied on the morning of April 20 by Mr. Ervin Souder recently returned from South America. He told of the history and problems of the displaced Mennonites who recently arrived there and the work being done for them by the Mennonite Central Committee. Our special Easter offering for this project amounted to $232.00. The conditions, relief needs, and tractor projects carried on in China were presented to us by colored slides on Saturday evening, April 19, by Mr. Clayton Byler, former M.C.C. China Relief director. He also brought the message in the evening, April 20. Dr. J. E. Hartzler occupied our pulpit on April 27 and Rev. A. H. Shultz supplied the morning of May 4.—Mrs. H. S. Weiss, Corr.

—**First Church, Madrid, Nebraska:** Rev. J. R. Barkman and five children of the Grace Children's Home, Henderson, Nebraska, gave us a fine, spiritual program on April 27. In the evening the ladies of the church presented The Mite Box Program. The money is to be used for the missionary retirement fund. The offering amounted to $45.50. The members are enlarging the parsonage and building in a bathroom. Rev. J. G. Unruh, wife, and daughters were at Colby, Kansas, from April 8 to 13, for a week of special meetings. On Sunday, April 13, six of the Madrid young people went to Colby to be present for the closing service and also to bring several special numbers.—Corr.

Mrs. Henry Ensz
710 East Fourth Stre
Newton
Kansas

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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—**Married:** Elizabeth Anne Horsch, daughter of Prof. and Mrs. L. J. Horsch of Upland, California, and Mr. Howard W. Lees, Jr., of Pittsburg, Pa. on April 19.

—**First Church, Reedley, California:** A number of the Senior C.E. presented a program at the Mission church in Orange Cove last night. Another "Sing" is being planned for May 16.—Corr.

—**Salem Zion Church, Marion, South Dakota:** At an evening meeting on April 6 a group of co-workers with Rev. E. H. Mueller, director of the Union Gospel Mission of Sioux Falls, gave us an interesting program explaining their work. Our congregation was represented by our Junior and Mixed Choirs at the Music Day program of the churches at the Freeman College auditorium on Easter Monday morning. Our pastor Rev. J. J. Regier attended ordination services at the Mount Olivet church at Huron, South Dakota on April 20. In his absence Rev. M. A. Kroeker brought an inspiring message in the German language. Rev. S. T. Moyer spoke on "Christian Education," and the Freeman College quartet sang several numbers at our Sunday morning worship service on April 27.—Mrs. J. J. Saner, Corr.

—**Tabor Church, Newton, Kansas:** We had a church business meeting to elect a deacon who will be ordained before Pentecost when we will have baptismal services. Brother Neufeld of the Oklahoma Bible Academy was our guest on April 20. Mr. and Mrs. Jacob S. Unruh celebrated their twenty-fifth wedding anniversary in the April 15.—D. S. Thiesen, Corr.

The Mennonite

Volume 62 — May 13, 1947 — Number 19

Index to The Mennonite for Year 1946

EXPLANATORY NOTE

This index is a single, composite index in which all authors, titles, and subjects of articles which appeared in THE MENNONITE during the year 1946 are arranged in one continuous, alphabetical series. Reference at the end of each item is to the issue number and the page in that issue. For example, the entry:

Addington, Marion H. "Incantation" (poem), 27-9.

indicates that this poem will be found in issue number 27, on page 9. The dates of the issues which appeared in the year 1946 are given in the list of issue numbers herewith.

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1	January 1	27	July 9
2	January 8	28	July 16
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Names of individuals are mentioned only, as a general rule, where such individuals were authors of some article. Each article was cross-indexed by approximately two subject references. The only items appearing in the section "Jottings" which were indexed were the names of churches and the names of Conference institutions.

This is the first attempt of the General Conference Board of Publication to present to our readers and to research students in general a complete index of any year of THE MENNONITE. It is, of course, not to be expected that a work of this nature is perfect. Without question there will be oversights and some errors. Despite that, this index is presented to our people in the hope that it may lead towards greater unity of understanding, to a hunger for information, and to a joy in the search for truth. We think that this index should be of use to pastors in the preparation of their sermons; to young people's workers in the preparation of programs; to women's missionary societies in the preparation of their studies, reports, and programs; to students in colleges and seminaries in their study of Mennonite culture, Mennonite ideals, Mennonite theology; and, in fact, to all who at one time or another would like to reread something that they enjoyed but who have forgotten where they read it.

The work of indexing was done as a voluntary contribution by the following persons to whom our thanks and lasting gratitude are due; J. P. Baehr, Mrs. J. P. Baehr, Mrs. Gerhard Friesen, Mrs. Loris Habegger, Mrs. Eva Harshbarger, Mrs. Lester Hostetler, Mrs. P. S. Goertz, Mrs. Eldon Graber, Mrs. Pete Kaufman, Mrs. Jake Lingenfelder, Mrs. Harry E. Martens, Mrs. J. F. Moyer, Mrs. J. E. Linscheid, Mrs. Willis Rich, Marjorie Ruth, Mrs. Dave Suderman, Mrs. J. J. Siemens, Mrs. L. C. Kreider, Mrs. Robert Tully, Mrs. Cornelius Krahn, Mrs. R. C. Kauffman, Mrs. Vilas Gerber, Vilas Gerber, Reynold Weinbrenner, Leona Krehbiel.

Respectfully submitted,

The Mennonite Publication Office

Price, 50 cents, if purchased separately.

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The Mennonite

Volume 62 — May 20, 1947 — Number 20

O Pentecost Come Today!

Although there are probably no finer men and women than the noblest characters of the Christian Church today, it still is true that the modern Church must experience a Pentecost if it is to be the Church in such a way as to keep darkness and death from covering the earth.

"Man is coming to realize that if he is to be saved from destruction, not untold milleniums hence but quite possibly within the lifetime of those now living, he requires a firm individual and social morality. He also needs a new spirit of humility, of penitence, of devotion to justice, of voluntary cooperation . . . . . the churches should be surging forward to a new authority and power in their preaching and their ministry. Are they? I fear that question answers itself . . . there is an enormous amount of effort being expended by devoted but tradition-bound churches which has virtually no chance of influencing the young men and women who are typical products of our contemporary cultural processes . . . . . institutional religion has little influence over the masses and over contemporary social orders and agencies . . . A report adopted last year by the Church of England declared that the work of the churches must now start from the premise that Britain 'is a pagan nation.' "—Paul Hutchinson

"Throughout Europe the majority of people are definitely non-Christian or indifferently Christian." —Dr. J. Hutchison Cockburn

"The rank and file are turning away from organized religion. It does not satisfy . . . The church is sterile."—G. B. Oxnan

"The Protestant churches are confronted with a scandal. It is our more than 250 denominations. It is a scandal because it splits communities into conflicting loyalties.—Robert Edgar

"What is needed is a church which is the conscience of society, a church which will condemn selfish, nationalistic, imperialistic, compromising social action, by whomever contemplated or committed, and insist upon a society which will recognize, as Jesus did, that man is more than a producer and consumer of goods, more than a breeder of wage-slaves and cannon-fodder."—Bernard Iddings Bell

"We have had our last chance . . . . The problem basically is theological and involves a spiritual recrudescense."—General Douglas MacArthur

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

THE TRUMAN DOCTRINE may stop Russia, but it will very likely not stop a great many people in the world from entertaining the idea that they are worthy of bread and butter, of garments for their bodies, and of a decent roof over their heads. It seems likely that the military aid to Greece and Turkey will be but the beginning of military activities in such other countries as Korea, China, etc., on a scale that makes the present "aid" only a very small item. Possibly after a bit it will seem logical to Americans that if Communism is to be stopped in many places, it ought to be stopped everywhere. But what if the United States did conquer Russia? Could it then also solve the world's problems? That is the sixty-four dollar question. The haunting ghost of our last depression, the millions of ill-fed, ill-clothed, and ill-housed in our own Southland, the slums of Puerto Rico, the wretched conditions of the people over whom we rule in Japan and Germany, the growing Communism among the people of Italy whom we "liberated," etc., are all factors which should make us very thoughtful. If America conquers the world, then its two billion people, including such of Russia's two hundred million as may be left, will look to the United States for bread and reconstruction. Will the United States be able to give them more than a stone? If not, then resistance movements are bound to develop out of the misery and chaos on earth. What then? Use more force? Guns do not solve economic problems in our nation or among nations. There are those who see a rosy future in the "American Century" with American capital being invested all over the world. American capital is needed throughout the world, but though the people of the world need the American dollar they do not want to be ruled by it. Coerced socialism is not the way out and neither is exploitation through the dollar. A *Life* magazine editorial exclaims "American business men who go abroad this year should make a lot of money." This kind of motivation can never bring peace and plenty to all, for it lacks a concern for the general welfare. Christ taught that peace and plenty and self-realization can only come as the individual cares for the general welfare as he cares for himself. Profit motivation, on the other hand, holds that only by caring supremely for himself will the individual benefit society to the greatest extent. How fallacious this is is indicated by two current events. When it was rumored that Japanese textile mills might be allowed to open to something like half-throttle, American cotton mill owners began to have fear of competition. According to Max Rheinstein, "Under the guise of reparations we have been and still are exerting pressure upon both our war allies and neutrals to confiscate all German assets which would serve as a basis for any future export trade." The American dollar must serve rather than exploit if the misery and chaos on which Communism feeds is to be wiped out. In the face of America's present faith in military aid, let it be remembered that it was a war-scarred general who said, "We have had our last chance . . . The problem basically is theological and involves a spiritual recrudescene." Those are tremendous words. But since the problem is tremendous, the answer must be likewise. Let there be such a "spiritual recrudescence" that America's billions for defense will instead be used for relief and reconstruction, with millions of Americans going out into the whole world to build goodwill, let American capital serve rather than exploit, let America be as one who serves rather than as one who rules, and then it will be such a country as no other nation in the world will want to destroy.

QUIETNESS AND CONFIDENCE constituted Isaiah's foreign policy for dealing with a nation which did not acknowledge the God of the Hebrews and which pursued a vigorous expansionist policy, Isa. 30:15. It seems that most of his fellow-citizens put their trust in armaments and alliances. Today as then people believe in different methods for achieving the same goal, namely, security. Today as then the majority favors armament. Armament, in a way, invites trust, for in many ways a tank, a machine gun, etc., seem so much more tangible than an attitude of goodwill. In fact, it is much easier to pile up guns than to get people of one nation to achieve attitudes which will overcome the feelings of fear and hatred in another nation. However, though guns can overcome guns, only feelings of love can overcome feelings of fear and hatred. Isaiah's

(Continued on page 8)

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U-N-I-T-Y --- an expository sermon on I Cor. 12

by Don Smucker

Seven living religions are active opponents of Christianity. And, what is most important, Christendom itself is divided into three major groups, Eastern, Roman, and Protestant. The evangelicals, moreover, are divided into 250 different denominations. All this division, of course, is against the background of a strife-torn world.

Does the Word of God have an answer to division and difference? Indeed it does. Consider the twelfth chapter of First Corinthians. The theme of this chapter is unity. For, the problem of division and difference is a very old problem. Banish at the very outcast the false view that the apostolic church had no problems; or, that is was a spotless, heavenly utopia. The apostolic church faced the same issues as the twentieth century.

Merely as an aid to clarity and ready remembrance I propose to present the twelfth chapter of First Corinthians in acrostic form. The acrostic forms the word **U-N-I-T-Y.**

I

First, is unity under the Lordship of Christ working through the Holy Spirit. " . . . . . **no man can say, Jesus is Lord, but in the Holy Spirit."**

How marvelously the Edinburg conference on Faith and Life caught this truth. In 1937 Christians assembled from radically different backgrounds. What was the basis of unity? Was it some creedal declaration written by the theologians? No, it was the Lordship of Christ through the Holy Spirit. Listen to their moving declaration:

"We are one in faith in our Lord Jesus Christ . . . . We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

"This unity does not consist in the agreement of our minds or the consent of our wills. It is founded on Jesus Christ Himself, Who lived, died and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church. We are one because we are all the objects of the love and grace of God, and called by Him to witness to all the world to His glorious Gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His church. We believe, however, that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus."

There it is! The truth is in Christ. And Christ is known through the Holy Spirit in our hearts. Heart and Spirit dominated by the Lord Jesus. Put that down as the basis of every movement for unity Under Christ.

II

Under Christ

Not emotional or forced. This truth must be placed alongside the first one. Paul declares in the second verse: **"Ye know that when ye were Gentiles ye were led away unto those dumb idols, however ye might be led."** Goodspeed's translation reveals more clearly the literal meaning: "You know that when you were heathen you would stray off as impulse directed to idols that could not speak." That is to say, these Gentiles were dominated by a purely emotional reaction. Beware of mere heat rather than light.

The issue of emotion is real. Men and women survey the strife and conflict. They are depressed by it. Along comes a false prophet with easy solution. His quack remedy is bathed in emotion. His oratory is bathed in catch phrases and epigrams. The solution is always less than Christ.

Yes, beware of mere emotional unity. For, it leads directly to forced unity. From false fervor to false fascism! From flame to fanaticism! From hysteria to hate! This is not the unity of the heart of which the Apostle spoke.

III

Under Christ
Not emotional or forced
Involves variety. The Apostle says: **"Now there are diversities of gifts but the same Spirit. And there are diversities of ministrations and the same Lord. And there are diversities of workings but the same, God, who worketh all things in all."** Then Paul amplifies this truth by citing the variety of gifts which different men possess.

Right here is the center of gravity in most issues of unity. Many people assume that unity calls for a dull uniformity. God forbid! Such an objective is not only wrong but frightening. I say 'frightening' because totalitarianism has acutely dramatized the evil of uniformity of this kind.

But note more closely what the apostle has declared: " . . . . **there are diversities of gifts."** Goodspeed translates this as "Endowments vary." Men differ in their natural ability and aptitude. The Spirit is still the same. Moreover, there are **"diversities of ministrations"** or forms of service. Men have different vocations; different ways of expressing the talents they have been given. The Spirit is still the same. Finally, there are **"diversities of workings."** That is, difference in our experience as we face life with varied talents and vocations. The Spirit is still the same. Talents! Vocation! Experience! These three are united in the common good for a universal God who is sovereign over all. Unity truly involves variety. Unity presupposes variety. Inversely, mechanical uniformity is simply disunity in disguise. Behind every movement, religious or secular which denies the truth of I Cor. 12:4-11 is actual disunity under camouflage. Germany was never complete Nazi. In fact only 10-12 per cent of the people ever joined the Nazi party. Russia is not completely Communist: only 2-4 per cent of the people belong to the Communist party. Or, show me a nation with a religious monopoly enforced by law and I will show you a people with wide divergence of religious conviction. Variety is not only inevitable. It is ordained of God for the enrichment of life!

IV

Under Christ
Not emotional or forced
Involves variety

Teaches specialization plus appreciation. Here Paul lays down a further development of the previous point. Variety exists not merely for the sake of variety. Variety's true function is that of specialization. And specialization of function assumes appreciation of the contribution of others. **"For as the body is one,"** writes Paul, **" and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized unto one body whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member but many."** (verses 12-13). Following this general principle Paul continues with his famous illustration of false isolationism. What clever personalizing of bodily parts.

The foot says, "I am not the hand" nevertheless, it remains a part of the body.

The ear says, "I am not the eye." Nevertheless it remains a part of the body. In other words, no matter how loudly you declare your isolation and self-sufficiency you still belong to the Body of Christ.

Then the argument shifts to another basis. Suppose the whole body were nothing but eyes. Alas, then you could not hear. Or, try to imagine the whole body with nothing but the ability to hear. Alas, then you would not smell. In his first argument Paul declared that you can't **resign** from your common humanity in the Body of Christ. Now he says that you can't **limit** humanity to **your** talent, **your** vocation, **your** experience without **ruin** to yourself. No, the eye cannot say to the hand that I have no need of thee. This is the dead end street leading to ruin.

Still another application of this principle is made. This deals with the pride of status and distinction. The great man, the great church may say: "We grant that your little contribution is part of the whole; indeed, that it is needed. But, please do not equate your lowly, tiny gift with our glorious leadership." Paul rebukes such pride. He shows that the lowliest part of the body is of crucial importance. And what is more to the point, that God gives special care to the lowliest precisely because they are valuable parts of the whole.

The twenty-fifth and twenty-sixth verses clinch the whole discussion: " . . . . . . **that there should be no schism in the body; but that members should have the same care one for another. And whether one member suffereth all the members suffereth with it; or one member is honored all the members rejoice with it."**

CROWDED FOR SPACE:

"The Mennonite" is very crowded for space. Some articles, which have been in our files for a long time, ought to be published. Readers want both reports on conference work and inspirational articles. Please, condense news items, announcements, and articles as much as possible.

Can Christians live up to this truth? Can American Methodists suffer and rejoice with the Christian remnant of Russia? Can Anglicans suffer and rejoice with the Lutherans of Germany? Can the Lutherans of Germany suffer and rejoice with the Reformed churches of Hungary and Czechoslovakia? Can Southern Baptists suffer and rejoice with Negro Quakers of the Beligian Congo? Can the Japanese Christians suffer and rejoice with the Chinese Christians? Can the Nazarenes suffer and rejoice with the Presbyterians of Brazil? For the first time in nineteen centuries Christianity has become a global religion. Virtually every nation, every culture, every race, every continent has the beginnings of the Christian brotherhood. Today is the moment of testing. For eighteen centuries schism and division have dominated the church. Today consolidation and expansion have become dominant. Can Christian people keep faith with the missionary movement? **Dare** we to take I Corinthians 12 seriously? Dare we think of the Body of Christ? Hear the prophetc words of Dr. John A. Mackay. "An epoch-making step has been taken in the Protestant world when division is regarded as one of the greatest evils which can afflict the church of Christ. In the light of Christ and the developing unity which brings the Protestant churches of the world together, schism has a hideous face. And what is the soul of schism but that one institutional expression of the church of Christ should presume to be the whole? Those Christians are schismatics in the worst sense who, in spite of the New Testament record and the testimony of history, regard the particular organization to which they belong as **The Church."** Dr. Mackey then suggests a basic concept for the church coming down from the early church fathers: "Where Christ is, there is the church." Concede that and you are on the way to unity. But, turn to Paul's final affirmation.

V

Our word u-n-i-t-y is almost complete.
Under Christ
Not emotional or forced.
Involves variety
Teaches specialization plus appreciation

Yields to the more excellent way of love. How I Cor. 12:31 has eluded Bible students! It is one of the most important connectives in the entire Bible. This verse connects the twelfth and thirteenth chapters of I Corinthians. Note well its words **"But desire more earnestly the greater gifts. And moreover a most excellent way I show I unto you."** This more excellent way is an arrow pointing to the great charity chapter where "the beatitudes are set to music." Love, Christian love, is the all-important cementing ingredient of true unity.

The motive for unity cannot come from organizational enthusiasts who see nothing but the greater efficiency unity may bring. The motive for unity cannot come from those who would water down the Christian message to a pale least common denominator which has lost the boldness and audacity of our Lord in the Temple and Paul on Mars Hill. The motive for unity must be the love of Christ which never faileth.

Where is Christian unity most real? On the mission fields—that is the answer. The desire for the more effective discharge of missionary tasks has prompted the best Christian unity. Supremely the heart of the missionary is saturated in the love of Christ. This is not unity for the sake of unity. But unity **through** the love of Christ. A chaplain approached a wounded soldier. The soldier looked up and said, "Thanks just the same, padre, but I don't belong to your church." Replied the Chaplain, "I know. But you belong to my God." Across the world are the millions for whom Christ died. To bring them the broken body anl shed blood of Jesus Christ demands God's gracious love working through the Holy Spirit.

Unity! May God grant it on **His** basis for our salvation.

Pensioning Our Ministers

by August Epp

The General Conference Pension Committee has prepared a folder giving information on the Minister's Pension Plan. We are in the process of mailing to each minister a copy of same, and each minister has been requested to give us the name and address of a layman of his church to whom we will mail enough folders so that there will be one for each delegate to the General Conference. Upon receipt of these folders the churches are urged to acquaint themselves with the plan by having meetings at which time they can study and discuss the Plan. The committee is constantly encouraged by finding the keen interest our people have in this matter.

A letter which will accompany these folders, will point out some of the high spots of the plan and will show comparisons of the cost between this Plan and other plans that we could have given consideration.

Each church will be at liberty to accept or reject the Plan. Assuming that church "A" accepts the Plan and church "B" rejects the Plan, Church "B" will, by rejecting the Plan, not be paying any money directly for the support of the Plan which church "A" installed. If a minister leaves church "A," which has the Plan, and goes to serve Church "B," which does not have the Plan, it is expected that church "B" will carry on with the minister's Retirement Life Income Plan. If, however, church "B" refuses to carry on with the Plan, the minister has three options: first, to assume the full payments into the Plan himself, second, to discontinue that part of the payments which he would feel he could not pay, and third, he could discontinue the Plan altogether and what would have been paid into it would be used to buy him an annuity for his future income.

The committee desires to convey the following information: when delegates vote for approval of the Plan at the General Conference, their vote does not mean that the church they represent is obliged to enter into the Plan; each church must feel free to accept or reject it. The committee further feels that it would be unwise for a church to instruct definitely a delegate on how to vote on this matter at the Conference before such delegate has had an opportunity to hear the Plan fully explained and discussed at the Conference session.

So far we have mentioned that the Plan is for ministers, but there are others who will also be eligible, and the committee recommends the following:

A. Elders of the General Conference in charge of churches
B. Full time ordained Assistant Ministers.
C. Missionaries under the employ of the Home or Foreign Mission Boards.
D. Teachers employed by schools, colleges and seminaries approved by the General Conference.
E. Employees of the General and District Conferences.
F. Other employees of the organizations within the General Conference approved by the Penison Committee.

Here is a brief explanation of the Plan:

Under this Plan, each participant will receive, upon reaching the age of sixty-five, the income which ten per cent of his annual salary will have purchased. A Retirement Income of $50 a month is considered to be a basic minimum. It would seem reasonable to expect that after the Plan has been in effect for a number of years, participants will be entering the Plan at a relatively early age. This will result in a very high percentage having a life income of $50 or more. At the present, however, participation will be approved for the older applicants at a figure lower than the basic minimum.

Payment of Dues:

Payments into the Retirement Life Income Plan will be apportioned as follows:

75 per cent by the employing organization and
25 per cent by the participating member.

IT SHOULD BE CLEARLY UNDERSTOOD THAT THE EMPLOYING ORGANIZATION'S

PAYMENT INTO THE PLAN SHALL NOT BE CONSIDERED TO BE A PART OF THE PARTICIPANT'S SALARY.

Death Benefits before retirement:

If a participant should die prior to retirement, his beneficiary would receive $1000 for each $10 of monthly pension under the Retirement Income Contract. If under the Retirement Annuity Contract, the beneficiary would receive the amount contributed plus the interest thereon.

More information regarding the Plan will be found in later articles. —August Epp, Chairman.

Having Communion with the Saints

by Marie J. Regier

A few years ago I read Henry C. Link's book on the *Return to Religion.* As I remember, his reasons for going to church again after having stayed away for a long time were mostly disciplinary. To many of us who grew up in a Christian community, the habit became ingrained before we had anything to do with it. We just went because that was the thing to do and we hardly stopped to think, why? If there was any question, we had one answer, "Jesus went to the synagogue as was his habit." That was enough for us. I must say that this still seems a pretty good reason. My opinion of Jesus is so high, that anything He suggested doing I would feel justified in doing even if I didn't know why He did it.

However, He might have done things which were the best for those days but which would not apply today. Jesus walked from place to place, but that does not seem a particular reason why I should not take a train or ride in a car, or even go up in an airplane. Jesus had to walk; there was no other way of communication. On the other hand He might have walked in order to have more leisurely contact with His disciples as He went from place to place. Hence, before we say that we go to church just because Jesus did, we really ought to stop to think, "Why did He go and why should we go?"

When you get out into the world you certainly find a lot of fine people who do not go to church. One British lady in concentration camp was echoing what many say: "So and so goes to church every Sunday; she reads her Bible for long periods at a time, but she is so narrow, so self-centered and un-loving, I don't see that it does her any good. On the other hand there is so and so who never goes to church and see how helpful she is to everybody. She is always thinking of others."

In answer to that line of reasoning, I always have to think of a somewhat amusing situation a cousin of mine finds herself in. She graduated from high school. After this she married a man who had only finished the grades, but who was naturally endowed with a brilliant mind. Very often it happened that he would enlighten her about many things she knew nothing or very little about. Then he would tease her about her superior education. Her comeback was always, "Yes, but think what I would be like if I hadn't had even high school."

However, I must confess that I have had times when I have wondered just what difference it would make if I didn't go to church. Would I be any different? What an amount of time I could save if I didn't go to to church. How many other things, which I like to do, I would have time for. I have wished for a period of time to be free to stay away from church and see whether it made any difference.

Among the intelligentsia of China, being a Christian in silence, without hardly ever going to church, seems very popular. An English gentleman to whom I spoke about this, a man who at one time studied to be a minister, but now very rarely goes to church shrugged his shoulders and said, "Going to church is a western custom isn't it? The Chinese don't express their religion that way."

Among Chinese faculty members one gets answers like these: "Sunday is my only day off. It's the one day when I can be at home." " I realize we need more warmth in our religion, but we need a change of personnel in the religious department. We need pastors who live their religion, not only speak about it." Another said reminiscently, "When I was in England I used to go to the cathedral in order to hear the boys' choir sing. I never went to hear the sermon."

Our churches have been too much pastor and sermon centered, and therefore if the member does not like the pastor or his sermons, he feels justified in staying away. Moreover as one grows older, sermons do not thrill one so much anymore. The pastor usually says what we have heard many times before. Personally, I find that as a rule a communion service stirs me much more than a sermon, though as a young person, I found the communion service stilted and artifical.

A student said to me, "I always go to church when I have time," which indicated that he didn't consider it important enough to find time. "Many young people," he continued, "go to church not because they want to worship God, but because it gives them a chance to see each other." "I suppose," he added haltingly, "that isn't exactly an excuse." I thought of the criticism that is passed upon our country churches in the States, namely that they are primarily social centers.

So then I sat down and wrote down for him what I considered reasons for going to church and what I thought should be our attitude when we go to church. As I was writing I realized how far short I fall of going to church in the right attitude. After he had read over what I had written, he said, "Why didn't you tell me that long ago?" I realized then, how often those of us who have had more privileges and more experiences along the line of religious education take so many things for granted which others who have not had that religious background do not know at all.

Why should we go to church? We spoke of this in a small group meeting. David Fang, a man in the religious education department in Yenching said, "People should look upon it as their duty, even if they do not care to go." Muriel Lester said, "It is spiritual exercise which we need." But to go a step farther, "Why should it be a duty? Why is it helpful as a spiritual exercise? Part of the following is what I wrote down for the above mentioned student.

Then I remembered a few weeks ago when I had been to see my adopted Chinese daughter, who is living with her mother and two brothers. As I left, her mother said to me, "Will you not do something to help my children to become more warm hearted Christians?"

"But isn't she?" I asked pointing to the young woman.

She shook her head, "They all don't like to go to church." Here was another case of a young educated Christian not sensing the need of church. So I rewrote with some additions what I had written for the young man to send to her. This is what I said:

We ought to go to church:

1. In order to worship God together with other people. The Christian religion is not only the religion of the individual, but it is also a social religion. Jesus said, "For God so loved the world." We should join others in praising Him for the wonderful world in which He has placed us, for the marvelous bodies equipped with wonderful brains which He has given us. But above all, we should praise Him for His son Jesus Christ who revealed to us what God is like and showed us God's infinite justice and much more His unspeakable love.

2. To receive inspiration, courage and power for the week to come. Each Sunday should be a new start. We human beings are so forgetful. Sunday should remind us of the things God has done for us and is still doing for us. It should also remind us to give ourselves over to Him again and again to see the duties ahead of us during the coming week.

3. In order to have fellowship with other Christians and to help one another. We all have many faults but by working together we can help each other. By attending church regularly we find out what the church is doing in all countries of the world. It is true that the church has many faults, but, after all, the church is called Christ's body. It is the best He has. The church has done a lot of good things when it has trusted in Christ and it has done a lot of bad things when it did not. If a member stays away from church he does not make the church better thereby; he hinders it. Each member should know the good points as well as the bad points of the church, so that he may be able to help along that which is good and overcome that which is bad.

4. In order to learn more of Christ's gospel and how it should be applied to all phases of life, both individual and social. We can always learn from the experiences and thoughts of others.

In what attitude should one go to church?

1. The answer to the first question partly answers this one. One should go with the desire to worship, to learn, and to help each other.

2. One should go in an attitude of prayer. As you enter the church pray for the pastor that God may put His words into his mouth; pray that the other members of the congregation may receive help from the service; pray for yourself that you may be of help to others and that you may receive the help which you need.

If we go to church in this attitude we will always receive something at least a little inspiration or an opportunity to help some one else. Still there may be seasons when we go again and again and yet everything seems parched. It may seem a pure waste of time. But, this occurred to me with special force the other day, isn't it exactly the same in other realms of life? Doesn't a scientist have to work on and on without any seeming results? Doesn't he have to perform ever so many experiments and yet find nothing? Then all of a sudden comes a new lead and he makes a new discovery. Or take the businessman, how many trips he must make, how many calls, how many conferences he has to attend, all seeming to end in nothingness, and then all of a sudden he gets a new line and he can put through a successful piece of business.

Exactly the same thing happens along religious lines. We may go many times and think it is all very boring, then suddenly we catch a new idea, a new inspiration, a new insight that lifts us up and gives us a new push to go on and up the Christian way. Just the other Sunday I had such an experience. The young minister who spoke had a good sermon, but what stuck in my mind was a little story which he told from his own experience.

One day he had been sitting in an automobile with E. Stanley Jones. Just as they were talking a drunk came up and begged for money. The young minister revolted at the sight, but in order to get rid of him he gave him what he wanted. Then the man became very sociable and introduced himself and shook hands with them. The young minister shook hands as quickly as

Vacation Bible School supplies can be obtained from the Mennonite Book Store, 710 Main Street, Newton, Kansas. The courses recommended are those offered by the Scottdale Publishing House.

possible. Not so Stanley Jones when his turn came. He gripped the man's hand firmly and said, "Son, you are a child of God, but now you are in the power of evil." He kept holding his hand until the man could feel a little of what Mr. Jones was trying to say to him. The young minister added, "I saw only a revolting sight, but Mr. Jones saw a man whom Christ saved."

The reasons for going to church also apply to one's private devotions. Only the one is the individual method, while the other is the group method. We need both because we are both individuals and members of a group.

But both will be of value only if we come in the right spirit or at least desire to be put into the right spirit. They are means not ends in themselves. They will be of little use if we mean thereby to pile up spiritual credits. We are weak, God is strong; we are sinful, God is holy; we are full of wrong desires, God is love. We can obtain these spiritual riches only as God gives them to us, but we must stretch out our hands. Going to church, reading our Bibles, praying, are ways of stretching out our hands. No, I no longer want that period of time in which I would be free to stay away from church.

College and Seminary News

BETHEL ADDS FIVE STAFF MEMBERS

The President's Office has announced four new additions to the teaching staff for the next school year. Mr. J. Lloyd Spaulding, Ph. M., now doing further graduate work toward his Ph. D. at the University of Minnesota, will be Assistant Professor of Economics. He was engaged in land economics research as assistant agricultural economist in Iowa from 1939-42 and also served in CPS as Junior Administrator under the NSBRO. Coming to the commerce Department are Miss Frances Becker, Ringwood, Oklahoma, a Bethel graduate of 1942, who has done graduate work at the University of Denver and high school teaching at Macksville and Buhler in Kansas, and also Miss Ruth K. Baughman, who holds a Master's degree in Commerical Science from Indiana University and has been teaching for the past two years in her home high school at Kouts, Indiana. Mr. James W. Bixel, a graduate of Bluffton with a Master's degree in music from the Cincinnati Conservatory, will join the faculty as an instructor in piano. He has taught music in Ohio high schools and in CPS camps, serving at present as Institution Music Director at the Kalamazoo State Hospital. Miss Hulda Gaede, a Bethel alumna from Shafter, California, joined the staff in April as secretary to the president.

FREEMAN CHORUS TO NEBRASKA AND MINNESOTA

The Church History class and Prof. Goering visited at the Jamesville Colony on Tuesday. Jacob Friesen and Rein Mesdag left for Goshen, Indiana, where they will attend a meeting of all the foreign students attending Mennonite colleges. Mrs. Benno Toews entertained the faculty wives and lady faculty members at her home Thursday evening. The College Chorus and Professor Lichti returned from their trip to Nebraska on Tuesday. On the way home they stopped at Lincoln and at Boys' Town near Omaha. Sunday they leave for Minnesota where they will give several concerts. May 13 and 14 Professor Lichti and Mrs. Gering present their private voice and piano students in two recitals. Rev. Jensen and Rev. Nordeen of the Sunday School Union were on the campus looking for Vacation Bible School teachers for churchless areas of the state. The Y.C.L. saw a short religious film, "Glad Tidings," at their Monday meeting.

SEMINARY PRESIDENT SERIOUSLY ILL

After a period of protracted discomfort and pain, Dr. Warkentin entered the Wesley Hospital last Thursday, May 8. He is seriously ill. The prayers of the church congregations in these hours of trial for Dr. Warkentin and his family are particularly requested. His brave and cheerful service even in affliction is a testimony to his love and service to the Lord.

Students and staff members gathered together on Tuesday, May 6, to have a spring clean-up of the campus and buildings. The lawn was put in condition for the growing season, bushes and hedges were cultivated, windows were cleaned and rooms were put in tidy condition for the warm summer season. In the evening the group met for their regular service of prayer. The period of fellowship in work and prayer was a real inspiration.

Quietness and Confidence

(Continued from page 2)

words are often used for bolstering personal courage, whereas he really stated them as a matter of foreign policy. Is it possible that a policy of quietness instead of tough talk and confidence instead of fear does lessen the fear and hatred of an enemy and hence also his tendency towards aggression? (Assyria, which once wielded the sword so powerfully, is today trying to gain the attention and help of the United Nations.)

GENERAL CONFERENCE SESSIONS — What Do You Know About Them?

1. In how many states and provinces in North America are our Conference congregations located?

2. In how many of these has a General Conference been held?

3. Which states lead in the number of sessions held?

4. In which localities have sessions been held most often?

5. Which districts rank the highest in the number of Conference sessions held?

6. When and where is the next session to be held?

How many of the above questions can you answer correctly? (Turn to page 13 for answers to the above questions.)

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
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Chicago 21, Ill.

M.C.C. Summer Service Units

For the summer of 1947, the Mennonite Central Committee is sponsoring five Summer Service Units. These units will be in the following kinds of work: two will be in mental hospitals, one will be in a school for the mentally deficient, one at the M.C.C. headquarters, and one in the deep South of Gulfport Mississippi. The two mental hospital units will be located at Cleveland, Ohio, where summer units have been the two years past and at Pueblo, Colorado, where service units never have been in the past. The unit at the institution for the mentally deficient will be at Spring City, Pennsylvania.

Last summer's Summer Service Unit at Gulfport, Mississippi, helped in teaching Bible School, in daily camp life and work, and in various types of community work.

Voluntary Service Units are being sponsored by the M.C.C. as an opportunity for young people to express actively their Christian faith. As one worker said, "I am more fully convinced that it is easier to preach brotherly love, non-resistance . . . . than it is to practice them." The service units are an effort actually to practice what the Mennonite church believes.

In all cases, the service units will operate where there is great need — need which one can hardly imagine until he actually participates in such service. In four of the five units, the service will be to unfortunate people. It will be to people sick of mind and in need of loving care, people who lack so much in mental power that they cannot live in society, and people who are so down and out economically that they cannot rise above their present broken, destitute condition.

Voluntary service is an opportunity. It is an opportunity to carry the ministry of Jesus directly to needy people. The thrill of seeing one person respond to one's service and to give him an idea of what Jesus is like, is worth the whole summer's effort. So testify past members of service units.

Voluntary service is also an opportunity for the person volunteering. The experience of freely giving of one's time and energy for the sake of others does not leave the person volunteering the same afterward. It is one of the best ways whereby one can experience what God wants men to do with their lives.

The challenge of serving in any of the many ways possible in the Summer Service program this summer stands as a challenge to youth to do something with their lives — something which they will never regret having done!

Where to Apply for Summer Service

Persons interested in applying for Summer Service should contact Voluntary Service, Mennonite Central Committee, Akron, Pennsylvania. Their application should be sent in immediately. The choice of service personnel are being made now.

Those interested in Summer Service are also referred to the April 8 issue of Mennonite Youth telling of the five Summer Service projects sponsored by the General Conference. More information on this work is available from General Conference Voluntary Service, 722 Main Street, Newton, Kansas.

Where Volunteers Will Serve . . .

. . . the Mentally Ill

Cleveland, Ohio — Cleveland State Hospital

For a third summer we return—because they need and want our help; they have a hospital administration who has a vision for improvements. The buildings are far from new, but their very nature seems to add to the call for our assistance.

Educationally the summer will be very worth-while—weekly lectures on mental illness, one "creative educational night" a week, and tours to visit some of the excellent possibilities within Cleveland, a cultural center. Members will do attendant work and assist recreationally. Regular attendant wages less a ten dollar fee for expenses of Voluntary Services.

Date: June 15 to August 22 Size: 20 men and women

Pueblo, Colorado — Colorado State Hospital

Here we have a pioneering job since there has been neither a C.P.S. nor summer service unit at Pueblo. In addition to their need and interest, Pueblo was chosen so that a unit might be more in reach of our western constituency. This state mental hospital is the only one in the state. It has excellent affiliate training facilities for nurses, dietitians, medical doctors, and psychiatrists. It has a large number of modern buildings. The administration is eager to experiment with a unit whose primary purpose will be to provide a much needed summer's recreation programn for the patients. The off-times emphasis will be focused on a strong religious program, a mental hygiene course, a discussion series on recreation for our local communities, and side trips to Pike's Peak and other scenic spots. (Pueblo is on the edge of the mountains.) Women attendants should have white shoes and from three to five white uniforms which need, however, not be of regulation type. Men should have white trousers, white shirts and black bow ties. Regular attendant wages less a ten dollar fee for expenses of Voluntary Services.

Date: June 9 to August 15 Size: 20 men and women

. . . the Mentally Deficient

Pennhurst, Spring City, Pennsylvania

Thirty miles northwest of Philadelphia on the banks of the Schuykill River is located a 2,400 bed institution devoted to the study, care, treatment education and vocational training of mentally retarded or mentally deficient boys and girls, generally below twenty years of age. The summer unit is eagerly anticipated by the institution staff. Volunteers will find a pleasant, friendly atmosphere at Pennhurst. Their coming will enable regular attendants to take vacations and will give added emphasis to the recreational therapy program. In addition to attendant work, there will be opportunity for a limited number, who possess proper qualifications, to serve as assistants in the departments of social case work, psychology, photography, recreation and occupational therapy. Off-hour educational emphasis will include one evening a week study of "retarded children" particularly from the parent and teacher point of view. Another evening will be devoted to lectures and discussions focused on other teaching methods. The favorable location of the unit will permit field trips to Philadelphia, Valley Forge, possibly Washington and New York, and other historical spots including those of the "cradle of the American Mennonites." The M.C.C. headquarters will be less than forty miles distant. Regular attendant wages less a ten dollar fee.

. . . the Total Service

M.C.C. Akron, Pennsylvania

This Headquarters of the Mennonite Central Committee is in a sense the "hub" of our varied international services "in the name of Christ." Approximately fifty workers are distributed in various sections and departments—Relief, Mennonite Aid, C.P.S. and Voluntary Service, Peace, Finance, Publicity Research, Central Files, Housekeeping. Summer workers will be utilized for housekeeping, clerical work in central files, as typists in various offices, and at the food-for-relief shipping center (men would live at Akron for week-end). In addition to headquarters meetings, one educational night a week will be arranged to cover M.C.C. relief and other service more thoroughly. Week-end trips will be scheduled to points of interest in this "gardenspot of the world." Volunteers will receive a ten dollar monthly allowance and up to forty dollar scholarships will be available for travel expenses to and from Akron.

Date: June 9 to August 15 Size: 6 to 10 men and women.

. . . the Deep South

Gulfport, Mississippi

This year summer volunteers will be used to assist in the regular areas of work. The men and women will rotate to serve in two or more of the following areas during the summer:

1. Christian education — four members will teach vacation Bible schools near camp for four weeks, another four will spend two two-week periods living in the outlying communities — teaching, visiting homes, and helping in other community services.

2. Community recreation — four members will assist the regular recreational director with supervised play-ground activities, supervised swimming and perhaps day-camps for children at the camp.

3. Public health — two summer-service unit men will become part of a construction and repair team.

4. Camp headquarters — two members assist in kitchen, laundry, and office.

It's Me, O Lord!

"This (U. S. responsibility invloves . . . maintaining, for the benefit of those who have yet to learn that there are greater things than force, a strong Army and Navy."—Lead editorial, "New York Times," Feb. 15, 1947, as quoted in "Fellowship."

5. Investigation group — two or three members at a time will assist Professor J. Winfield Fretz in a special study of community problems.

In addition to the actual service and a strong religious emphasis, the Gulfport unit will offer an excellent laboratory opportunity for firsthand study of conditions in the deep South. This will appeal particularly to those from the classroom, teachers, and students, but also other alert and interested individuals. To direct this COMMUNITY-AS-THE-LABORATORY experiment, the services of Professor J. Winfield Fretz are being made available by the Bethel Extension Service.

The first of the nine summer weeks will be used for work in the camp, orientation to the South and special training for those going into Bible teaching, recreational work, and home visitation. During the remaining eight weeks of the summer the job itself will be a learning instituation. There will be opportunity for case work in connection with regular work, and two evenings a week will be used for lectures and discussions. Field trips to New Orlean, Mobile and other points of interest will be arranged. Regular college credit may be earned through Bethel College by individual arrangement with Professor Fretz at the beginning of the summer.

All summer unit members will receive ten dollars monthly allowance plus room and board. Scholarships up to forty dollars will be available for travel to and from Gulfport.

Date: June 9 to August 8 Size: 10 — 15 men and women

. . . Latin America

Chihuahua, Mexico

Directly south of El Paso, Texas, a distance of three hundred miles lies this typical old Mexico city, Chihuahua (pronounced Cheewawa). It is a half day's bus trip from the large Mennonite colony at Cuauhtemoc (Quata'moc). Chihuahua has a high altitude and the climate is temperate.

The needs in Mexico for service are similar to those of Puerto Rico and Mississippi. This first summer's work at Chihuahua will be in connection with a Christian hospital, Sanatario Palmore, and the Christian center in the heart of Chihuahua, Centre Christiano, operated by the Methodists for over forty years.

Two men and two women will assist in common duties at the seventy-bed general hospital. Other workers will assist in the Centro Christiano and its activity. Here twenty-five children of the low wage earner group are given care and training by Christian leaders in a day nursery. English classes and a program of recreation are other activities undertaken by this center in the past.

This is an opportunity to become acquainted with the Latin American culture which is so different from that in which we live. The leader of the mission has labored in Mexico for forty years and is eager to make the experience as helpful as possible. There will be orientation, lectures, and discussion opportunities as well as special opportunity to learn Spanish.

Volunteers will receive ten dollars per month allowance, maintenance, and, if needed, up to forty dollars scholarships for travel expenses. Applicants must have good physical health. A speaking knowledge of Spanish is helpful but not essential. Previous experience in service units is desirable.

Dates: June 23 to August 15 Unit: Six to ten members

Notes from the 1946 Volunteers' Diaries

In Hospital Units

"This week I had an occasion to speak to the mother of one of our patients. It is striking to me how they still hope for the son's recovery with most of the odds against them. I found out that she was a Christian woman. This experience led me to feel responsible to the patient and I can feel more the concern which that mother expressed."

"On our ward there was a very unresponsive woman. She never seemed to notice or appreciate what was done for her. I always kept on trying to be kind and smiling to her. This morning I was really thrilled when she greeted me saying, "Good morning Miss T . . . . ., how are you today?" In other patients I have noticed much the same thing — a little effort on our part is often appreciated afterwards although they seem to ignore it at the time."

"I overheard several comments by patients about our unit this week: "Thank God for the conscientious objectors." "Come in and talk to me. You're the first nurse who ever took time to do that."

"I had been spending quite a bit of time with a man who was almost constantly hallucinated, talking to him, getting him to read, and had succeeded in bringing him back to reality a little. One morning he fell off his chair in a faint, and one of the patient attendants, a paranoid, saying he had done it only to attract attention, grabbed him, slammed him down in his chair, slapping him so hard that he was sent right back into his world of unreality."

"I had the nice experience this week of giving my Bible to a young colored girl whom some of the nurses made fun of because she wanted to read a Bible."

"A soft answer turneth away wrath." Perhaps the wrath may persist for a while, but at any rate it's worth a try. I've found that replying kindly to a refusal to let me cut finger nails caused the patient to request it when she had observed quitely for awhile."

AT GULFPORT, MISSISSIPPI

"**One hot evening after** prayer meeting we girls went into town for ice-cream — afterwards we went out to a pier to really cool off. The beauty of the scene got the better of us and we spontaneously had a hymn sing and prayer meeting of our own."

"**A delightful trip** to New Orleans was taken over the weekend which included a wide variety of experiences — pop concert, sightseeing, worship and general recreation and fun. It was all very relaxing.

"We also visited a cattle boat which was loading at Gulfport. Cattle donated by the state for Greek relief."

"**They needed someone** in the kitchen to help along since the girls unit is here and after asking for a volunteer I said I would — however it isn't quite as "glamorous" as teaching Bible School — but I thoroughly enjoy it and the fellows in the kitchen are very cooperative."

"**Sunday afternoon,** three of us girls drove down to the county poor farm with two of the boys. We sang for the old white folks, for the colored folks and for the boys in the jail. Most of the prisoners were young, eighteen or nineteen year-old fellows who didn't look at all like hardened criminals. They were very respectful when we sang for them."

The truths of the Bible need to be clasped in men's hearts even as this youngster clasps this Bible in his arms. Opportunity to present Biblical truth to youngsters like this one awaits the volunteer to Gulfport service.

Western District Retreats in 1947

This is the twenty-second year of retreats for youth of the Western District. During these years many young people have enjoyed wonderful days of Christian fellowship, in the early years on the Bethel College campus and the last ten to fifteen years at Camp Wood.

This year the expanding YMCA program at Camp Wood does not allow time for church groups to meet there, so the Western District Retreat Committee has arranged for all retreats to be held at a Church of God Camp near Wichita, Kansas.

Four different groups are scheduled to meet at this camp in June. First is a retreat sponsored by the Peace Committee, on Friday, Saturday, and Sunday, June 6, 7, and 8. This is planned especially for adults, including young people who have already completed college. The purpose of this retreat is to spend a few days in intensive study of our peace principles and their application in the life and work of the individual. This will be a wonderful opportunity for adults to meet together to consider questions of highest importance to each one today.

At the same time that this retreat is held, there will be a conference for recreation leaders. This conference is under the direction of Rev. Robert Tully, of Bethel College. Plans for such a meeting developed as a result of the many requests which came from our young people for guidance in the field of Christian recreation. Anyone who is interested in this phase of young people's work is urged to attend. The retreat committee hopes to see each church and C. E. in the district represented at this conference.

Immediately following these two retreats for adults, there will be the third annual Intermediate Retreat for children of Junior High School age. This will begin on the afternoon of June 8 and will end on June 12. Simultaneously with the Intermediate Retreat there will be held a Leadership Training Institute, sponsored by the Curriculum Committee of the General Conference. This meeting is for Sunday School teachers and others who are interested in teaching children and young people. Among other subjects, materials and methods of teaching will be discussed. Many young people and adults will wish to avail themselves of the fine opportunity to get acquainted with new materials for their work with children and other age groups.

July 21 to 27 will find young people of high school and college age at camp for their twenty-second annual retreat. Since the capacity of the camp is almost twice that of Camp Wood, it will be possible for many young people to attend. A wonderful program is being planned for this week, and consecrated Christian leaders have been engaged.

The retreat committee is confident that these two weeks of retreating will prove to be an inspiration to all who attend and to others with whom they will share their blessings.

Argentina Becomes Friendly to Mennonites

M.C.C. To Help Mennonites in Denmark To Migrate

AKRON, PA. May 9.—Although unfavorable to receiving refugees in the past, Argentina, upon becoming acquainted with the group of Mennonites now on their way to Paraguay, has expressed a strong desire to have Mennonite settlers. The terms and conditions to which Argentina has tentatively agreed include the freedom of religious faith and practice. The M.C.C. plans to help the German Mennonite refugees, who are now located in camps in Denmark, to find a new home in Argentina.

A bill (Number H. R. 2910, entitled "Emergency Temporary Displaced Admission Act"), introduced in the United States Congress April 1, would permit as many as 400,000 displaced persons to enter the United States in the next four years.

M.C.C. To Open Three Homes for the Mentally Ill

Three small homes for the mentally ill are planned for the eastern, middle west and western parts of the United States. A home at Leitersburg, Maryland, formerly used for a C.P.S. project, is to open this fall with accomodations for twenty patients. The one in California, which is to be located at a reasonable distance from a Mennonite settlement, may be ready for occupancy within the coming year. Contributions for these projects can be directed to the "Homes for the Mentally Ill Fund" by sending them through General Conference Headquarters, 722 Main Street, Newton, Kansas.

C. J. Rempel To Cultivate Non-resistance Among South American Mennonites

On May 8 C. J. Rempel of Kitchener, Ontario, left on his mission to help the Mennonites of Brazil, Argentina, and Paraguay to clarify and strengthen their non-resistant witness. In the Mennonite colonies he will distribute peace literature, give talks, counsel with leaders, etc., in order to promote a deeper understanding and appreciation of the nonresistant witness. At the same time he is to interpret the non-resistant faith and way of life to the proper officials in the governments of the three countries.

Twenty-four Mennonites Teaching Polish Farmers To Operate Tractors

The twenty-four members of the M.C.C. Tractor Training Unit are now teaching Polish farmers, who have had little or no experience with tractors before, to run efficiently the machines which they have received through the UNRRA. One man reports that he helps fifty-seven farmers with their tractors. The men work singly or in twos from certain centers.

Six Thousand Eight Hundred Children Being Fed in Krefeld, Germany

Mennonites in Krefeld, Germany, headed by their pastor, Dr. Dirk Cattepoel, are helping feed 6,800 children, three to six years old, with food supplied by the M.C.C. The children receive one meal a day. Krefeld lies in the British Zone.

Other Items

Though C.P.S. is formally over, the C.P.S. witness continues in the health, sanitation, and community work being carried on by Voluntary Service workers at Gulfport, Mississippi; in the relief work in Puerto Rico; in care for the mentally ill as expressed in the mental rest homes being planned by the M.C.C. and in the units of young people which will again serve in mental hospitals this summer.

The Mennonite refugees from Germany are still in Buenos Aires awaiting an opportunity to continue their journey to Paraguay, which has been delayed by the revolution going on in the latter country.

Arthur Voth recently entered Austria to acertain the needs of Mennonite refugees scattered throughout that country.

Elma Esau, who served in M.C.C. clothing centers in Holland for a long while, has now returned to the United States. She is at home at Whitewater, Kansas.

THE WORK OF THE M.C.C.

1. The Relief Section directs the work of the 296 relief workers who are located in 18 different foreign countries; the sending of tons and tons of food, clothing and other material aid.

2. The Mennonite Aid Section keeps in touch with Mennonite refugee problems and maintains contact with certain governmental agencies in connection with immigration problems.

3. The Peace Section keeps alert to certain legislative and other developments which relate to our nonresistant witness. This work is now broadening in its scope, to include a ministry to our brethren in Europe and South America in the interests of strengthening among them the nonresistant witness.

5. The Homes-for-Mentally-Ill program is being developed as rapidly as possible to meet a definite need in this way.

6. Menno Travel Service coordinates all matters relating to visas, boat passage and other details of foreign travel, for MCC personnel, and also for any other individuals and agencies of the church requesting this aid.

What Do I Know About General Conference Sessions?

(Answers to questions on page 8)

1. In 20 states of the Union; 5 provinces in Canada; 1 in Mexico.

2. Sessions have been held in 12 of the above (Less than one-half).

3. Sessions, have been held in Ohio — 9 times; Pennsylvania — 5 times; Kansas — 4 times; Indiana — the coming session will be the 4th.

4. In Wadsworth, Ohio — 6 times; Bluffton, Ohio— 3 times; Berne, Indiana— the coming session will be the 3rd.

5. In the Middle District — the coming session is the 15th (almost one-half of all sessions); the Western District — 6; Eastern District — 5; Northern

District — 3; Pacific District — 2; Canadian District — 1.

6. August 20 to 27, 1947, at the First Mennonite Church, Berne, Indiana.

Jottings

—Upper Milford Church, Zionsville, Pa., The annual spring social gathering of the Ladies Aid Society was held in the Sunday School building April 19. April 27, Dr. L. L. Ramseyer, President of Bluffton College, brought the message in our regular morning worship services. In the evening the congregation worshipped with the First Church of Allentown. The choir rendered special music and the Allentown C. E. Society presented the Easter drama "The Great Dawn" by Valeria R. Lehman.—Mrs. J. A. Miller, Jr., Corr.

—Immanuel Church, Delft, Minnesota: Rev. C. H. Dirks of Portland, Oregon, gave us some very inspirational messages during our evangelistic services, April 27-May 2.

—Johannestal Church, Hillsboro, Kansas: Brother William Ewert, age forty-six, was relieved from his intense suffering on May 9. Rudolph Klassen and Evelyn Thomas were married on May 18.

—Newport (Washington) Church: We enjoyed Miss Bertha Fast's visit very much. She spoke to the young people on voluntary service, showed pictures two evenings, had an afternoon with the mission society, and spoke at a youth rally in Newport. We were also blest by a two-day visit by Rev. W. Regier of Pratum.

—Salem Church, Dalton, Ohio: The Orrville Mennonite Church presented us an inspiring evening worship service on May 4. It included chorus and quartet numbers and a talk by Helen Moser on experiences as relief worker in Egypt and India. Rev. G. I. Gundy of Meadows, Illinois, brought the message on April 27.

—Salem Church,, Freeman, South Dakota: The men's chorus, which has been singing for approximately twenty years and still has many of the original members, gave its annual spring concert to a capacity audience. The missionary society recently sent 390 pounds of clothing and thirty-two wool comforters for relief.

—Topeka (Indiana) Church: The Vesper choir of Bluffton College presented a sacred musical concert in this church on May 1. Three young people of the congregation were in the group.

—Zion Church, Arena, North Dakota: Our pastor and wife, Rev. and Mrs. H. H. Peters, who are attending Grace Bible Institute, visited our community for a few days. Rev. S. T. Moyer and the men's quartet of Freeman Junior College gave us a program on April 18.

—Zion Church, Donnellson, Iowa: Rev. Arnold Nickel, a student at the Mennonite Biblical Seminary of Chicago, has served as our pastor, commuting from Chicago to Donnellson every week end. On May 4, he brought with him as guest speaker, Leo Laurense of Amsterdam, Holland, a fellow student at the Seminary.

—Bethel Church, Mountain Lake, Minnesota: The Freeman Junior College Choir rendered a sacred program on May 11. Bethel Hospital had open house on May 12. Borscht and pie were served.

—Apostolic Church, Trenton, Ohio: The Men's Gospel Team of Bluffton rendered a beautiful program on May 11. The team was accompanied by their advisor, Paul R. Shelly.

—Bethany Church, Quakertown, Pa., On May 11 we had an interesting C. E. meeting with Mrs. A. H. Schultz of East Swamp speaking on "The Christian Home," and "Worship Strengthening the Family Tie." Two Sunday school scholars have received word from the recipients of two of the six C.A.R.E. packages we sent.

—Ebenezer Church, Bluffton, Ohio: The pastor's sermon topic for Mother's Day was "Hannah, the Godly Mother." Mrs. Mary Roettilisberger, the oldest mother present, was presented a corsage of pink carnations. A special offering for the organ fund amounted to $500.

—First Church, Hillsboro, Kansas: Rev. and Mrs. H. T. Unruh attended the Kansas Ministers' Convocation at Emporia.

—First Church, Summerfield, Illinois: The mission society is collecting "Grease for Peace." This is to be made into soap. In the C. E. service on Mother's Day we studied the various mothers of the Bible.

—Hoffnungsau Church, Inman, Kansas: Seventy-five are enrolled in vacation Bible school. Curriculum material of the "Old" Mennonite Church is being used for a teaching guide. Missionary J. R. Duerksens served as visiting teachers on two days and then returned once more to show pictures of mission work in India.

—Comment: In the article on "Pensioning Our Ministers" in **The Mennonite** of May 6 it was stated: "For more than a quarter of a century our General Conference has sought to find ways and means of meeting the need of its missionaries and ministers without, any definite results." Rev. C. E. Krehbiel, former Conference President, points out that General Conference does have pension provisions for its missionaries and an aid plan for ministers.

—The annual Mennonite Song Festival was held in Memorial Hall, North Newton, Kansas, on May 4 with an estimated audience of 4,000 in the afternoon and a well-filled hall in the evening. Twenty-seven churches participated, with churches as far away as Pawnee Rock, Kans., and Beatrice,Nebraska, being represented The Women's Association of Bethel College served a delicious lunch to the visitors. Mr. Jacob Goering of Moundridge was elected Vice-President and Miss Elizabeth W. Nickel of Hillsboro was re-elected Secretary. The revised constitution was amended and then adopted. It is hoped that next year's festival will be even bigger and better.

—The Adult Retreat in the Western District will be held June 6, 7, 8 at the Church of God Camp near Wichita. The theme of the retreat will center around peace principles. Dr. Kirby Page and Dr. S. F. Pannabecker will be the group leaders. Lodging and meals will be provided. Just bring your pocketbook. Register now with Mrs. A. T. Mueller, Phillips University, Enid, Oklahoma, so that the committee planning the retreat can have some idea of how many will attend. The retreat comes in a very busy season, but there will also be a fine, busy time at the camp.—H. T. Unruh

—**Wanted:** Expert swimmers to serve as lifeguards at two Western District retreats near Wichita, Kansas: June 8-12, Intermediate Retreat; July 21-27, Young People's Retreat. Lifeguards receive expenses paid retreat and small remuneration. Send application to: Roland Bartel, North Newton, Kansas.

—**Rev. J. F. Sawatzky,** is the author of a thirty-two page booklet, entitled "The Hope of the Church." Single copies may be had for thirty cents by writing to Rev. J. F. Sawatzky, 1617 Poplar Street, Newton, Kansas. Six or more copies for twenty-seven cents each.

—**Bergtal Church, Pawnee Rock, Kansas:** A full house heard the Bethel College A Cappella Choir on April 27. Recently Miss Elisabeth Goertz told us of experiences in China, and Mrs. W. F. Unruh addressed us on the subjects of missions and peace.

—**Deep Run (Pa.) Church:** Born to Rev. and Mrs. J. Herbert Fretz, on April 21, a daughter, Barbara Christine.

—**Fairfield (Pa.) Church:** On April 27, Orie Baer, who attended a shipment of horses to Poland, showed us pictures of activities on board ship and of ruins in Poland.

—**First Church, Aberdeen, Idaho:** "The Famous Nights of the Old and New Testaments" is the theme of our pastor's sermon series. April 23 Rev. S. T. Moyer and a men's quartet from Freeman Junior College visited us. The next week Miss Bertha Fast told us of relief work in Egypt and Italy and showed pictures. She also told us of the voluntary service program for young people this coming summer.

—**First Church, Allentown, Pa.** The Zionsville and Springfield congregations joined us on April 27 for a repeat performance of the Easter drama, "The Great Dawn."

—**First Church, Caldwell, Idaho:** Miss Bertha Fast visited us recently. She was the first visitor in our new building, which we hope to finish soon.

—**First Church, McPherson, Kansas:** Sale of tickets to the building-fund banquet, April 25, brought in about $3,135. Approximately four hundred people attended the banquet in Convention Hall and heard an address by Walter A. Huxman, former governor of Kansas and now a United States Circuit Judge. Also on the program were: Dr. W. W. Peters of McPherson College, Rev. Arnold E. Funk of the Home Mission Board, the president of the ministeral alliance in McPherson, and the mayor of the city.

—**Friedensburg Church, Avon, South Dakota:** On April 30, Mr. and Mrs. Fred Schultz, who are active in the ministry of music in our church, celebrated their silver wedding anniversary at their farm house.

—**Hebron Church, Buhler, Kansas:** On April 27 we welcomed our new minister and family, Rev. and Mrs. J. W. Nickel and children. The congregation also gave a grocery shower. Special meetings were conducted by Rev. Walter H. Dyck from April 13 to April 18. All the services were very inspirational.

C. F. KLASSEN RETURNS TO EUROPE

C. F. Klassen, who has been a Moses to the Mennonite refugees in Europe, again left Winnipeg, Manitoba, on May 14 for Europe, where he will help more Mennonites to start on the way to a new homeland. Brother Klassen urges prayer to the end that God may open the way and solve the problems so that thousands may still reach their new home this summer. He also urges prayer to God to make us not only willing to give for the movement of refugees but to sacrifice for it. He also suggests remembering the refugees who are stranded in Buenos Aires and the M.C.C. relief workers, De Fehr, Warkentin, and the Dycks, who face many problems. Upon his recent arrival in Canada Brother Klassen visited the various provinces where Mennonites live and told them of his experiences in aiding the Mennonite refugees who left Germany for Paraguay. He hopes that many of the ones remaining in Europe may be admitted into Canada where relatives are eagerly awaiting them.

—**Menno Church, Lind Washington:** The special services by Rev. Henry Harder of Aberdeen, Idaho, were very well attended. April 13-15 Miss Bertha Fast vividly presented the relief program abroad. We are working and praying to the end that we may soon have a pastor for our church.

—**Mennoville Church, El-Reno, Oklahoma:** We hope to have Mr. and Mrs. Raymond Unruh and baby of El Reno, who recently visited us, as regular attendants. A recent Sunday offering for foreign relief totalled $112.05.

—**Richfield (Pa.) Church:** On the evenings of April 22-24, Rev. Howard G. Nyce of Allentown was our speaker. His themes were: "Hidden Possibilities," "The Will," and "Moving Door Posts."

—**The General Conference of the Mennonite Churches in Canada** will convene at Coaldale, Alberta, July 5-9. Many Manitoba Mennonites had the privilege of hearing Dr. A. Warkentin of the Mennonite Seminary when he visited Winkler, Altona, and Winnipeg.

—**The Mennonite Central Committee Relief Clothing Center, Newton,** reports that used, clean, and mended garments continue to be a desired relief contribution as well as new clothing. Shoes are in constant demand according to word from relief fields.

—**Andrew Holliman,** who is to do mission work in the hills of North Carolina, was ordained as Elder on May 4 in the Sichar Church, Cordell, Oklahoma. Five elders participated in the laying on of hands. Rev. J. M. Regier, Chairman of the Home Mission Board, performed the ordination. Rev. Holliman, who was reared in Arkansas, know the ways of mountain people and talks their language.

—**The Oklahoma Bible Academy** has raised $14,000 among the Oklahoma churches for the $30,000 building program, which includes a new industrial arts shop, an extra classroom and two home economics rooms on the first floor and two classrooms and an auditorium for four hundred on the second floor. Five thousand dollars will go for a new steam heating system. The structure has already been completed up to the second floor windows. This six-teacher Mennonite academy has an enrollment of about seventy this year, with more expected next year. Gerhard Neufeld is principal. Rev. H. T. Neufeld is canvassing Kansas churches in the interest of the building program.

—**"God and Health," "Strength in Our Sickness,"** and **"A Road to Recovery"** are three little booklets recently published by The Commission on Religion and Health, 297 Fourth Avenue, New York 10. N. Y. Price ten cents a single copy.

—**Mr. and Mrs. Ivan Deckert,** who left America February 7 to fly to Africa, endured cold hotels and airplanes en route. After reaching Kano they walked to their mission station. They have transferred to the station Zonkwa.

—**Bethel Church, Hydro, Oklahoma:** The men of our church are building a mess hall for the coming Oklahoma young people's retreat. They also repaired the porch of our church building.

—**Bethel Church, Lustre, Montana:** "Memories of Bible School Days," and "Good Citizens in the Community as a Result of Bible Training," were two topics on a program by former students of the Lustre Bible School. Rev. S. T. Moyer and a quartet from Freeman Junior College visited us April 20.

—**Bethel College Church:** The Committee on Christian Education is sponsoring three weeks of vacation Bible school. The men's brotherhood recently had a social at which they discussed the proposed new church building and voted to send a carload of flour to Europe.

—**Bethesda Church, Henderson, Nebraska:** The Freeman Junior College A Cappella Choir gave us a very fine program May 6. A pot luck lunch was served in the church basement. The children of the Sunday School have sent 159 school bags to children in Europe.

—**Burrton (Kansas) Mennonite Church:** On May 8 Mrs. A. M. Lohrentz spoke to the mission society on the work of the mission societies of the General Conference and also told of her visit to Canada. The Juniors gave each mother a flower on Mother's Day.

—**Butterfield (Minnesota) Church:** Lately we sent seven boxes of clothing and one of soap to the M.C.C. Mrs. M. M. Lehman recently spoke to our mission society.

—**Calvary Church, Barlow, Oregon:** The young people have surprised the congregation with a new piano. Eight churches of the community observed one night of Music Week with a one-hour union service of song and praise.

—**Ebenezer Church, Bluffton, Ohio:** Mrs. A. M. Lohrentz of McPherson, Kansas, spoke to a joint meeting of ladies missionary groups at the St. John's church on May 16. William Richie, of the Scripture Gift Mission of Philadelphia, spoke and showed pictures on May 4. Our pastor, Rev. Howard Landes, was connected with this mission for fifteen years while in Philadelphia.

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

—**Ebenezer Church, Gotebo, Oklahoma:** More than twelve letters have been received by our members from thankful recipients of C.A.R.E. packages in Germany. The Sunday School has raised $66.43 for Bibles for Russians in the Ukraine. Our church was greatly blessed by a week of meetings held by Rev. H. P. Fast of Orienta.

—**Eden Church, Moundridge, Kansas:** On May 8 we adopted the revision of our constitution which has been prepared article by article on various evenings during the past few months.

—**First Church, Beatrice, Nebraska:** A custom of many years was repeated this year, namely, the reading of our Articles of Faith on several Sunday mornings. Several are read each Sunday. The Bethel Student Volunteers recently gave a program at a joint C. E. meeting.

—**The Halstead (Kansas) Church** has made arrangements with Mr. Loris Habegger, student at Bethel College, to serve them as their pastor for a year. He will also continue his work at the College. Please send all mail for the church directly to him. After June 1 his address will be Halstead.—C. F. Haury

—**First Church, Madrid, Nebraska:** Herman Regier reported on May 4 on his cattleboat trip to China. The very interesting report broadened our understanding.

—**First Church, Nappanee, Indiana:** The other Sunday we dedicated the Oldsmobile, which M. S. Pletcher has given to the Mennonite Seminary. Conference Sunday was observed with a quiz on "Know Your Conference" and a forum on "Kingdom Strategy." Our missionary circle will entertain four sister churches at a joint meeting at which Mrs. S. F. Pannabecker will be guest speaker. The Circle sent seventy-two rolls of bandages to Africa.

—**First Church, Pretty Prairie, Kansas.** Rev. Walter Gering, who did M.C.C. relief work in Denmark, has been with us twice to speak and show pictures. The Men's Chorus gave a special program on the afternoon of Mother's Day.

—**Friedensfeld Church, Turpin, Oklahoma;** Fifteen of our men helped clean up the wreckage in the tornado-swept area at Woodward, Oklahoma. The Ladies Aid recently gathered bedding and cooking utensils for a family near Minnesta, Kansas, whose home was demolished by storm.

Grace Church, Dallas, Oregon: Four students graduated from the Teachers' Training Course conducted by Rev. Leisy. Rosella Hiebert, who returned from Three Hills Bible School in Canada will teach vacation Bible school in Idaho.

The Mennonite

Volume 62 May 27, 1947 Number 21

In Memoriam

What kind of memories will the surviving have of us who now live but whose bodies will someday lie in the grave? Will they have cause to remember us gratefully and joyfully? Will their memories of us help to make life increasingly meaningful to them? Will their memories of our characteristic attitudes help them to solve life's puzzles and to unlock the door to a conscience free from guilt toward God and man? Will they feel an urge to live on and out the master purpose and the lesser ones we cherished? Will we be remembered for the way we were calm and full of faith when the angry billows of life's troubles tumbled over us, for the understanding we showed for the hurts and joys of others, for our appreciation of the interests, aspirations, and good intentions of others, for our non-resistance to evil and our ability to overcome it with good, for the way we sought the welfare of all when nation, race, or clique sought the werst sovereignty from God, the Father, for the way we took the ideals of heaven and actualized them in the tasks and relationships of each day of life, for our visiting with God, for our openness of life, for humility, for words warm and vital, for a spirit that overcomes the death of the grave?

Grazie Tanto!

by Menno Schrag

(Mr. Menno Schrag, **Mennonite Weekly Review** editor, who is now traveling through Europe and the Near East, has been so gracious as to submit to the readers of **The Mennonite** a on-the-spot story of the distribution of M.C.C. relief supplies in a little Waldensian community in the rugged mountains of Italy. Mr. Schrag expects to get home about June 20.)

"Grazie tanto!"

"Thanks very much!"

This typical Italian expression of gratitude was repeated over and over again last Sunday night to the row of relief workers standing in a "receiving line" outside the historic Waldensian church far up in the hidden mountain village of Rora, about a forty-minutes' drive from the MCC headquarters here at Torre Pellice.

The hour was extremely late. In fact, it was near midnight. But even the children, leaving for home with gift packages under their arm, were still wide awake. For this Waldensian congregation of about 150, as well as for the pastor, Rev. Enrico Geymet, it had been a memorable occasion.

Yet still more impressive and heart-thrilling for the local relief unit members. Theirs was the privilege of giving to these needy mountain folks, food and clothing sent by the churches in America—towels, shirts, dresses, shoes, potatoes, cereals and bread—In the Name of Christ.

The drive to Rora is over a road winding up along dangerous precipices. For burrows and ox-teams it's quite adequate, but our two-ton truck had to back up several times to get around the many hair-pin turns.

The existence of even a small village in such a rugged, inhospitable environment is positively amazing. It seems almost impossible that people could make a living among these rocks and steep inclines, nor support a pastor and maintain a church. But here this Waldensian brotherhood has existed and thrived spiritually for more than two hundred years. Hunted and persecuted like thousands before them—"of whom the world was not worthy"—they had fled to these hills and mountains for refuge.

Immediately upon our arrival we noticed that the congregation was prepared for an evening of festivity. Willing helpers were ready to carry the supplies into the church. From the main entrance to the pulpit in front, the center aisle was lined on both sides with twigs of blossoming spirea. The relief workers were led up this flowery path to their reserved benches facing the audience.

The sermon in the Italian language by Rev. Geymet was earnest and soul-searching. He briefly reviewed Mennonite history, emphasized the necessity of gratitude not only for physical relief but also for Christ's sacrificial atonement on Calvary, and closed by urging greater adherence to the teaching of nonresistance.

Following his message, children with flower baskets came forward and handed large bouquets to each relief worker. Boyd Nelson, unit director who speaks a good Italian, was asked to introduce the group. The distribution was then carried out under the direction of relief workers, the pastor and a local committee. Deep satisfaction gleamed from the eyes of the children. Needy mothers had happy smiles on their faces as they received their gift packages. From every aspect it looked like Christmas in May.

To hear chorales, used by Mennonites in America, sung at this secluded Italian mountain spot is an inspiring experience. Among the numbers played on the organ or sung by the congregation were "Take Thou my Hand and Lead Me," and "Lead Kindly Light."

Without doubt the blessings of this fellowship, made possible through the gifts of American churches, will project themselves far into the future. Not only has physical need been alleviated, but Christians who are clinging to their Redeemer in spite of hard circumstances and ecclesiastical opposition are strengthened in their faith.

For many years to come, in some way or another, there will come from grateful hearts an expression of "Grazie tanto!"

ATTENTION: all Bergmanns

Hermann Bergmann of 24 Luebeck, Wickedstrasse 27, British Zone, Germany, wants to get in touch with his relatives in America who are descendants of a certain Bernhard Bergmann, who came to America in 1880.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Tentative Program for General Conference Sessions

Berne, Indiana, August 20-27, 1947

Wednesday

Evening: Welcome. Addresses on "Contributions by General Conference Mennonites to American Protestantism," A. General: E. G. Kaufman, B. Specific: S. F. Pannabecker.

Thursday

A. M.: Opening Session. Conference sermon. Introductory business. Delegate presentation. Appointment of temporary committees. Reading of minutes.

P. M.: Executive Committee. Unity Committee. Ministers Pension Committee. Preliminary. Historical Committee. Coordination Committee. Preliminary.

Evening: Memorial and Communion Service.

Friday

A. M.: Foreign Missions. Women's Missionary Association.

P. M.: Special Commissions (brief joint session). Women. Young People's Union. Men.

Evening: Women's Missionary Program.

Saturday

A. M.: Home Missions.

P. M.: Trustees. Fellowship Social.

Evening: Chorus.

Sunday

A. M.: Regular services.

P. M.: Centennial and M. C. C. Work.

Evening: Berne Chorus.

Monday

A. M.: Relief. Mutual Aid.

P. M.: Boards and Committees. Woman. Young People.

Evening: Young People's Program.

Tuesday

A. M.: Ministers Pension Committee. Publication.

P. M.: Education.

Evening: Unfinished Business. Coordinating Committee.

Wednesday

A. M.: Seminary. Placement Committee.

P. M.: Doctrine and Conduct. Peace Committee. Close.

NAMES OF NOMINATING COMMITTEE

Western District, Rev. Lester Hostetler, Chairman; Pacific District, Rev. Earl Salzman; Northern District, Rev. A. F. Ortmann; Central District, Rev. W. B. Weaver; Middle District, Rev. J. J. Enz; Eastern District, Rev. Ward Shelly; Canadian District, Rev. John Wichert.

BERNE HOMES TO ENTERTAIN DELEGATES

Rev. Olin A. Krehbiel, Pastor of the First Church, Berne, Indiana, has announced that the people of Berne, Indiana, plan to entertain in their homes the delegates to the coming General Conference. It is suggested that delegates make their plans accordingly.

Suggested Needs of Prayer

(Those who feel the urge to pray intelligently and comprehensively for the work of the General Conference may find very helpful the following list of needs for prayer. The list was prepared by Rev. J. N. Smucker, Conference president.)

1. That all ministers and leaders may be fully dedicated to God and His work.
2. For the Mission Boards, that they may have the divine direction and blessing of God in all their phases of work.
3. For the Emergency Relief Board in its heavy responsibility in aiding displaced Mennonites and needy through-out the world.
4. For the Board of Education in its important work of Christian education, student exchange, etc.
5. For the work of our Publication Board in its effort to meet the publication needs and opportunities of our churches.
6. For our Peace Committee as it seeks ways and means of increasing our loyalty to the Prince of Peace.
7. For the Committees of Doctrine and Conduct, Unity, that they may help strengthen our faith and fellowship.
8. For our Seminary Board in its effort to train religious leaders according to the teaching and spirit of our Lord.
9. For the Women's Missionary organizations and their great work.
10. For the Young Peoples' Union in their effort to enlist our youth in the cause of Christ.
11. For the Mutual Aid Board, the Board of Trustees, the Historical Committee, the Placement Committee, Ministers' Aid Committee, in their particular responsibilities.
12. For the Business Committee of Conference, which prepares the program for the coming General Conference.
13. For the Conference Officers and Executive Committee, that God may definitely lead them in their responsiblities.
14. For all our missionaries and relief workers.
15. For our schools and colleges and Seminary, and other institutions.
16. For the proposed Ministers' Retreat preceding Conference.
17. Special prayers for the coming General Conference at Berne, Indiana, August 20-27.

College and Seminary News

BLUFFTON EVENTS

After being frequently postponed because of bad weather, Thursday, May 15, was finally chosen as Clean-up Day. Much constructive work was done in cleaning up and beautifying the campus. European students attended a meeting at Goshen College the week end of May 9-11, this meeting being a gathering of students from foreign countries attending the various Mennonite colleges. President Ramseyer also attended the meeting. Miss Bertha Fast spoke to a joint YM-YWCA meeting in the Chapel on the evening of May 14, showing pictures of her work in southern Italy. The next evening she spoke of her work in the Waldensian community in a meeting at the church. On Friday morning she spoke in chapel on the problem of displaced persons. Camilla Gorby, senior from Rawson, Ohio, was chosen May Queen. She was president of the YWCA in her senior year. Phyllis Hartzler, member of the Eighth Street Church in Goshen, Indiana, was chosen maid of honor.

BERTHA FAST VISITS FREEMAN

The College Choir returned from their trip into Minnesota on Tuesday. The Music Department presented private voice and piano students of Professor Lichti and Mrs. Oscar Gering in two recitals May 13 and 14. Miss Bertha Fast was on the campus Monday and spoke to the students and faculty twice that day. Miss Fast shared her experiences with us in a very vivid and interesting manner. She also explained the work of Voluntary Service units which will be under her direction this summer. Miss Elva Ratzlaff, head of the Home Economics Department leaves for Canada early in June where she will be the leader of the unit that will work in cooperation with Canadian young people on their projects at Rosthern.

BETHEL A CAPPELA CHOIR CONCERT, JUNE 1

The College Orchestra, under the direction of Mr. Vilas Gerber, appeared in an unusually fine concert on May 11. High point of the afternoon was the brilliant playing of Rupert Hohmann, concertmaster as soloist in the Mendelssohn Concerto in E Minor for Violin and Orchestra. The Men's Octet presented a program on May 18, and the home concert of the A Cappella Choir is scheduled for the afternoon of Baccalaureate Sunday, June 1. The Music Department has presented a number of students in a series of individual and joint recitals throughout the spring quarter. The spring athletic program under Coach Tully has been centered around three major sports—track, tennis, and baseball. Bethel took fourth place in the Kansas Conference track meet held at Ottawa on May 16, with Ransom Stucky tying for first place in individual scoring honors. Conference preliminary tennis matches were played off on Bethel courts during the previous week. The remaining Conference competition during this year lies in baseball which Bethel has resumed after a period of many years.

SEMINARY NOTES

Rev. Erland Waltner was the speaker at the vesper service held May 4. The Seminary has obtained the use of the chapel of a church three doors from the seminary home. In this quiet chapel in which one can withdraw for prayer and worship, the services have become a source of real inspiration to a greater commitment to Christ and His kingdom. Students are in the final weeks of the school year. Upon looking back over the year's experience, they are unanimous in feeling that the study, work and fellowship has been a great enriching experience which is preparing them for greater service in the days ahead.

Boehrs Write from Shanghai

(P. J. Boehrs, who have returned to China to continue the General Conference mission work there, were still in Shanghai on April 12, when the following letter was written to the secretary of the Foreign Mission Board. According to a letter by Rev. and Mrs. Brown, which appears elsewhere in this issue, the Boehrs and Browns have very likely moved to Kaifeng by this time.)

Brother A. E. Kreider has already left for Kaifeng, and we three agreed that we better stay here until Missionary Browns arrive, so that we can help them through customs, etc. We are still looking for a room for them. It is getting very problematic already to receive missionaries, because no "Missionary Home" has been opened after the war. The Lutherans and the C.I.M. care for their incoming missionaries. The Assemblies of God also do. We may be able to put the Browns in with the "Assemblies" people. Even other groups, such as the English Baptists and others find it difficult to place their workers in Shanghai until they can go up country.

Brother Kreider is expected back soon from Kaifeng and from here will then make a quick air trip into a part of Kiangsi Province South West of this Shanghai area; then he'll return, and we all will meet again in Kaifeng for further conference and action.

The situation up north is not yet clear, for fighting has been resumed in areas even south of our field, where it was thought the trouble had subsided. Also a train was robbed on its way north of Nanking, toward our northern area (former field), and quite a few cases of other missionaries' things were pilfered. There are open doors all over China now, and even here in and around Shanghai many more missionaries could put in full time for years and do good soul-saving work. We have contact with a strong local Chinese pastor and Bible teacher, with whom we have fellowship. We were at a baptismal service at his church the Saturday before Easter. This was a deeply spiritual exercise, and around fifty received baptism by immersion. Brother Kreider was with us at that service, and he also met this fine Christian leader, Mr. Chao Shih Kwang. The next morning we

(Continued on page 6.)

Pensioning Our Ministers

by Clinton Kaufman

An article in the May 20 issue of **The Mennonite** presented a part of the Life Income Plan for pensioning our ministers as proposed by the General Conference Pension Committee. Some additional provisions of the plan are:

Death Benefits after Retirement —

If a participant should die after he has begun receiving an annuity, but before he has received 100 monthly installments, the Income Contract guarantees continuance of these payments to a designated beneficiary until 100 such payments have been made. In a similar condition under the Annunity Contract, payments will be continued to a designated beneficiary until an amount equal to the cost of the Annuity has been paid.

Benefits after Termination of Service —

I. In the event a member should withdraw from the Plan, after five (5) years continuous service, he shall be entitled to one of the following:

a. Receive the entire cash surrender value stipulated in the contract.

b. Secure a paid-up deferred annuity in the amount which the cash value of the policy will purchase at that time.

c. Continue the Contract independently with the underwriting company. *

II. Any member withdrawing from the Plan after less than five (5) years of continuous service shall be entitled to receive such cash value or paid-up deferred Annuity as may result from his (her) own aggregate contributions to the pension. The balance shall become the property of the Pension Committee to provide additional Retirement Income where the per cent of the salary of a minister is inadequate to yield an income of $50 per month at the time of retirement.

As the churches and their delegates to the General Conference study the proposed Life Income Plan a number of questions will be asked. One of these is how does a minister, or other eligible person, become a member of the plan.

The first step is for the minister and his local church to arrive at a mutual agreement to participate and to notify the pension committee that they wish to do so. The committee will then provide them with any information they wish explaining the details of the plan and how to proceed.

The minister and the church will each be asked to make a separate written agreement to participate in the plan on forms provided by the pension committee for that purpose. A minister cannot enter without the joint participation of his church.

Upon receipt of these agreements from a minister and his church the committee will apply to the insuring company for an Annuity Contract or an Income Contract for the benefit of the minister. The application for the policy and the policy itself will designate the Pension Committee as the sole owner of such policy. The exercise of the ownership privilege, however, will be restricted to the provisions of the pension plan as adpoted by the conference. The minister does not become a participant in the plan until the committee has received the policy from the company. He will receive a certificate of suitable form showing that he is a participant.

The committee will receive all annual, or monthly payments of the minister and their churches and forward them to the insuring company. It will keep a complete record of such payments and give every minister a report at his request.

One-fourth of the dividends paid on each policy will be left with the insuring company to provide additional retirement income for the participant. The other three-fourths will be paid to the pension committee. These funds are to be used to help, as far as possible, those ministers, ten per cent of whose annual salary will not provide a minimum of $50 per month retirement.

The committee will present other phases of the plan for pensioning ministers in future articles in **The Mennonite.**

The committee appeals again to the churches for contributions to help the needy ministers who because of their age will not benefit from the above plan. These funds should be sent to Conference Headquarters and designated for the Ministers's Aid Fund. (Mr. Clinton Kaufman is Secretary of the Ministers' Pension Committee.)

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*Underwriting Company is to be the Presbyterian Minister's Fund of Philadelphia.

". . . I think for example, of the concern which has steadily grown over the last twenty years with respect to the undisciplined character of many of our young men, particularly in the big cities and under the influence of the inevitable gang . . . . A year of military training . . . could have a very WHOLESOME influence on the succeeding generations of young men . . . . The serious question in fact is whether they do not have too much FREEDOM and too little discipline to be the most effective members of society." statement in April, 1945, by—Dr. Karl T. Compton, chairman of the commission on Universal Military Training

". . . The state that has no interest in healthy people has neglected this duty in a criminal manner. It lets the present young generation degenerate in the streets and in brothels, instead of taking them by the LEASH and training them physically until one day a healthy MAN and a healthy WOMAN have grown out of this . . . The ARMY EDUCATES them to be reliable, DECENT members of the community, men who in the hour of need and danger will feel themselves united in loyalty with the nation . . ."—A. Hitler in **Mein Kampf**

(Continued from page 4)

attended an Easter Sunrise Service at the "Canidrome" (dog-racing place, an immense enclosure with room for thousands on the bleachers). Our ambassador, Dr. Leighton Stuart, spoke, and there was excellent singing by a large Chinese choir. It was very impressive, and we were so glad that our ambassador (missionary to China for forty years) gave a good, sound message on the Resurrection of Christ and its meaning to the disciples and to the Church. There must have been 6000-7000 people there, and maybe more than half of them Christians.—Blackstone Hostel, 1331 Rue Lafayette, Shanghai, China.

Boehrs and Browns Go to Kaifeng Instead of Kai Chow

(According to the following letter written by H. J. and Maria Brown from Shanghai on April 24, the Boehrs and the Browns, unable to enter the old field at present, will go to Kaifeng instead.)

We are glad to be in China, but there still is trouble on the old mission field. Rev. Chang Ching of Kai Chow, Hopei, has fled to Kaifeng and is waiting for us there. We will now first go to Kaifeng, South Suburbs, Honan. Once there we shall see what we can do for the people in our field.

As to the contemplated new field, we need more time. Rev. A. E. Kreider and J. Lawrence Burkholder left today for Kiangsi Province to look over prospects there. We have been told that both Mennonite groups could find room to work in that province. Two missions could also easily open work in Szechuen Province. Then too there is talk of room for a mission in Shensi Province. The Boehrs and the Browns will leave in a few days for Kaifeng. Rev. A. E. Kreider will also return there in three weeks. Then we shall plan further activities. Some Chinese friends are waiting anxiously for us to come. We would have left today had it not been for an unexpected delay in the Boehr baggage and an UNRRA allotment of certain food supplies. We shall try to leave on April 29. If all goes well we should be in Kaifeng in two days and one night. All letters should be sent to Kaifeng, South Suburbs, Honan.

Mutual Aid

JOB OPPORTUNITY — A young man, married or single, with some business training and preferably experienced, to manage a feed store in a Mennonite community in Oklahoma. The man is needed immediately. The work is attractive and provides a promising future for one interested in business. Write to Krehbiel and Lehman Feed Store, Geary, Oklahoma, or to J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

FARMS WANTED — A number of Mennonite young men with farming experience wish to rent farms. Mennonite communities wishing to attract additional families are invited to write to the Board of Mutual Aid, North Newton, Kansas, if they know of farms to rent. Whatever information is available should be supplied when writing.

FUNDS NEEDED — The Board of Mutual Aid has assisted over forty-five young men to buy machinery, establish homes, get started in business, etc. Additional funds are needed to help others who want to make small loans for this purpose. Those with funds to invest are invited to write to J. W. Fretz, North Newton, Kansas, and inquire about conditions of the loans.

—"RECEIVED AIRMAIL FROM DR. BAUMAN LUBIN JANTZENS ARRIVED CHAMPA APRIL 25." The foregoing telegram by Rev. Howard G. Nyce, Secretary of the Foreign Mission Board, was relayed to General Conference Headquarters on May 20. This is the first word that Headquarters has had of the Jantzen's arrival.

United Sunday School Convention To Be Held at Mennonite Brethren Church, Frazer, Montana, June 1, 1947, Beginning at 9:30 A. M.

FRAZER, MONTANA, May 15.—Besides musical numbers, etc., a number of topics will be featured. Those in the morning will be: "How To Promote Missions in the Sunday School," by Rev. Henry P. Wiens; "Privileges and Responsibility of Teaching Sunday School," by Rev. J. L. Hoffman, and "Evangelism in the Sunday School," by Rev. Alvin Ysker. The topic to be treated in the afternoon is: "How Will the Present Sunday School Affect the Future Sunday School?", by Rev. George Moir; Rev. D. M. Hoff is on for a song and gospel message.

NORTHERN DISTRICT CONFERENCE TO BE HELD AT EMMANUEL CHURCH, DOLAND, SOUTH DAKOTA, MAY 31 — JUNE 4, 1947

Theme: "EVANGELISM"

(Note: The following write-up does not include all items on the program, but only such as addresses, business, etc.)

PASTOR'S CONFERENCE

Saturday Evening, 7:45

Message on the "Meaning of Evangelism" by Professor Benno Toews. Message on "The Place of Evangelism in the Church," by Rev. S. T. Moyer.

SUNDAY

A. M.: Mission service arranged by host church.

2:00 P. M.: Conference message by Rev. Willard Claassen. Message by Rev. J. N. Smucker, President of the General Conference.

7:30 P. M.: Testimony service led by Rev. M. M. Lehman. Message, "Evangelism, an Integral Part of Our Peace Program."

MONDAY

A. M.: Conference business. Report of Educational Committee. Message, "Evangelism in India."

1:30 P. M.: Report of Peace Committee. Report of Examining Committee. Report of Evangelization Committee. Election of officers. Message, "The Medical Evangelist," by Rev. S. T. Moyer.

7:30 P. M.: Theme for the evening, "Evangelism in the Sunday

School." "Topic, "The Sunday School Reaching the Unevangelized," by Rev. Arthur Ortman. "Impressions Gained while Attending Sunday School:" by representatives from Avon, Friedensburg, Hutterthal, Freeman, Bethesda, Henderson. Message, "Evangelism through Teachers of the Sunday School."

TUESDAY

A. M.: Memorial service and season of prayer by J. A. Tieszen. Business. Communion sermon by Rev. S. T. Moyer and communion service under the direction of Rev. Willard Claassen.

2:00 P. M.: WOMEN'S MISSIONARY PROGRAM: Talk, "Evangelism among Women in Our Mission Field in India," by Mrs. S. T. Moyer. Talk, "Evangelism through the Mission Societies," by Miss Anna Quiring of the Congo Inland Mission.

7:30 P. M.: Peace Committee sponsoring two C. P. S. boys on the the question, "Why I Take the Non-resistant Stand." Evangelization Committee sponsoring testimonies on "How the Lord Called Me." Message based on Luke 15, "Christ and the Lost," by Rev. S. T. Moyer.

WEDNESDAY
YOUNG PEOPLE'S DAY

Topic: "Strengthening Young People's Organizations at Home."

The program will be in charge of the Northern District Young People's Organization of which Carl Epp, Henderson, Nebraska, is chairman. The main speaker, Rev. Ronald von Riesen, Executive Secretary of the Board of Education, will bring messages for the morning and evening services. One of the foreign students attending our colleges will discuss the youth work of his home country.

Highlight of the afternoon program will be a panel discussion on "The Challenge to Young People in the Work of the Church," in which young people from various sections of the Northern District will take part.

Mr. Ernest Lichti, music instructor at Freeman Junior College, will be in charge of the Young People's Choir which will take part in the evening service. A fellowship hour is to to be arranged, if possible, by the local Young People's Organization.

DR. BERNARD C. CLAUSEN
Bethel Commencement Speaker

"Masters of Anger" is the title of the Bethel College commencement address to be given by Dr. Bernard C. Clausen, pastor of the Euclid Avenue Baptist Church, Cleveland, Ohio. Dr. Clausen, who is the author of more than a dozen books, was a pioneer in radio broadcasting. Now he is involved in experiments looking forward to television and its use of religion. A specialist in campus religion, he has had wide contacts with youth. He speaks annually in the chapels of eastern colleges and gives a score of commencement addresses in high schools every spring. Dr. Clausen has also been active in community forums.

MIDDLE DISTRICT CONFERENCE TO BE HELD AT BLUFFTON COLLEGE, JUNE 7-10

PROGRAM

General Theme — "The Church and Its Community"

SATURDAY, June 7

The afternoon and evening are given over to the Young People's Organization of the Middle District Conference.

SUNDAY MORNING, June 8

Sunday School
Conference Sermon by Sylvan Lehman
Communion Service

SUNDAY AFTERNOON

E. W. Baumgartner — Chairman

2:00 Worship Service led by Rev. J. E. Amstutz
Report on Young People's projects
Song by the Lima Church
Report on Relief Work
3:45 Recess
4:00 Music Program of Bluffton and Pandora Churches — Arranged by Earl Lehman

SUNDAY EVENING

Program of Women's Missionary Societies

MONDAY MORNING, JUNE 9

9:00 Worship Service led by Rev. Frank S. Harder
9:15 Business Session
1. Presentation of Delegates
2. Reading of Minutes of last Conference
3. Announcement of Committees
4. Report of Floor Privilege Committee
5. Report of Conference Trustees
6. Election of Conference Trustee
7. Election of Conference Officers

10:45 Recess
11:00 Business Meeting of the Women's Missionary Society
Men's Meeting led by Rev. G. T. Soldner
Discussion — Brotherhoods

MONDAY AFTERNOON

2:00 Worship Service led by Rev. Elmer Basinger
2:15 Business Session
1. Report of Home Mission Committee
2. Election of Home Mission Committee Member
3. Report of Peace Committee
4. Election of Peace Committee member
5. Report of Women's work
6. Report of Young People's work

3:45 Recess
4:00 Music by Grace Church, Pandora
Topic — "The Church's Responsibility for the Evangelization of Its Community" by Rev. J. J. Enz.

MONDAY EVENING

Laymen's Program — Chairman — Dr. I. W. Bauman
7:30 Worship led by Rev. Russell L. Mast
7:40 Theme: "The Church's Responsibility toward the Aged" — D. W. Bixler (15 minutes)
Discussion
Music: St. Johns Church, Pandora
8:15 Theme: "The Church and the Social and Recreational Life of the Community" — Gerhard Buhler. (15 minutes)

Discussion

Theme: "The Church's Responsibility for the Economic Welfare of the Community" — Clifton H. Sprunger

Discussion

TUESDAY MORNING, June 10

9:00 Worship Service led by Howard Landes

9:15 Business Session
  1. Report of Education Committee
  2. Election of Education Committee member
  3. Report of Bluffton College — Dr. L. L. Ramseyer
  4. Election of College Trustee

11:00 Recess

11:10 Music — Ebenezer Church, Bluffton

Topic: "The Church's Responsibility for the Spiritual Growth of the Community" — Rev. E. S. Mullett

Discussion

TUESDAY AFTERNOON

2:00 Worship Service led by Rev. Walter Regier, Noble, Iowa

2:10 Business Session
  1. Report of Seminary — Rev. A. S. Rosenberger
  2. Unfinished Business
  3. Election of member of Program Committee
  4. Choosing of next Conference
  5. New Business

3:45 Recess

4:00 Music — First Church — Bluffton

Topic: "The Church and the Public School" — Rev. Ernest Bohn

Discussion.

CONFERENCE OFFICERS

President — Rev. Sylvan Lehman
Vice President — Rev. Olin A. Krehbiel
Secretary — Clarence Schneck
Treasurer — L. A. Geiger
Program Committee — Dr. I. W. Bauman
E. W. Baumgartner
Rev. John T. Neufeld

DR. CLARENCE MACARTNEY

Bluffton Commencement Speaker

Dr. Clarence Macartney, renowned preacher and author, will give the Bluffton College Commencement Address this year. He will speak at the First Mennonite Church, on Monday morning, June 2, at 10 A. M., on the subject, "The Greatest Thing in Man." Dr. Macartney has been pastor of the First Presbyterian Church of Pittsburgh, Pa., since 1934. He "is known as a proclaimer and defender of the cardinal doctrines of the Christian faith, but has been noted also for sermons in the field of Christian biography." His best known sermon is probably "Come before Winter," a sermon on opportunity. He is the author of forty-two volumes in the fields of theology, homiletics, biography, and history. A forthcoming book, "Sermons on the Greatest Texts of the Bible" will represent his preaching on the great texts and doctrines of the Christian faith. A great traveler, he has followed the trail of St. Paul in his journeys over the Mediterranean world. One of his books is "Paul the Man."

PACIFIC DISTRICT CONFERENCE TO BE HELD AT ALBANY, OREGON, JUNE 19—22, 1947.

Theme: "FAITH OF OUR FATHERS"

(Note: The following write-up does not include all items on the program, but only such as addresses, business, etc.)

THURSDAY MORNING
(Ministers' Conference)

9 A. M.: Studies in Christian Doctrine: "The Incarnation," by Rev. P. K. Regier; "Salvation," by Rev. Henry Harder; "Justification by Faith," by Rev. John Bartel; "Atonement," by Rev. Clyde Dirks. Discussion after each subject.

1:30 P. M.: "The Lord's Coming," Rev. George Kopper; "The Holy Spirit," by Rev. Wilbert Regier; "Inspiration of Scriptures," by Rev. Harley King; "The New Birth," by Rev. Homer Leisy.

THURSDAY EVENING
(Beginning of regular conference session)

7:15 P. M.: Address of Welcome by Rev. P. A. Kliewer and Response by Rev. P. D. Unruh. Conference sermon by Rev. Harold Burkholder.

FRIDAY

9:00 A. P.: Reports of Officers and Committees: Secretary, Mr. Marvin Linscheid; Treasurer, Mr. John C. Janz; Evangelization, Rev. Wilbert Regier; Bethel College, Rev. P. K. Regier; Educational, Rev. Homer Leisy; Peace, Mr. Rufus Franz; Young People's Miss Marie Franz.

1:30 P. M.: Unfinished Business. Message, "So Great a Salvation," by Rev. Howard Nyce.

7:30 P. M.: WOMEN'S MISSIONARY PROGRAM: Message by Mrs. H. E. Dester.

SATURDAY

9:00 A. M.: Unfinished business. Election of officers. Message, "The Church, Her Problems and Their Solution," by Dr. A. Warkentin.

1:30 P. M.: Unfinished business. Budget 1947-1948. Message, "The Faith We Profess," by Dr. A. Warkentin.

7:30 P. M.: Message, "Sharing the Faith," by Rev. Howard Nyce.

SUNDAY

A. M.: Sunday school and worship service arranged by local church.

1:30 P. M.: Message by Rev. Ronald von Riesen, Executive-Secretary of the Board of Education of the General Conference. Message by Dr. A. Warkentin.

7:00 P. M.: (In charge of the young people). Talk, "The Faith Youth Will Live For," Lind Church. Talk, "The Evangelism Youth Will Undertake," Barlow Church. Talk, "The Foreign Mission Board and Young People," by Rev. Howard Nyce.

YOUNG PEOPLE'S SESSION
FRIDAY AFTERNOON

1:30 P. M.: Report of officers and presentation and discussion of constitution. Message, "Our Relation to the Conference," by Dr. A. Warkentin.

SATURDAY AFTERNOON

1:30 P. M.: Unfinished business. Adoption of constitution. Election of officers. Message, "Mission Project," by Miss Doris Andres of the Shafter Farm Work Community.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

The Contribution of Freeman to the Church and Community

by **Leo Miller**

In this world of secularism and godlessness, we as Christian people must be on the alert, lest we slip from our firm foundation, Jesus Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ." Upon that foundation the Mennonite church has built a vast and powerful structure. Many lives were lost in the process of building. Those shall not have died in vain. Our heritage dare not become extinct. The church school goes a long way to preserve that heritage. Unless we give our wholehearted support, unless we come to realize the important part the church school plays, our faith will soon be lost and our way of life forgotten.

FREEMAN JUNIOR COLLEGE AND ACADEMY ISSUE

This issue of "Mennonite Youth" was written by the students of Freeman Junior College and Academy. In addition to the signed articles, the following served on the editorial committee: Grace Miller, Rosemary Linscheid, Harris Waltner and Leo Miller. Rev. Benno Toews, head of the Bible Department assisted as adviser.

An education is not balanced unless a study of the Bible is included. Studying the scriptures along with the other subjects furnishes the right flavoring to the studies themselves, to the social life, to the school spirit and to the general atmosphere. It fills in that unknown gap. It provides a hopeful outlook on life as the ex-students labor in their various vocations. It is interesting to note that 70 per cent of the Academy graduates, who originally came from the Mennonite churches in this community, are still here.

Through the working together of the triangle, the home, the Christian school, and the church, there is tremendous power. Take away the school and a large percentage of that power is gone. Education is the training for larger service. Christian education is the training for larger Christian service. That large field of service is white and ready unto harvest.

Among the 474 Academy graduates serving Christ and the country, there are 18 in full time Christian ministry, 18 Christian physicans, nurses, dentists, and lawyers, 55 Christian teachers, 144 Christian farmers, 34 students in higher education, 39 Christian business men, and 144 Christian home-makers. Fifty-five are undesignated, three hundred seventeen graduates, former students, and faculty members are now serving in some designated capacity in twelve Mennonite churches in the surrounding community.

Through the means of a Christian school, a priceless bond of fellowship and unity is developed within the community which strengthens the home and strengthens the church. By means of a Christian school, the Christ-centered way of life is in the foreground, giving Him the preeminence in all areas of life.

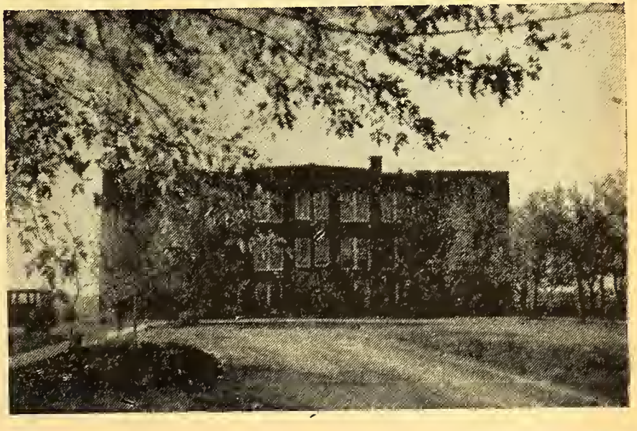
Social Activities and Recreation in Freeman

by **Junior Toews**

Social activities of our school have increased much in the past years. We have subscribed to two University of Minnesota Entertainment Courses, one for the students and the other for the community. Through these courses we receive many varied and interesting numbers—from concert violin and vocal soloists and news commentators to the Don Cossacks and Bohemian glass blowers.

The school gives three all-school parties each year or one every quarter, the last one being the school picnic. The first quarter the half of the student body, who sells the most "Star" subscriptions, is given a party by the half who loses the contest. Each class is also allowed one party each quarter.

Then there are two plays given each year, one by the Academy and the other by the College. Since



The Administration Building of Freeman Junior College.

the College has its movie machine, we see quite a few educational pictures. Every month a "March of Time" film is shown on a subject in today's news. Occasionally a feature film is obtained. Recently "The Last Days of Pompeii" was shown. Also, the Christian Youth Volunteers show a religious film every two week.

For recreation the boys play volley ball during the spring season, and some boys are going out for track. During the winter quarter we have a lot of basketball games. This year the Academy team won the inter-Academy tournament. The girls also have their recreation periods during which they play basket-ball or Volley ball. Soon we hope to be able to play softball. Ping pong seems to be the main recreation for everyone in school after class periods. Our recreation and social activities provide plenty of wholesome fun for everyone.

Life in the Dormitory

by Marilyn Wollman

The new and the old dormitory on the campus of Freeman College, where a happy and healthy dorm family is residing, is a place of peace and contentment. In the new dormitory there are two apartments downstairs for two teachers and their families. Upstairs live eleven girls. Downstairs in the old dorm one teacher and twelve boys make their home. Upstairs we find two teachers and twelve girls—a total of thirty-five students and five teachers, living in the two dorms. During the stormy winter nights many more students often find refuge here.

That these students enjoy the religious atmosphere can be seen by their regular attendance at the dorm prayer meetings. The girls have prayer meeting every Monday evening where they take turns reading scripture. The scripture reading is followed by prayer and their theme song, "We are Climbing Jacob's Ladder." It is also expected that every girl have a devotion period of her own at least once a day.

Of course, the dorm family is not always peaceful and quiet. Many times certain people will be sprinkled with water by some mischievous boy or girl, or rooms will be turned upside down when someone goes out for the evening. Behind this fun, however, there is still the spirit of cooperation and right Christian living.

A group of students gather in the chapel for worship and prayer.

The Christian Youth Volunteers

by Ardis Leder, Marvin Ewert, Naomi Tieszen

"But they that worship Him, must worship Him in Spirit and in truth."

The Christian Youth Volunteers Organization is the heart of Freeman College, and has as its center, Christ Jesus. At the present time about eighty-five students are members of this group. In order to be a member one has to confess Jesus as one's personal Savior, and express the desire to do some special work for Him throughout the school year. The C.Y.V. members, as they are called, meet every Monday afternoon for a general program. Here also different projects for students are outlined. At the present time, we have a mission bulletin board. Students write to missionaries and ask for their pictures. These are then put on the bulletin board. Next to this board the C. Y. V. has a tract rack, made by one of the students. Here one can find a number of very good tracts. Students, who are artistically inclined draw or paint pictures to be placed next to the mission board and tract rack. We now have a picture of a church in a peaceful valley, with these words, "Go ye into all the world and preach the Gospel to every creature."

Every Wednesday and Friday noons at 12:30 students meet in a small "upper room" for prayer meetings. One has been appointed to take charge. Scripture is read, usually some special music is furnished, and prayer requests are given. Then students kneel in prayer. Some times students also give personal testimonies. When evangelistic meetings are being held, or we have Bible week in school, prayer meetings are held every day for two or three weeks, with a minister in charge.

We realize that when hearts unite in prayer, wondrous things are wrought, for nowhere on earth is found one who works as silently as God. Sometimes up to sixty-five students gather at one time to pray. Private prayer and Bible study are encouraged.

It is a privilege to be able to serve Christ in our every-day life at school. So many opportunities arise daily in which we may witness for Him, and prove our loyalty to Him. Through these organizations and these groups we are ever challenged anew to "glorify Christ in our lives because we are bought with a great price."

Every Monday during the activity period the Christian Youth Volunteer group meets. We have topics, discussions, readings, poetry, stories of missionaries, and vocal music. There are some organized trios and quartets and they furnish some of the music. Once every two weeks a short religious film is shown in addition to the program. Occasionally a faculty member gives a talk and whenever there are missionaries or visiting ministers in this community, we have them speak to us. Since this is the only time all the members of the organization can come together, business is occasionally brought up at these meetings.

This organization also goes out into the various churches in the surrounding community to render programs. Here is where we especially use our singing groups. Besides the vocal music, we have instrumental music, topics, readings, poetry, etc. At present some of the members are working on two Biblical plays, which will be given at some of these church programs. We feel that going out and giving these programs is one way of witnessing for Christ.

As one of its projects, the Christian Youth Volunteers has sent out members of the group to minister to the sick and aged in Freeman. Some trios and quartets remained from last year, and others were organized at the beginning of the year. A committee consisting of three members was appointed to have charge of sending out the various groups.

Visitations generally take place the last period of the day on Monday during the time the C. Y. Volunteers have their regular meeting. In making a visit the group generally sings a song, which is followed by a scripture passage and prayer by a member of the group. Then another song is sung and the group leaves. Sometimes songs are sung in the German language, which is very much appreciated by the older folk. Appreciation on the part of those visited is often expressed by the gift of an apple or an orange.

We believe that this is a very worthwhile work. Those visited often invite the groups to come back soon. And those going out also feel a blessing in connection with preforming this ministry.

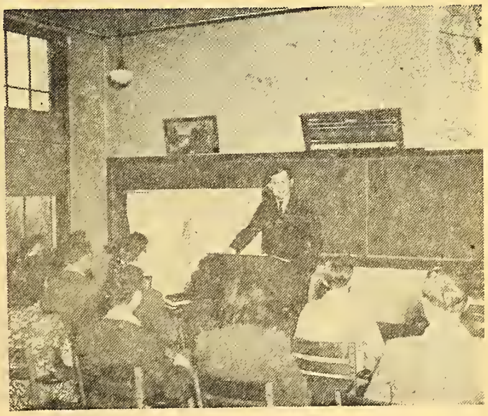
Why a Church School?

by Marian Regier

I had the opportunity of attending Freeman Academy one year of my high school term. This year meant a great deal to me and I shall never regret it.

There are several reasons why I prefer a Christian school.

It isn't easy for a person to attend a high school and really enjoy it if you want to keep your Christian moral standards. Many activities, which take



Rev. Toews instructing a Bible class.

place, are those which you feel are not right for you to take part in. The friends with whom you associate have different interests. To them social and school activities usually come before church activities.

Coming to Freeman, I found it quite different from the high school, I had formerly attended. One difference was the chapel period each morning. Here ministers from the surrounding communities and visiting ministers often speak. The faculty and students also have an opportunity to take part.

Those who are Christians and are interested in Christian service may join the Christian Youth Volunteers. Each student is required to take a Bible class. One of the subjects that is very essential, is Mennonite History. Knowing something about our Mennonite heritage helps us to enjoy and appreciate our Mennonites more.

The friends, with whom you associate, are Christians. You have somewhat the same ideas and interests. You can attend and take part in the school activities, for they provide clean and wholesome Christian fellowship.

The choruses give sacred musical programs in different churches and for special occasions as Founders day and Easter Monday.

All this provides for opportunities of Christian service even outside of the school, such as teaching a Sunday School Class, singing in the choir, teaching Bible school and various other activities.

I urge those, who have the opportunity to attend a Christian school, not to let this opportunity pass by for "True Wisdom cometh from the Lord."

Active Musical Program at Freeman

by Marian Graber

Freeman Junior College provides excellent opportunities in music. It has some organizations in almost every phase that a music department can have, either in piano, group and vocal singing or instrumental music. At present our music department is headed by Mr. Ernest Lichti and Mrs. Oscar Gering, who has charge of the piano lessons. I would like to give you the activities of these various music groups that we have at Freeman at the present time.

Music students at work on a piano duet.

Starting with the largest group, we have the choruses. At present we have three mixed choirs, the College Choir and two academy choirs. The academy Juniors and Seniors compose the first chorus and the Freshmen and Sophomores compose the second chorus. The first chorus participates in music festivals and also enters state contests. The second choir does not take part in such events as yet, but by the time these students became upper classmen, they are ready to have a good choir. The first choir has approximately thirty members.

The College Choir is composed of thirty voices, taken from the college department. They meet twice a week for rehearsals. This period is spent in voice training and in learning and memorizing songs that are to be used for concerts and tours. This year the College Choir is planning a short tour to Nebraska and Minnesota. The College Choir with the help of the first academy chorus has practiced Dubois' Cantata "The Seven Last Words of Christ." This was given on our Annual Music Day on Easter Monday. The solo parts were sung by students except for the tenor solo, which Mr. Lichti sang. This year was the first presentation of the cantata by the students, and they eagerly anticipated giving it.

In addition to these mixed choirs we have a Boys' and also a Girls' Glee Club. These organizations spend most of their time practicing for the annual spring contest in which they compete with other high schools and academies.

Anyone wishing to do work in quartets and other smaller music groups has just such opportunities at Freeman. We have a male quartet and a girls' trio besides the C.Y.V. music groups. These two groups go out to surrounding churches to represent Freeman College.

Many students also have the opportunity of taking vocal lessons under the able direction of Professor Lichti. This year we have twenty students taking vocal lessons. We also have about fifty students taking piano lessons from Mrs. Gering, who comes to College three day a week. These students present piano recitals during the spring months.

Then, too, anyone who is interested in instrumental music may play in the band or orchestra. These organizations are rather small as yet, but it is hoped that with the enrollement of more students these will also grow. Both, the orchestra and band made their first appearance at the Music Review on Easter Monday.

Besides being able to exercise their music ability in school activities, students have an opportunity to participate in Community Music activities. Each fall the Swiss Choral Society presents Handel's, "Messiah." Students always are asked to take part in this event. The Music Review on Easter Monday in which the surrounding churches and the college take part, offers excellent music opportunities.

M.C.C. Hopes To Help Most of 8,000 Mennonite Refugees in Europe To Find New Homes in Canada, Paraguay, and Argentina

AKRON, PA. May 16.—The M.C.C. hopes that most of the approximately 8,000 Mennonite refugees now in Europe can be brought to Canada, Paraguay, and Argentina. C. F. Klassen, who helped several thousand to migrate to South America this past winter, has returned to Europe to make arrangements for further migrations. Brother Klassen hopes that thousands may still find a new homeland this summer.

Executive-Secretary of M.C.C. Makes World Tour

Orie O. Miller, Executive-Secretary of the M.C.C., arrived safely in the Philippines on May 15, on a fourteen-week survey of relief needs in the Philippines, China, India, Java, Ethiopia, and Europe. He will also review the relief work already being done in these countries by the M.C.C.

Work on Homes for Mentally Ill Going Forward

Architects are now drawing up plans for remodeling former C.P.S. quarters at Leitersburg, Maryland, into a homelike and comfortable haven for the mentally ill. A team of workers particularly interested in this project will do the remodeling. The M.C.C. would like to hear from others, especially carpenters, who would like to join this team on a regular pay or voluntary basis. They should write to Mental Health Service, M.C.C., Akron, Pa. Arthur Jost, former Director of the C.P.S. Mental Hospital Unit at Provo, Utah, and now assistant to the director of M.C.C. relief, is to serve as administrator for the establishment and operation of the Home for the Mentally Ill which is to be located in California. An advisory committee of three will work with him.

Variety of Slides Available To Individuals and Groups

Slide sets on the following subjects may be borrowed from the M.C.C.: Work in Puerto Rico; Health and Community Work at Gulfport, Mississippi; Ypsilanti C.P.S. Unit; Dension C.P.S. Camp; Tiffen C.P.S. Unit; Belton C. P. S. Camp; Fort Collins C.P.S. Camp; General Set on C.P.S. Camps; Crafts in C.P.S.; Mennonite Heritage; M.C.C. Headquarters, and a new one on the Material Aid Program. This set shows M.C.C. food and clothing warehouses, packing and stencilling of food for shipment, relief canneries in operation, transportation of food and clothing; and C.P.S. men working in warehouses, etc. Most of the sixty-nine slides in this set are in natural color. Requests for slides should be sent in several weeks in advance of the date on which they are to be used. There is no charge for the use except return postage. Write the Publicity Office, Mennonite Central Committee, Akron. Pa.

M.C.C. Urges Labeling of Canned Goods for Relief

Labels give a personal touch. They help the recipient to get in touch with the donor. Labels bear a message of Christian concern and friendship. Consequently, donors are urged to estimate their needs early and get their labels either by mail from the Material Aid Section, Mennonite Central Committee, Akron, Pa., or from a M.C.C. Food Warehouse if one is nearby. There is no charge for the labels. However, be sure to specify the size and type of cans for which they are to be used.

Leaders of Voluntary Service Units To Meet in Chicago

Leaders of the M.C.C. summer service units are to meet in Chicago on May 17 to plan the religious, educational, and recreational programs which are to be developed in connection with each of the units. Leaders are: John Fisher, Ralph Lehman, Orlo Kaufman, Melvin Funk, and Ray Horst.

Jottings

—**Sister Lena Mae Smith and Sister Ella Risser** of the Bethel Hospital attended the International Congress of Nurses, which convened at Atlantic City, New Jersey, May 11-16. The Sisters flew by plane to Atlantic City.

—**A total of nearly half a million dollars** has been raised by Mennonites of Canada and the United States during the first quarter of 1947 for the resettlement of the Mennonite refugees of Europe.

—**E. Stanley Jones Ashrams** this year will be held at Bynden Wood (near Reading, Pa.) June 30-July 10; Green Lake, Wisconsin, July 14-24; Geneva Point Camp, Lake Winnipesaukee, New Hamsphire, July 28-August 9, and Camp Sierra, California, (fifty-five miles from Fresno) August 19-29.

—**The Mennonitischen Lehranstalt, Gretna, Manitoba,** has put out a yearbook that floods the reader with pages of wonderful German before he comes to the section which covers matter in the usual English.

—**The Institute of International Relations,** which is to be held at Friends University, Wichita, Kansas, June 6-15, will this year emphasize the following main issues: (1) "Changing Conditions in Asia" — to be led by T. Z. Koo of China and Eddy Asirvatham of India. (2) "Economic and Racial Tensions in America that Affect World Peace" with Rayford Logan of Howard University and Aaron Levenstein of the Research Institute of America as leaders and

(3) "Chaos and Reconstruction in Europe" and (4) "The Hope of World Government." These last two will be led by Martin Hall, formerly of Germany, Philip Jacobs of Pennsylvania University, William Bernard, Executive Secretary of the Committee on Displaced Persons, and Henry Bloch, former professor of Economics at Chicago University and now a Secretary of the United Nations and expert on the work of the Security Council. This Institute is planned for teachers, ministers, church women, housewives, students, and for anyone who is interested in becoming more intelligent regarding the problems that confront a confused world.

—**First Church, Nappanee, Indiana:** Mrs. S. F. Pannabecker spoke on "Thy Kingdom Come" at a meeting at which our missionary society entertained those of our sister churches near Goshen and Topeka. The pastor's sermon topic for the Festival of the Christian Home was, "God's First Line of Offense."

—**First Church, Sugarcreek, Ohio:** Dr. Kirby Page, famed lecturer and writer will speak at our morning and evening services on May 25. He will be in the community throughout the following week. Mr. and Mrs. Irwin Richert, students from the Mennonite Biblical Seminary who will spend the summer months with us, will be two of the teachers in our community vacation Bible school. The young people plan to sell wastepaper to help cover retreat expenses. On May 21 Mrs. A. H. Lohrentz of McPherson, Kansas, spoke to our three organized women's groups about the work of the Women's Mission Societies. The ladies recently shipped seven large boxes of relief clothing.

—**Lehigh (Kansas) Mennonite Church:** On the morning of May 18 Rev. Robert Tully of Bethel College spoke to us on "The Twentieth Century Christian." In the evening our church and the Mennonite Brethren church had a joint service in the high school. The Tabor College Ladies Quartet gave a good program, and Rev. Gerbrandt gave a short message.

—**"Ye Are My Friends,"** is the title of the baccalaureate address to be given by Dr. Ed. G. Kaufman to the graduating class of Bethel College at 8 o'clock, June 1, in Memorial Hall, North Newton, Kansas.

—**Deep Run (Pa.) Church:** William Snyder, one of the M.C.C. key men in the movement of Mennonite refugees, will speak on this unique work at the Senior C. E. Convention to be held here on Memorial Day. Missionary Elisabeth Goertz is to give her thrilling story of mission work and war internment in China on the evening of June 3. On a recent Sunday, while our pastor was giving communion at Hereford, deacons Charles Wasser and Ely Fretz led us in the morning worship.

—**Johannestal Church, Hillsboro, Kansas:** Rev. Arnold E. Funk gave us a very interesting Ascension Day message this morning. Mrs. G. S. Klassen of Hillsboro will teach our vacation Bible school.

—**Meadow Mennonite Church, Colby, Kansas:** Blessed services have included: Pictures and a talk on relief work in Europe by Rev. Sam Goering; pictures, songs, and a report by Rev. Waldo Harder and a quartet from the Berean Academy, Elbing, Kansas: pictures of the Mennonite Biblical Seminary and some soul-searching sermons by Rev. Edmund Miller, representative of the Seminary.

—**Butterfield (Minnesota) Church:** Our congregation very much enjoyed hearing the Freeman Junior College choir on May 12.

A Mother Prays: *I have come to Thee again, my Father. There is so very much work to be done, and I don't see how I can do it. Can You help me? I beg your pardon, my Father: Of course, You can help me. I just didn't think. There are so many things to be done; what should I do first? Or should I do any of it right now?. . . . I think I just want to talk with Thee a little bit. Just to rest in Thee. How I love Thee! Yet even my love for Thee is put into my heart by Thyself. Of myself I am not capable of loving Thee. I am too selfish. But by Thy grace Thou hast implanted it into my heart. Oh, increase that love, please. It puts my opinion of myself where it ought to be . . . I came to Thee for help to do my work. I was tired, but now I feel rested. There is still a lot of work to be done. But now, like Paul I can say, "I can do all things through Christ which strengtheneth me." Which of the many things shall I do first, my Father? Mending? Or some cleaning? Or writing a letter to a missionary in India? Thank You, my Father. I don't see just why You want me to do that now, but if that is what You want, I will do so right away. Amen.*

— **Bethel Church Fortuna, Missouri:** The Methodist minister from nearby Versailles recently talked to the Men's Brotherhood about his experiences as a chaplain in the army. Last week we had a mother-daughter banquet. Rev. Erwin Albrecht and Rev. Elmer Basinger of Summerfield, Illinois, will exchange pulpits next Sunday.

—**Calvary**

H. A. Fast To Visit European Mennonites during Summer

H. A. FAST

Newton, Kansas, May 22.—By the time this appears in print Dr. H. A. Fast will very likely have sailed for Europe, for the scheduled sailing date is May 27. Dr. Fast has been asked by the Mennonite Central Committe to spend the three summer months in Europe establishing a closer fellowship with European Mennonites, who have indicated a desire for more intimate ties with their brethren in America. He will spend the greater part of his time in Holland, but also hopes to visit Denmark and Switzerland. He will pass through either France or Germany on his way to the latter country. Dr. Fast brings a vast amount of experience to his job for the summer. He is at present vice-president of the M.C.C and as such has an intimate knowledge of Mennonite activities all over the world. Twice he has visited the Mennonites in South America. He was the man who got the Civilian Public Service Camps for Mennonites started during the difficult days of the war. Before that he visited practically every conference church as field secretary of the General Conference. Previous to that he served as pastor of the Bethel College Church. Mountain Lake, Minnesota, is his home community, and so he knows the Low German, which has much in common with the Dutch language. Between M.C.C. committee meetings and assignments like the one of this summer he teaches Bible at Bethel College, whose Bible department he heads. Before sailing he indicated with a chuckle his joyous anticipation of a quiet time on ship in which there would be no committee meetings.

Church, Barlow, Oregon: The women have shipped some more relief clothing, and an aged couple sent two C.A.R.E. packages to Germany. Eighty-six friends honored Rev. and Mrs. Roth upon their wedding anniversary. The pastor and his wife were presented with a wall mirror.

—First Mennonite Church of Christian, Moundridge, Kansas: An extensive program of church building plans has cumulated in the appointment of seven committees: Publicity and Promotion, Worship and Religious Art, Christian Education, Fellowship and Recreation, Women's Work, Furnishing and Equipment, and Landscaping. These committees are busy gathering materials and information which may be helpful in planning our house of worship. The Building Committee operates through these various committees.

—First Church, Reedley, California: A finance committee is to raise money for the enlargment of the auditorium. The building is to begin as soon as 60 per cent of the money is on hand. The Worthwhile Circle entertained guests from other churches at a Lotus luncheon. Rev. and Mrs. Arthur Friesen, our missionaries to the American Indians in Oklahoma, are here visiting at the parental, D. H. Friesen home. The C. E.'s honored the Friesens with a fellowship supper. Later Mr. Friesen spoke to the two older groups about mission work with the Indians, and at the evening service they showed pictures of the work.

—Gospel Church, Mountain Lake, Minnesota: Missionary Anna Quiring is teaching the catechetical class. The Men's Chorus gave a musical program at Luton, Iowa, where Herbert Peters is pastor. Our C. E. and the Emmanuel C. E. of Delft gave a joint Mother's Day program.

—Grace Church, Dallas, Oregon: Rev. Homer Leisy brought the message at the youth rally in Albany Saturday night. Sunday School attendance was 325 yesterday. The Barlow women will meet with our Ladies Aid for an all-day sewing and quilting.

—Grace Church, Pandora, Ohio: The past Sunday evenings we have been especially blessed by Miss Elisabeth Goertz' messages on her experiences in China. Also very enjoyable were the talks and the songs by four Bluffton students, three being Dutch, and one French. The missionary societies gave a Mother's Day program entitled, "Mothers of the Bible."

—Immanuel Church, Los Angeles, California: On May 4 Rev. and Mrs. Arthur Friesen of the Oklahoma mission field showed slides and told us of their work. A book on "Heaven" was presented to each of the aged on Mother's Day. We had a farewell for Rev. and Mrs. Aron Jantzen and daughter on May 14. Refreshments were served, and a package was presented to them, to be opened en route to India.

—Woodland Church, Warroad, Minnesota: Last Sunday the congregation agreed not to have the regular Bible study and prayer meeting in order that the members could attend a meeting at Rosevelt. Rev. Henry Classen conducted the meeting. Our choir and young ladies' quartet assisted with two songs. The sewing society will have a short program and a free-will offering for missions on July 4 instead of the usual annual sale.

—Dr. R. C. Kauffman of Bethel College recently gave commencement addresses at Ransom, Beeler, and Walton, Kansas. He also gave a baccalaureate address for the Moundridge High School.

—Rev. Gustav Frey, Route 1, Canton, Kansas, writes "Please, take note that I have resigned as minister of the Hopefield Church, Moundridge, Kansas, and that all material and communications be sent to Mr. P. J. P. Schrag, McPherson, Kansas."

—Salem Church, Dalton, Ohio: The Women's Missionary Society thoroughly enjoyed Miss Helen Moser's accounts of her relief work in India and

Egypt at their monthly meeting on May 7. In our pulpit, on May 18, Miss Bertha Fast left no room for doubt to any Christians as to what their responsibility shall be at the last judgement (Matt. 25: 31-46) in relation to the world's crying needs, especially those of the downtrodden in Europe.

—**The Salem-Zion Church, of Freeman, South Dakota,** presented their pastor, the Rev. J. J. Regier, with a new 1947 Hudson on May 13.

—**Topeka Church, Topeka, Indiana:** On the evening of May 9 Mrs. John Friesen, returned missionary from India, spoke at the mother-daughter banquet. Mrs. Wilmer Shelly also spoke. A carry-in supper was enjoyed before the program. On Mother's Day the five high school graduates of our congregation led the Sunday school devotional service. The Sunday school presented each graduate with a Bible. In the evening the choir gave a Mother's Day musical program. Rev. Harvey Nunemaker gave the evening message on May 18.

—**Rev. John J. Wichert** of the Vineland United Mennonite Church, Vineland, Ontario, has been asked by the M.C.C. to serve in Europe for one year. During Rev. Wichert's absence all correspondence for the church should be addressed to, Rev. Nicholas Fransen, Jordan Station, Ontario, Canada.

—**Jacob Friesen** of Mountain Lake, Minnesota, **Edward Henry Burkhalter** of Berne, Indiana, and **Paul Barkman** of Henderson, Nebraska, are among those to receive degrees from Biblical Seminary, New York, this spring. The first two receive a Bachelor of Sacred Theology degree, and the latter a Master of Arts degree. Jacob Friesen's thesis was on "Coordinating and Administering a Rural Parish Program." Edward Burkhalter wrote on "A Survey of and a Suggested Program for the Missionary Education of Youth in the General Conference Mennonite Churches of North America."

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

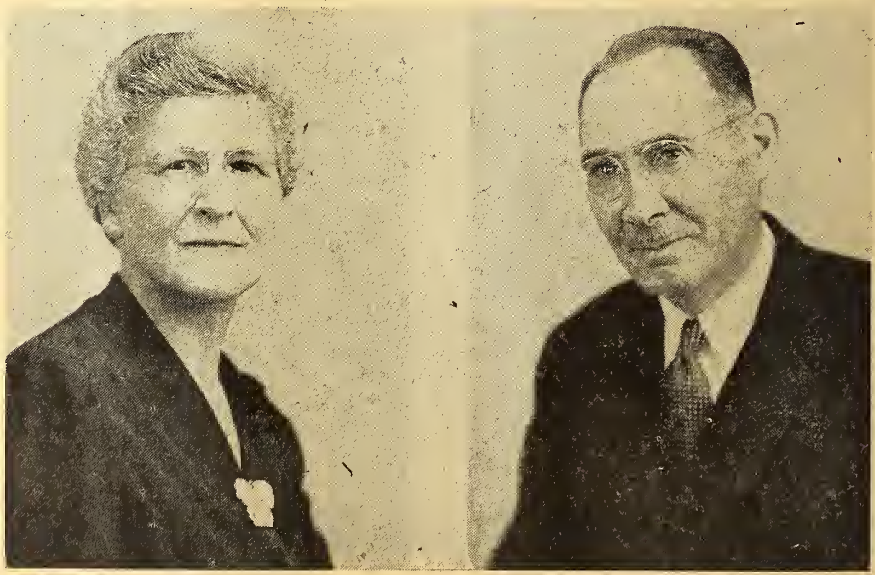
—**Boynton Mennonite Church, Hopedale, Illinois:** Rev. Willard Wiebe, student at Mennonite Biblical Seminary, has been engaged to serve this church during the summer while the pastor and his wife, Rev. and Mrs. Maynard Shelly, are away on the European Educational Tour.

—**Elmer Ediger and Arthur Jost** of the M.C.C. stopped at General Conference Headquarters, Newton, en route to California, where they are to make pioneer arrangements for the Home for the Mentally Ill, which the M.C.C. plans to establish there. Mr. Jost, who formerly headed the C.P.S. unit at the mental hospital in Provo, Utah, will serve as director of the home to be established. Mr. Ediger, who formerly headed the C.P.S. program for M.C.C., is now in charge of the summer and permanent voluntary service programs of the M.C.C. and of getting the homes for the mentally ill started.

—**Rev. Robert Tully** of Bethel College gave the commencement address at the Goessel High School, Goessel, Kansas, on the evening of May 21. His subject was, "Simon Says."

—**The Nebraska All-Mennonite Sunday School Convention** was held in the First Church, Madrid, Nebraska, on May 18. Rev. Paul Kuhlmann of Grace Bible institute was guest speaker and gave the afternoon and evening messages. Themes treated were: "Making Christ Vital to Children," by John G. Unruh and "Vital Christian Growth," by Harry Flaming. The offering was for relief. The Madrid ladies served supper.

DR. HERBERT DESTERS TO TAKE AMBULANCE TO INDIA



Newton, Kansas, May 21.—Dr. Herbert Dester reported today that they hope to take an ambulance along with them when they return to India this fall. The Desters hope that arrangements can be made to drive the ambulance and a trailer full of supplies right onto the ship and off again upon their arrival in India. The Desters plan to spend a week at Deer Creek, Oklahoma, Dr. Dester's home community, and then proceed on June 2 to California, where they hope to attend the Pacific District Conference. After the conference they are to visit churches in Washington and Oregon and to attend a mission meeting in Montana. They plan to attend the General Conference in Berne, Indiana, in August and then do their packing there preparatory to sailing. Berne is Mrs. Dester's home community, her maiden name having been Hilda Ruesser.

The Mennonite

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Photograph courtesy of Ansco

It's Music to Him

Those discordant notes are pretty to him, although to adults they may be so much noise. It is right and natural that these sounds should not be music to adults. However, it is wrong to insist that these same sounds cannot be natural and pretty to the child. Herein lies the problem, namely, the reconciliation of adult standards with child standards. Neither standard alone is sufficient; both are needed. There was a time when the adults of today enjoyed childhood standards. However, as they grew childhood standards lost their interest and usefulness. Like Paul, they put away childish things. Advanced standards enable adults to exert upon the child that uplifting tension which will draw out the ability in him. However, at the same time this advantage has a disadvantage in it, for it tends to make adults impatient with the achievements of the child, and impatience is not an encouragement to growth. Impatience makes the learner lose confidence and courage. It makes him feel inferior and therefore resentful and unwilling. What is needed is not so much impatience but the provision of opportunity in which the child may be interested. Every immature person, whether child or immature adult, needs to be accepted and appreciated as he is, with the faith that given the right opportunity for growth, he will advance into it. The things which immature persons do are "pretty" or "natural" or "useful" to them in some way. This needs to be understood and remembered right along with the wish for development. Someone has said, "To get along with children you must understand the gradual process of child development." From the child's point-of-view his play is as important as our work is to us and his interests as important as ours. As suggested before it is not desirable that the child remain at a childhood level of interest and achievement. However, it is becoming increasingly clear that growth is best promoted not by anxious tugging and spurning on but by quiet and calm acceptance with adequate provision

(Continued on page 2)

for such opportunities as the child may naturally be interested in. When confronted with low levels of achievement, a mature person finds that his problem is to become still more mature by being patient with and appreciative of the immature. He must balance impatience with understanding.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

SOCIAL EXPERIENCE is something which many young people in rural Mennonite communities are anxious for and need. As one drives through Mennonite rural communities and observes the beautiful landscapes and the hallowed quietness of the country, one feels that those who dwell on the land have some spiritual resources which city people do not. On the other hand there is an atmosphere of loneliness about the isolated farmsteads. This loneliness is chilling to young people regardless of how bright the sunshine and how green field and pasture. Rural young people desire and need social experience. One can understand how parents may fail to pay much attention to this need, for they have outgrown the age when they wanted to mix with a large number of fine young people. Their interests are now different, and unless they put themselves in the place of their sons and daughters, they will let the social experiences of their children go as unprovided for and as unplanned as a field of volunteer wheat. Any commendable results will be inspite of and not because of. Rural young people need planned activities in which they can play, sing, snack, worship, and visit with other young people. They need a place to go to and well-planned activities in which to take part. Homes can be utilized, and so can the great out-of-doors in summer. Some church basements are also good places to meet. Certainly young people ought to have a decent place where they can get together. Not only would such meetings provide social experience and recreation, but they would also be an appropriate time for talks and discussions on subjects of vital interest to youth. A campfire service after a hike, games, and refreshments is one of the best times to picture before youth those conceptions of human relationships which will enable them to see more clearly what makes for the highest welfare of all and the greatest self-realization of the individual. God can be described more accurately and unmistakably in such a setting, thereby giving to modern youth, some of whom know freedom from inhibition, a God-experience which will impel them to live creatively and harmoniously. Social experience is not a luxury; it is a human necessity. Integrative social experience is indispensible to spiritual growth. Mennonite rural youth need it and want it.

A SENSE OF RIVALRY is one of the basic difficulties of life and one of the slyest temptations that the Christian must face. We have been taught not to think ourselves better than others, and we force our minds to comply with this idea. We know that it is a virtue to be humble. When George Buttrick says, "The blunt truth is: we have nothing that we did not first receive," we feel like saying "amen." We say shame to the humanists for having so much pride in themselves. But when it comes to the vexations of daily life our feelings beg to differ with our Christian ideals. Then it is that we are tempted to feel superior to those who do not have the same strong points that we have. Then we tend to feel better than the drunkard, the thief, the hypocrite, the materialist, the dogmatist, the egocentric, the dull, the awkward, the uneducated, the poor, the Communist, the Democrat, or the Republican, whatever may happen to constitute the opposite of our own high virtues. Granted that our virtues are really virtues, we seldom stop to ask whether others have had handicaps where we had advantages either by heredity or environment. Our emotions seem to say that it is we that have achieved. But really no one achieves. God gives. We are what we are because of the good that has come to us in some way. No one has any reason to feel superior. Not excepted by any means is the man who is humble, for only through certain experiences of grace has he come to his humility. There is no such thing as superiority when we view human life in terms of advantages and handicaps. "It is He that hath made us, and not we ourselves." "There but for the grace of God go I" are nice words to repeat. To feel them sincerely in the vexations of daily life is something that sweetens human relationships into heavenly bliss.

THE MENNONITE

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Provoke Not Your Children unto Wrath

by Carl Neufeldt

After having been reared in an ideal Mid-Western Mennonite community and then removed from it to become a leader of a large school of children, as well as being a parent, has given me a perspective and appreciation for the beautiful virtues of our forefathers.

Our parents taught us how to work, be thrifty and go to church on Sundays and effectively exemplified their philosophy of life. I would like to express a deep and sincere appreciation for these simple but basic things they handed down to us.

We are, however, living in a sick and insecure civilization all of which constitutes an evil climate for our young people's mind and spirit. In view of these uncertainties and frustrations, the marvel is that our youth are as fine and promising as they are. The young people want to live in a peaceful world and bring up children of their own—yet all around them are death and decay.

There are a few Mennonite characteristics that I feel we as parents should examine and correct and one is the matter of controlling our moods. We are high when we feel elated, enthusiastic, raring to go, and eager to get into a job that needs doing. On the other hand we need to face the example we set when things don't go right. There are plenty of reasons for becoming angry today, and not too many good, safe ways to work off these sore moods. Grandma might have been sore at the way her in-laws talked about her, but she could pound out her frustrations as she churned the butter or beat the carpets. At the same time Grandpa was ploughing under his gripes in the south forty. In these days of labor-saving devices we find few acceptable outlets for hostile feelings. But they are there and must be managed if we are to have peace at home. Back of our feelings of aggression lies some kind of frustration. We aren't getting some of the satisfactions we need. Maybe the father and mother don't show a genuine interest in each other's area of interest and work. This also probably is a European carry-over of father domination. A parent may be physically or mentally tired when the children are still eager for more activity, or a hundred other situations can cause moods that range from mild irritations to first class hate.

The way to manage such moods is to spot them early and get them under control before we release our impatience by throwing a hammer or talk so loud that even the cat in the house starts looking for the door. Managing our moods isn't something that is learned overnight. It takes years of patient effort and training. Every individual will work out this problem in a different way. My mother used to sing or go out to work in the garden. Those of us who got a good start by living with parents who managed their moods constructively have a priceless heritage. We are living with our children and must do everything possible to maintain the proper respect if we are to be effective parents, and this can't be done by losing our tempers.

Sketch by Randy Penner

My second suggestion would be to open the home to our children's friends and thereby avoid frustrations which are caused by parents who selfishly isolate or neglect their children. Parents must not only provide the home in preference to the cheap commercial avenues for the children but must also take part or indirectly supervise the various activities centered around the home. Every boy, for example, should have access to an outdoor basketball goal as well as an indoor den where he and his pals can spend many hours and among other things avoid annoying dad while he is taking his nap. My most happy memories are those I spent around the home and with my parents.

Present-day psychologists are now strongly advocating the living of a simpler family life, very similar to that practiced by our forefathers. It is high time that we cancel some of our so-called necessary outside activities and spend more time *living with our children while they are in their most formative stage. Our Mennonite culture can only be transferred to our children by living with them.* We must learn how to retain the best of the old and adopt the best of the new in guiding children toward adulthood in a changing world.

Another matter that is consuming an endless amount of the average parent's time is that of instant and exacting obedience, neatness, politeness and the annoying insistence of details in performing an assignment. Isn't there, indeed, danger of emphasizing them at the expense of other qualities that are of life-long importance, such as independence, adaptability and a capacity for understanding all kinds of people? Happy children do not seem to flourish in an atmosphere of severity where great stress is laid on the right form rather than right feeling. And the amazing thing is that in families where the long-term goals are kept in sight, and where warmth and friendliness prevail, the more surface qualities of behavior are likely to come about naturally.

Too often we as parents are more interested in the convenience that a certain kind of obedience brings and thereby either develop a child who never learns to make decisions or in the end turns into open rebellion. "Bossiness" on the part of the parents is the easiest way to provoke our children unto wrath. The mother who insists on too many precise instructions to her daughter in the kitchen, or the father who tells the big boys exactly how to drive the car from the back seat is only asking for disrespect and often open definance from the children. This is not, however, to underrate the importance of discipline and the need for a child to be guided by the wisdom of his elders.

The only insurance against psychological upsets that children can have today is freedom of thought and expression between themselves and their parents. Family conferences at the dinner table have proved very effective. We can help them best not with stern, Victorian admonitions but with outstretched hand of understanding friendship.

We can cure our sick civilization only by giving the home its proper place. Great benefit can spread from this small beginning. For as the home is improved, the community grows in goodness, the nation prospers, and the world finds peace.

About the author: Carl Neufeldt is principal of Lincoln School No. 2, Mount Vernon, New York. He came there last fall after serving as supervising elementary principal in Kansas and Iowa for the past fifteen years. The **Daily Argus** of Mount Vernon says of him, "Mr. Neufeldt is particularly interested in developing well-rounded personalities . . . . and has proved himself a leader in community activities which promote child welfare." From other sources we learn that Mr. Neufeldt has been recognized "as a person definitely interested in the interdependence of the school and community . . . . (and) as successful in his work with parents and teachers, building a functional and developing school." He is the author of the article, "Teaching Ethics on the Playground," which appears in the **1947 National Elementary Principal's Yearbook.** Mr. Neufeldt was reared on a large wheat farm near Buhler, Kansas, and is a member of the Hebron Church.

New York Mennonite Fellowship Has Around Forty Names on Roll

The Mennonite Fellowship of New York was organized February 3, 1943. Its purpose is to bring together the Mennonites of the city for fellowship, inspiration in worship, and discussion of subjects of mutual interest. It meets once a month in the Biblical Seminary. The roll now stands around forty names with an average attendance of twelve to fifteen. This roll includes pastors, bankers, printers, office workers, taxi cab drivers, artists, social workers, home makers, apartment superintendents, students. A nucleus of six to eight constitutes the stable element that attends regularly. Difficulties, such as conflicts in schedule and distance to travel, prevent many from sharing in the monthly fellowship.

Since the founding of this Fellowship, the Home Mission Board of our General Conference has taken a postive interest in this group by contributing thirty dollars a month to pay the officers and defray other traveling expenses to visit scattered Mennonites in New York. The president of this group, who is elected annually, attempts to make personal visits to the various homes in the course of the year. This affords a contact with all members on the roll, including those who are not able to attend the meetings. These visits reveal a postive interest in the Mennonite Church. However, most Mennonite residents have identified themselves with some other church. Students studying in the city have no regular church home. This Fellowship is, therefore, rendering a real service. It desires to minister in the name of Christ, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Ephesians 4:13—Jacob T. Friesen, president for the past year.

Note: The Fellowship meetings are held in the social rooms of Biblical Seminary, 235 East 49th Street, New York, 17, New York. Among the speakers in the past have been: J. J. Plenert, Lansdale, a member of the Board of Home Missions, and Ray Schlichting of the Mennonite Central Committee, Akron. Mr. Schlichting showed pictures of relief work in Europe. This year the Fellowship undertook to raise $100 for missions and relief. Rev. and Mrs. Ernst Harder addressed the group just before flying to South America. Verney Unruh has been elected president for next year. Send names and addresses to him.—A. J. Neuenschwander, Secretary of the Home Mission Board.

Swift Current Bible School Holds Closing Conference

We have just completed (April 9) a very blessed Bible school year. We praise God for a fine group of thirty-three young people. Students and teachers have prayed much this winter. Souls were saved, and backsliders were restored.

On April 3 we had our closing conference. Rev. A. Koop from Springridge, Alberta, was our guest speaker. In the forenoon Brother Koop brought the message, and the seven graduates, five boys and two girls, each gave a very inspiring and challenging graduation address. They all expressed their willingness to do whatever the Lord would have them do. One of these young men has dedicated his life to the ministry, and another has yielded to the Lord's persistent call to the mission field in India.

In the afternoon Brother Koop brought a challenging mission message.

In the evening the Bible School gave its closing program. The church was too small for all guests in spite of the fact that roads were impassable, so that people from the country could not come in. If the roads had been good, we could have filled our church, which seats about 300, more than twice over. We just must enlarge the church. After the meeting tears flowed freely when the hour for saying farewell had come, and the bonds of Christian fellowship, which had become so precious during the winter, had to be broken, at least, in a sense.

On Good Friday, Rev. John Nickel from Main Centre baptized twenty-two young people. Many of these had made their decisions during the winter as a result of the many prayers and the active personal work of many of the students and the staff of the Bible School. We all rejoice with them, and we realize that this gives us added responsibilities. Pray for us that we might be able to perform our duty to "Feed my lambs."

(Continued on page 8)

Pensioning Our Ministers

by Mrs. J. E. Entz

The highest possible position in life that can come to anyone is to be called to preach the Gospel of Jesus Christ and to lead men into a knowledge of God the Father.

This is a sacred profession and a God-given vocation. The minister's devotion to this vocation is not to be determined by any financial returns; no ministry is to be reckoned on a cash basis, since the minister deals with eternal values.

No other profession is so diversified in the demand it makes upon the time, strength health and spiritual power of one who follows it.

Yet, ministers, not infrequently, are forced to retire, sometimes with a broken heart, even though they could say with Samuel Chadwick, the great Methodist preacher of England, "I have loved my job with a passionate and consuming love. I thank God that of His grace He called me into this ministry." But the physical and mental weariness, the spiritual fatigue and exhaustion which results from the thousand and one interests and demands compel retirement at an age when men in other professions are still active.

What could be better for such than, as Wilbur Chapman says, "to keep himself aglow with the Gospel of God, to keep his heart warm with the grace of God, to keep his soul yearning for others with the Spirit of Christ," and to have much time for prayer and meditation, that a real renewal of physical, mental and spiritual health and growth, might be accomplished and to have the same triumphant climax to his ministry which Paul had when he said, "I have fought a good fight, I have finished my course, I have kept the faith."

Too often the alternative has been to go to work at physical labor, because there was no provision for disablement or for widowhood of the wife.

All men entering the ministry realize that the spirit of sacrifice is essential. It is their desire to exalt the office and dignity of their sacred calling by separating all consideration of money as far as possible from the interests of the Kingdom of God.

However, the minister or missionary owes it to his family to make a living for them. No one else can. I sometimes wonder how some ministers find it possible in these days of expensive living to maintain themselves and their families so as to hold the respect of the people in the community, to pay possible school debts and carry on an adequate savings program.

As it now is young men endowed with exceptional vitality often take up work such as teaching, farming, or other activities of various kinds, to supplement their income. Because salaries are low it becomes a necessity to engage in additional remunerative work in order to be able to answer the "wherewithal shall ye be clothed and fed" that comes to him as a father of a family. These activities take time that should be given to study for the deepening of his own spiritual life and concentration upon the real work of a spiritual leader of those that are entrusted to him for spiritual guidance, counsel and care. Often such a minister burns up so much energy that he has to give up prematurely the work to which he was called.

Too often these older men because of economic necessity take up secular work, sometimes to the exclusion of spiritual work, although they yearn for the ministry. They work in mills (it has happened that a one-time pastor had to work seven days a week in order to keep his job in a mill), in print shops, as clerks, in produce houses, on farms, as janitors, as salesmen, etc., etc.

Dr. William Chapman tells how unintentionally he overheard a conversation between a minister and Mr. Converse, President of the Baldwin Locomotive works in Philadelphia. The minister was telling Mr. Converse of a heavy debt which was crushing him. That great Christian financier said, "I can help you bear this burden; that is one of the great privileges which I have in my life." When the minister attempted to thank him Mr. Converse said, "Do not thank me, sir, it is just one of my joys; God has entrusted me with money for just a purpose as this."

Could not, should not the conference feel that in helping to provide for the sunset of life for the servant of God it has a real privilege and then delight in the joy such aid would bring?

The minister represents his own denomination in the public mind. We have not as a conference been entirely neglectful of those of our spiritual leaders, ministers, missionaries and teachers, who were in need; however, we might have done more.

Quoting from a paragraph on a bulletin picked up in a church recently we read, "The honor of the Presbyterian Church in the United States of America is pledged to these Servants of Christ for their support in old age and in case of disability. Entering the service of their Church that protection was promised them. The Church has never failed them (since 1717) and, please God, will never let them down."

Is there a stigma on the Mennonite Church when it fails to provide adequately for its own "Servants of Christ"?

It is a peculiarity of the human race to be averse to change or to something new. Pensioning our ministers seems to be something new, and yet, a planned income for the spiritual leaders is found in the Old Testament. We read, "For the Lord, thy God, hath chosen him (the Levite) out of all thy tribes to stand to minister in the name of the Lord." (Deut. 18:5).

"Command the children of Israel that they give unto the Levite." (Num. 35:2) "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." (Deut. 12:19) "And the Levite that is within thy gates; thou shalt not forsake him for he hath no part nor inheritance with thee." (Deut. 14:27)

In the Revised Standard Version Paul says to the Philippians, chapter 4, "I rejoice in the Lord greatly that now at length you have revived your concern for me . . . not that I complain of want, for I have learned in whatever state I am to be content . . . I am filled having received from Epaphrodites the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God." Providing an income for our spiritual leaders is not a duty but a God-given privilege.

Could we call this service also a fruit of the Spirit? Is not the love of the brotherhood one of the foundation principles of living Christianity?

Native and Missionary Pastors Give Picture of the Church in India

(The following is a collection of reports given at an evangelistic retreat by the native and missionary pastors of the churches in Jagdeesphur area of India. Miss Helen E. Nickel edited the collection as of January 21, 1947.)

Hear about the victories and the burdens of the pastors of the churches of the Jagdeesphur area. This is the way they challenged their hearers at the evangelistic retreat just before many small teams were leaving to carry on a teaching program throughout the district.

Pastor Tranonidhi Paul, Antioch Church, speaking: "In my circuit there are thirty-eight villages in which Christians live. A few years ago there were but three. The 234 who were baptized this last year came into the church, mostly in groups. They have not yet grasped completely the meaning of the Christian walk. My helpers are five voluntary workers with three newer ones learning under them. We need self-sacrificing helpers who will not fear nor draw back from discouragements and hardships. I know of only four or five men who can read among these new ones. We are trying to keep in session a small primary school at Nawapara. The greatest victory that I can report is that as far as I know as I move about among these 422 Christians there is no idolatry among them. But the needs weigh heavily on me. Many have not left their heathen customs of burying their dead; liquor causes great trouble, poverty, and havoc among them; the unusual presence of disease and sickness, caused partly because there are not pure sources of water supply, all these conditions bring hardship and weariness. The illiterate and isolated (jungly) nature of these new babes in Christ makes the prospect of progress seem slow. Most of them earning their living by making baskets and other products from bamboo. The beautiful bamboo jungles are thick and no proper roads lead through them. On Wednesdays and Thursdays the people are issued licenses weekly to cut and trade in bamboo; on Tuesday is the bazaar day. This has made it almost imperative to work on Sundays in order to have fresh baskets ready for market. How can we teach that the Lord's day is holy and set apart? These and other conditions make me plead for more and consecrated helpers.

Pastor S. Philip Gardia speaking next: The 511 Christians of my area live in thirty-two villages, and the field is very large. This makes it hard for me to reach them often enough. Eleven new villages have been added last year when 232 were baptized. A few, just a few, were from other castes than garra. In the village Khaijhuri where I live there are eleven families and a little church. Years ago P. W. Penner and Miss Burkhalter knelt on that very spot to pray to God to call out His own. We have two schools and find that teaching is needed so badly because many of the believers have not yet left their old and sinful ways. They have not yet learned obedience, and superstitiuos beliefs connected with sickness prevail throughout my district. Undue concern for bread and daily needs keep the people from growing in their spiritual life as they ought. Two most encouraging conditions in my work is that I have some faithful helpers. New Christians are eager to listen and learn and understand and are interested in bringing their offerings of money and produce. But there are so many urgent calls; at present five villages are asking for instructions. In our own strength we cannot meet all these calls. We need to pray and ask for intercession in behalf of **Bethany church.**

Bethel Church, whose core and center is Jagdeeshpur station is large in numbers though the smallest in area, said Rev. J. Thiessen as he rose to report. Aside from the 486 church members I feel burdened for the 470 unbaptized children in thirteen villages. One experience gave me great encouragement; recently two young men, who were my school boys in Mauhadih twenty years ago were baptized in Boidhi. In Bethel church these days the prayer bell rings daily at sunset time as a call to all the people to leave their work a minute, bow in silent prayer for revival and deepening of spiritual life. May that bear fruit so that soon in villages very near Jagdeesphur, not only farther away, men and women may turn to Jesus Christ.

Eden Church, next nearest to Jagdeeshpur, was represented by their **missionary pastor, Rev. H. Ratzlaff.** "I give great credit for work accomplished by my helpers, paid evangelist, deacon and a few other workers. Throughout our field the voluntary workers do a great service in witnessing and winning people.

This year a number, who had slipped back in sin, have been restored to Christian fellowship. With more and more renewal of older Christians the new ones will progress. A total of thirty-nine baptisms last year and an addition of four new villages to my circuit make me plead especially for an Indian pastor to take my place and leave me free for more general work. All of the needs that other pastors mentioned are represented in Eden Church. Encouraging is the fact that a young woman from the village in which lived the first Christian graduated from Bible School and will begin working where there is so much need. There are many inquirers. There is need for better school facilities for the many children.

Pastor Abhaya Das, who speaks Oriya much more fluently than Hindi, spoke in his quiet reserved way about the **Church Emmanuel,** of which he is pastor. The membership is large, 535, and the central church at Sirko village is well organized and strong. Nine trained or educated helpers make the work possible. Including the homes of the eighty-four newly-baptized ones there are twenty-five villages in the circuit . . . . Chief weaknesses are that many who are older in the faith are still walking in their ways. There have been a few cases of death processions, of great trouble because of liquor, and of lack of interest and attention to the things of God because of increasing riches and very stable economic circumstances from their booming business of weaving hand-loom cloth. I praise God that some who had backslidden have repented and come back.

Hanuk Masih, the stalwart, **newly ordained pastor of the Salem church** spoke last. My area radiates from the large town of Saraipali. The field is long and narrow, stretching twelve miles to the north and twelve to the south. My large and scattered congregation of 471 souls are largely more stable Christians, the fruitage of former years. They are about 50 per cent literate and we have one progressing school at Dangania. This year we have added eight new villages, and my coworkers all have a group of three or five villages for which they are responsible. The Christians need to be awakened; we must pray earnestly. Is one school enough for 323 children? Are four or five paid helpers and a number of earnest lay, voluntary workers enough to shepherd these many? God has given the increase; we must depend on His Spirit to help us carry on with zeal and courage.

Rev. A. E. Kreider Reports Part of China Mission Field in Communist Hands

(The following letter by Rev. A. E. Kreider, Chairman of the Foreign Mission Board, to Rev. Howard Nyce, Secretary of the Board, was sent from Shanghai, China, on April 23.)

I was to Kaifeng and spent almost a week there and then returned to Shanghai. I am now waiting for boat passage up the river on the way to Kiangsi. I am making this journey with Lawrence Burkholder, who is representing the Mennonite Board of Missions and Charities. The purpose of the journey is to investigate an area which is a prospective field for mission work. We expect to be on our way in a few days. Travel is much improved over what it was a year ago. Yet the boats and trains are all filled to capacity. It is sometimes difficult to get passage. Upon my return from this trip I will again go up to Kaifeng. This trip will require two to three weeks. At the best travel is slow.

While in Kaifeng I went with Wilhelmina Kuyf to inquire of the Free Methodist Mission if their mission might have a place in which the Browns and Boehrs might live temporarily. That is arranged. They will live with a Miss Sayre, who now occupies a large house by herself. She was in internment camp with the Browns. We think this is a very good arrangement for the coming months. Kaifeng as you know is in Honan and is just a short distance south of our own field in Hopeh. From Kaifeng it is quite easy to travel to our field.

At the present time the four northern counties of our field are still in the hands of communists. That means that Taming, Nanlo, Tsingfeng, and Kai Chow are occupied by the communists.

The Yellow river is now back in its old course. Tungming south of the river is free. It is possible now to visit Tungming and Changyuan. After the Browns and the Boehrs are settled in their temporary quarters at Kaifeng, efforts will be made to visit at least these two southern counties, of which Changyuan and Tungming are the county seats. It is impossible to forecast how long the communists will continue to hold the northern counties of our field. No one at this present time can predict just what turn this civil war will take.

I am certainly happy that we have the two families here on the field. They will find plenty to do to occupy their time profitably. Conditions in this great land are unsettled. Yet I have heard reports from various sources emphasizing the opportunities which this present time affords for the presentation of the gospel. It is a day of opportunity here in China again. The work of Christ is going forward. The people are responding. For that reason I am very glad that the Browns and Boehrs are here. And they are happy to be here also, I know.

I spent Monday with the Browns and Boehrs at their apartment. We had a service of prayer together and spent some time discussing plans. This noon Brother Burkholder reported that we will leave tomorrow morning by train for Nanking and from there go on to Kiangsi.

The service of our Lord Jesus Christ is a great joy. It is a privilege to have a part in the great cause of missions. This is a new day again for missions. Our conference must be challenged to a new consecration of its money and its young people for the service of Christ. God bless you. We can always claim Philippians 4:19 as a personal promise.

IN MEMORIAM

Daniel M. Vogt, son of Jacob Vogt and Magdalena Schowalter Vogt, was born at Summerfield, Illinois, on January 4, 1863. In 1876 the family moved to a farm south of Moundridge, Kansas. Here Daniel Vogt lived the remainder of his life with the exception of the last five winters, which he spent with his children at Hesston. He was a charter member of the First Mennonite Church of Christian. In 1886 he married Mary Krehbiel. In 1936 they celebrated their Golden Wedding anniversary. On October 15 of last year his beloved wife passed away. Daniel Vogt passed away on May 8, 1947, and leaves to cherish his memory, four daughters and five sons with their families, one sister, and three brothers.

Mrs. Katharina Goering Stucky, daughter of Peter and Maria Ries Goering, was born in the province of Volhynia, Russia, November 20, 1867, and died at Moundridge, Kansas, on April 15, 1947. When very young she migrated with her parents to Harvey County, Kansas. She was baptized in 1883 and received into the Hopefield Church, Moundridge. In 1885 she transferred her membership to the First Church of Christian. Married to Jonathan Stucky in 1885 she shared life with him for over fifty-one years before his death in 1937. In 1928 the family moved to Moundridge. She is mourned by two sons and three daughters and two sisters.

Mrs. Susie Jantz Unruh, daughter of Karl and Mrs. Katherine Koehn Jantz, was born in Polish Russia, February 14, 1874. In the migration of 1874 she came to Moundridge, Kansas. From here she moved to Tampa, Kansas, where she grew to womanhood. In 1893 she was baptized by Elder Johann Ratzlaff. In 1894 she married Peter B. Unruh, with whom she shared joy and sorrow for over fifty-three years. In 1900 they moved to Bridgeport, Oklahoma, and from here they later moved to Meno. She passed away on April 15, 1947, and is mourned by her husband; seven sons; Harry, Los Angeles; William, Jesse, Robert, and Ed, Oklahoma City; Raymond and Cecil, Meno; three daughters: Mrs. Pearl Elliot, St. Marys, West Virginia; Mrs. Mabel Wallis, and Mrs. Betty Morris, Oklahoma City.

Aganetha Hofer, nee Pankratz, was born at Marion, South Dakota, on August 7, 1880, and passed away at the home of Dr. and Mrs. Ernest Hofer on April 29. In 1897 she was baptized by Rev. Christian Kaufman and received as a member of the Salem-Zion Church. In 1912 she joined the Bethany Church in Freeman. She was united in marriage to Paul R. M. Hofer on January 23, 1898. She leaves to mourn her departure: her husband, three sons, Edwin of Freeman; Herbert of Portland, Oregon; Melvin of Sioux Falls, South Dakota; and one daughter, Mrs. Ernest Hofer, and three brothers.

Isaac Penner, son of John and Helen Schroeder Penner, was born July 3, 1881, in Harvey County, Kansas, and passed this life at the Bethel Deaconess Hospital, Newton, at the age of sixty-five years, nine months and sixteen days. When seventeen he was baptized and received into the Gnadenberg Church. In 1902 he married Margaret Nickel with whom he shared the joys and sorrows of life for forty-four years. He leaves to mourn: his devoted wife; his son Menno; his daughter, Mrs. Ben Schmidt; two brothers, Abraham J. of Newton, Kansas; and Jacob of Clinton, Oklahoma; two sisters, Mrs. Jacob B. Schmidt and Mrs. Leonard O. Harms of Newton.

Mrs. Anna, nee Voth Reimer, was born February 4, 1866, at Friedensdorf, Russia, the daughter of Mr. and Mrs. Heinrich Schmidt Voth. In 1874 she migrated with her parents to Marion County Kansas. In 1884 she was baptized by Rev. Jacob Buller and received into the Alexanderwohl Church. She was united in marriage with Henry B. Reimer in 1887. Her husband passed away approximately forty-eight years ago. This impelled her to make her own living and provide for her only child until her health failed. She passed to her heavenly reward on February 17, 1947. She leaves to mourn her departure one son, Henry B. Reimer of Newton, Kansas.

Susanna Koehn, daughter of Frederick and Helena Dirks, was born in Heinrichsdorf, Russia, on April 21, 1869. With her parents she came to the United States in 1874. The family made its permanent home south of Avon, South Dakota. In 1884 she was baptized and accepted into the Friedensburg Church of Avon. In 1886 she was united in marriage to Henry H. Koehn. One of their happy experiences was the observance of their fifty-ninth wedding anniversary in 1945. Mrs. Koehn passed away at her home on March 16, 1947. She is mourned by two sons, Jake and Fred; a daughter, Mrs. Agnes Bach, all of Avon, and two sisters and two brothers. Her husband preceded her in death.

Bernhard H. Friesen, son of Heinrich B. and Helene Friesen, was born in Alexanderthal, South Russia, on April 11, 1862. He migrated with his parents to Kansas in 1879. In 1880 he was baptized and received into the Alexanderwohl Church. Later after becoming one of the charter members of the Hillsboro Church, he reunited with the Alexanderwohl Church, and then still later he became a charter member of the Goessel Church. In 1890 he married Sara Voth, daughter of Rev. and Mrs. Peter Voth. In 1915 they celebrated their silver wedding anniversary. They continued their happy sojourn together until 1925 when his wife was taken in death. In 1927 he married Mrs. A. A. Reimer, who after a long and severe illness was taken from him in 1933. For many years he served as deacon in the Alexanderwohl and Goessel churches. He departed this life on March 18, 1947. He is mourned by his son Daniel; his daughter, Mrs. C. F. Funk, four brothers, and three sisters.

SWIFT CURRENT CONFERENCE

(Continued from page 4)

In the afternoon Rev. John Nickel served 143 persons with the Lord's Supper.

And so another special period of work has come to an end. Now we wait for the snow to go away, so that we can get out to those who have had no fellowship during this most unusual winter. Then also we must enlarge our church and move and remodel the Bible School building which we have bought. All of which will take much work and a good deal of money. Should anyone feel led of the Lord to encourage us by sending in a donation for this Bible School, we wish to assure you that we truly believe it would be a very good investment for God, because the Lord is working in Swift Current as we have seen this winter, and if we are willing to follow Him and to be used of Him, a rich harvest is sure to follow. May God help us to lay all on the altar for Him. Please pray for us and the work. The enemy is not sleeping.—Yours in Him for souls, Rev. V. E. Nickel, Wymark, Saskatchewan.

Note: Rev. V. E. Nickel, Pastor of the Emmaus Mennonite Church, Wymark, Saskatchewan, is working under the Board of Home Missions. He substituted as teacher in the Swift Current Bible School during the past winter, because they were one teacher short. The Bible School is not under the direction of the Board of Home Missions, but we will gladly forward gifts to the proper person. It is indeed heartening to read a report like the above. May the Lord continue to bless His work.—A. J. Neuenschwander, Secretary of the Board of Home Missions.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
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Chicago 21, Ill.

Books for Children

by **Elva Mae Schrock**

Why Do Our Children Read?

All children are eager for something to do. They are ever in search of something interesting, something adventurous, something that will unlock for them the secrets of the past, present, and future, or something that will yield enjoyment. That "something" is as near to them as the nearest bookshelf.

Through books they can form friendships with the great and good of all ages; through books they can think far into the future; through books they can become acquainted with boys and girls of every country in the world, of every race, and of every creed; through books they can share in the knowledge discovered by our great men and women of science; and through books they can learn to know God better. A love of books, and the ability to choose the best, is a great bulwark against many of the evils of life. Prejudice is dispelled, narrowness of spirit gives way to breadth of vision and depth of sympathy. Boredom and loneliness become impossible as we have contact with great souls in a fellowship that enriches and satisfies.

Children should read, and they do read. Never before have all children been taught so well the mechanics of reading. What tragedy if they never learn to become selective of content, if they do not learn to know and appreciate the best!

What Shall Our Children Read?

There are few books all children should read. Their interests and abilities differ widely; their tastes in books differ equally much. A child should read books he enjoys, and to force on him a book he does not enjoy may kill his interest in reading. He should begin reading a book because he is attracted to it; he should read it to the end because it holds his interest and he enjoys reading it.

There are, however, certain guideposts that should point us to the books we introduce to our children; there are certain standards by which we can measure the potential value of a book. A book should be good not only in content, but also in writing, and well illustrated. It should fulfil its purpose; if it is historical it should be accurate; if it is informational, it should be scientifically correct; if it depicts a certain group, it should do so with understanding. There are many good books for children, and those who early learn to love them will never be satisfied with the cheap and trashy reading indulged in by so many adults.

Children should be encouraged to read in many fields, and sometimes this is where guidance must be given with much skill. A reading diet of one kind of book exclusively is as unwholesome for the mind and spirit as a diet of one food would be for the body.

As Christian workers we should introduce to our children the many good books that help to better know God and His word. The small child can early learn to appreciate the beautiful passages from the Bible in illustrated books, such as **Small Rain,** by Jessie Orton Jones, **My Bible Book,** by Janie Walker, or **Psalms for Children,** by Marie Stern. They will love the beauty of the words ere they can comprehend their meaning. There are so many good Bible story books on all reading levels, and they will give a foundational knowledge of Bible narrative that is not likely to be acquired in adult life.

To know the great men and women of God through the reading of biography, is to be inspired. To see how God has worked in the past, through the reading of history, is to understand more clearly how He works today. To read the wonderful story of the Christian Church is to be moved to greater loyalty. Oh, that someone would write a good history of the Mennonites for children!

Children should read about many different people. What better way to know the Chinese than to learn to know Little Pear or Young Fu and Ho Ming? What could give a better understanding of the plight of the people caught on the wrong side in a war, than the reading of Kate Seredy's **The Singing Tree!** Children who read widely in the field of world friendship will find it hard to entertain views that are narrow and prejudiced.

Children want to know. Informational books that give an understanding knowledge of the world are increasingly plentiful. Children should read some books just for fun, and because they give free rein to the imagination.

Many classified lists of books for children are available to those who wish help.

How Can We Guide Our Children's Reading?

Every home should give books an important place. Every child should own some books. A book that is his very own becomes a friend in a way in which no borrowed book ever can. The expense of owning books isn't so great; the price of a few movie tickets will buy a good book. A child should have a place to keep his books and a comfortable nook in which to read them.

Families who find time to read books together are richly repaid. Hours in which good books are enjoyed together are hours that give children an enduring love for their homes.

Every church should have a library of good children's books. There should be books that help the child understand God and the Bible. There should be books that tell the story of the Christian church. There should be books of illustrated stories of hymns, and books that interpret Christian art. There should be biographies of the great Christians of all ages.

A vacation church school offers an excellent opportunity to encourage and guide reading. There should be a book table; and some recognition should be given for books read. Supplying some under-privileged group with good books for children can be a service project of value to the givers as well as to those who receive.

Books for children,—they offer a marvelous opportunity to influence the development of Christian character. They present to us as parents and Christian teachers a challenge to know both children and books so we can bring them together in a way that will result in growth in Christian living.

Send Play Equipment to Children Overseas

Can you remember the fun you have had playing with your rag dolls, balls, jump ropes, checker sets, and toys?

Many, many children in lands overseas have nothing to play with. They like to have things to play with just as you do. If these boys and girls can find only a few scraps of paper or cloth, they make dolls and other things. They have learned how to use whatever can be found.

Someone in Germany wrote: "Our children have no playground anymore. One day I walked through a destroyed residential section and watched the children play. Out of a pile of rubble they took stones and built themselves a home and played 'Mother and Child.' They did not need a father since most of them do not know their fathers. Most fathers have either died in the war or are prisoners of war. Some of the little girls looked for broken glass and kitchen utensils among the rubble and pretended they were cooking delicious food, things which they had not eaten for several years. They were so absorbed in their playing that one would think they had the best playthings in the world. The children have no toys to play with. Everything has been destroyed by fire."

In France there are four children's homes where 220 boys and girls live because their parents are dead or have been taken away. These children need some things to help them to be happy in play.

From Italy comes the report that none of the children have any toys at all anymore after six years of war. All sorts of playthings are needed badly.

Sunday School Classes, Bible Schools, classes at school, brothers and sisters, clubs, sewing groups, or other groups of children can help these children in lands across the ocean by gathering toys to send to them.

For Information concerning what play equipment to send and to whom and how to send it, write to the Mennonite Central Committee, Akron, Pennsylvania. Full information will be given you.

Program of All-Mennonite Summer Camp

The All-Mennonite Summer Youth Camps, sponsored annually by the Middle and Central District conferences jointly, will be held this year June 16-22 at Camp Alexander Mack, Milford, Indiana. Under the set-up as it now exists two camps are run concurrently on the same grounds. The elaborate facilities of Camp Mack make this easily possible. Following are the details of the two camps:

The Junior Camp

The Junior Camp is for boys and girls who will be in grades six through eight when school opens next autumn. The camp is under the guidance of Dean Jacob Enz, pastor of the Nappanee church. Courses and their instructor for this year are as follows:

"The Bible—My Guide Book"—Rev. LaVerne Rutchman
"What The Church Believes"—Rev. Harvey Nunemaker
"The Story Hour"—Mrs. Olin Krehbiel
Crafts—Irvin Richert
Recreation—Rev. Wm. Stauffer

The Senior Camp

The Senior Camp is for those of high school age and above. Dean of this camp is Rev. Robert Hartzler, pastor of the Eighth Street Mennonite church at Goshen. Courses and instructors will be as follows:

"How to Enjoy the Bible"—Rev. Olin Krehbiel
"What Young People Can Do for Christ and the Church"—Elmer Ediger
"Youth Questions"—Mrs. Anna B. Mow.
"How Our Church Came to Be"—Rev. A. S. Rosenberger
Music Appreciation—Rev. Marvin Dirks
Recreation Leader—Rev. Wm. Stauffer
Camp Pastor—Rev. Russell Mast
Camp Nurse—Miss Lola Schertz, R.N.

Many other leaders will assist in the program as counsellors, activity leaders, etc. There will be a staff of more than thirty leaders present.

It is hoped that many young people from the churches of the Middle and Central districts will avail themselves of the opportunity which these camps represent.

Correspond With German Youth

In the present grave hours it has been particularly urged by German Christians that American Christians correspond with and share of their goods with the German people. These are days of great changes, and a very great influence can be made by our active sharing with the war sufferers regardless of on which side they happened to be.

Another group of letters has been received from Germany some of which are available for interested persons desiring to correspond with German young people. If there is any reader interested in this work of love, contact Esko Loewen, 6201 S. Carpenter, Chicago 21, Illinois.

Working for a Peaceful World

(This item is taken from 'THE POWER OF LOVE," a booklet recently published under the sponsorship of the Peace Committee of the General Conference of the Mennonite Church of North America. This study manual of 136 pages is well adapted for Sunday-school use and for group discussions. The four chapters discuss, "The Scriptural Basis of Our Faith," "The Historical Background," "Our Peace Witness During World War II," and "Living the Peace Testimony." The booklet may be obtained from the Mennonite Book Store, Newton, Kansas.)

What kind of world will we be living in for the next twenty-five or thirty years? Will it be as the past thirty years, a continuous cycle of warfare in which we prepare for, fight, and try to get over one war after another? In our study of history we learn that wars are produced by certain causes. The causes of World War I are now written in the pages of history. In a number of years historians will include the causes of World War II. The study of history shows us repeatedly that wars do not just happen. There is no such thing as blind fate which suddenly decrees that we shall have war, and then we proceed to have war. Wars are caused by certain attitudes and policies which men and nations choose to adopt. We live in a universe of cause and effect. Certain causes always produce certain results. It is so in the field of human relations. There are those attitudes and policies which produce wars, and there are other attitudes and policies which make for peace. Again and again, men and nations are in the "valley of decision," in which they are called to choose which way they shall go.

Now in such a decision which involves millions of human lives and determines the kind of moral standards which we shall have for an entire generation, and sends young men out to kill, we cannot think that God could be indifferent to the way men and nations choose to go. He is not indifferent to the policies of the nations. For we believe that God has a "will," a "purpose" for all nations in any period of history, and that it is up to those who have the peace of God within, to help the nations discover what that will is. Therefore, the way of Christ must function in every phase of life, and no part of our collective or private life is outside of the redemptive purpose of God. We believe, then, that the God who is the source of all peace, and who makes that peace, available to us through Jesus Christ, and who impels us to build peace into our personal relations, places His approval on those attitudes and polices which make for peace, and His disapproval upon those attitudes and polices which make for war.

Too often we are guilty of studying history from a purely secular, materialistic or selfish viewpoint. We ask, concerning policies about which we read, "Was it clever politics?" "Was it good business?" "What did we get out of it?" It does not occur to us to consider the more important questions: "Was it in harmony with the teachings of Jesus?" "Did it further the cause of humanity as a whole?" "Was it the will of God?" Until we can learn in our thinking to raise the spiritual and ethical issues involved in national policies, we shall continue to follow after those things which make for war.

We know also that a representative form of government, such as American democracy, rests on the idea that the people of the nation are fit to govern themselves. The people elect "representatives," who are delegated with the responsibility of carrying out the will of the people. However, this system of government breaks down where people are uninformed, uninterested, or will not make their opinions felt either by the vote or by helping to shape public opinion.

The Christian in such a system of government has a double responsibility. First, he is responsible to God to see that His will and purpose is carried out in national policy. That is his first allegiance. The second is like unto it: he is responsible to the society of which he is a part to see that his attitudes and opinions find expression in the affairs of government. That is, the government should know what his Christian opinions are, for minority opinions are also of value in a democracy. In this way the Christians of the world could infuse a new spirit in public life. They could serve as a leavening influence in the whole lump, working silently, and perhaps without notice, nevertheless helping to shape and mold an intelligent and God-conscious public opinion. It is not through boisterous or coercive measures that we are to work; rather by silently infusing a new siprit in the total range of human life and experience, can we slowly transform the policies and attitudes of our world.

Let no one suppose that this is an easy task. It is a gigantic problem to build a peaceful world, and who can know when the realization of that hope may be fulfilled? Nevertheless, it is because we believe that the Christian way must function in the whole of life, that we cannot rest at ease until we have given our entire effort in that direction. When the fulfillment of history shall be, and when the kingdom of God shall be established by the sovereign act of God we cannot know. But until that day, our task is clear: we must work to bring the whole of life under the rule of Christ.

Items of Interest

The Gideons International, organization which places Bibles in hotel rooms, guest rooms, hospitals, penal institutions, is moving into a building of its own in Chicago. The new building at 212 East Superior Street has just been completed, being built by the contributions of Gideon members. The Gideons are in the process at present of placing New Testaments in the hands of school children.

* * * *

"Fascism and Communism have substituted shoddy ideologies for religion, and have found acceptance because there was a vacuum created by the lack of religion," said Arnold J. Toynbee, distinguished British historian and lecturer at Bryn Mawr College, Bryn Mawr, Pa.

* * * *

A Quaker Yearly Meeting of 19,000 members was organized at Kitosh, Kenya Colony, British East Africa on November 18, 1946. The organization will be run by the native Africans themselves all of whom are within the Kenya Colony. It is the largest Yearly Meeting of Quakers in the World. A high standard of spiritual life of those who are members of the church is required by the African Church.

* * * *

Resolutions in support of the United Nations, opposing peacetime conscription and approving the ideal of racial equality were adopted by 2,000 delegates attending the international youth conference of the Augustana Synod Luther League. The delegates represent 32,000 members of the Luther League.

Dr. P. O. Bersell of Minneapolis, Minnesota, president of the Lutheran Augustana Synod of America, told the conference that "atheistic communism and its allies, marching under various names, are a serious threat to world peace."

* * * *

The American Friends Service Committee recently celebrated its thirtieth anniversary. On April 30, 1917, that organization undertook its first mission to rebuild the homes and reorganize the life in the villages of the Marne Valley in France. Since then, the Quaker emblem, the red and black star, has been a pioneer in many ventures over the world. **Life** magazine, **Survey Graphic** and **Nation's Business** are among the journals which have carried stories of Friends work.

* * * *

The nation's educational system is in dire straits at present due to the lack of qualified and trained teachers. According to a NEW YORK TIMES survey, since 1940, 350,000 teachers have withdrawn from the public schools, including 50,000 men; 125,000 are serving under sub-standard or emergency certification; 70,000 positions are unfilled. It is estimated that only 1.5 per cent of the total national income is spent on schools as compared with Great Britain's 3 per cent and the Soviet Union's 7.5 per cent.

At present there is in the national legislature a Taft Bill to place a $40 per child per year floor under spending for education below the college level. The sentiment behind this bill is that in certain areas of the country, national aid is absolutely necessary to raise educational levels.

* * * *

"Contract" is a publication by the inmates of Nebraska Penitentiary. They make the following comment:

"Looking over the **Prison World Magazine** we note that $36,500,000 is being spent for new prisons and reformatories in Pennsylvania, California, New York, Ohio, and W. Virginia. Wonder how much they are spending on YOUTH."

* * * *

Regarding religion in public school education, Dr. Luther A. Weigle, dean of Yale Divinity School stated at an Institute for Religious and Social Studies:

"For more than two centuries the public schools had ample place for religion, but about 100 years ago a process of secularization began which has led to the present almost complete exclusion of religion from public education.

"When it omits faith in God from its teaching, the public school gives a distorted and untrue view of history, and literature and of human society. . . .

"Let the public school exclude sectarianism, but make explicit its belief in God. . . ."

* * * *

Before leaving the U. S. for Germany, Pastor Martin Niemoeller urged in a letter to Dr. Frederick J. Forell, secretary of the Emergency Committee for German Protestantism that Christians in this country "send personal parcels with food and personal letters to everybody you know in Germany." He pointed out that "since the end of hostilities, at least 6,000,000 Germans have disappeared." A complete explanation of what happened to these people was not given, but their disappearance was not due to natural death, but rather present political conditions and policy toward Germany.

* * * *

Three cattle attendants were killed and three others seriously injured when the sightseeing bus in which they were riding plunged over a cliff near Mt. Etna in Italy on March 6. The attendants had accompanied a shipment of 130 goats contributed by the Evangelical and Reformed Church for distribution in Albania. They were en route home.

* * * *

On April 22, 1946, James Louis Gerouard, a Seventh Day Adventist who took the 1-AO position, won a decision from the Supreme Court granting him the right to become an American citizen in spite of his being a conscientous objector. Recently the Mennonite Aid Section of the M.C.C. assisted Andrew Gingerich, who took the equivalent of a IV-E position to complete his application for naturalization. The Philadelphia Immigration and Nationalization Court granted Andrew's citizenship.

M.C.C. Urges Bulk Relief Instead of Parcel Post Packages, etc.

M.C.C. Urges that Requests for Assistance Be Sent to Akron

Akron, Pa. May 23.— There has been an increasing flow of letters from people overseas asking for help from the MCC and the Mennonite constituency here in America. Many of these came direct to this office and others have gone to individuals, telling of the great need that exists there and asking for assistance.

Because we know that Mennonite people here have always been ready and willing to help the needy and suffering throughout the world, we realize too that they will be sympathetic towards these letters of request, and will want to give assistance to these people. However, because parcel post is a very expensive method of doing relief, it is the feeling of those in charge of relief administration that there should be some other method whereby individual requests such as this could be handled more efficiently. Because of this, our workers in Germany especially, have worked out an arrangement with the resident Mennonites there, whereby they can contact all the Mennonites that are scattered in and through Germany itself. Since they have this contact and are acquainted with the needs, as well as the people there, we believe that in the future we should refer all such requests to them for their investigation and assistance wherever they feel it is needed. Since our representatives have contact with Mennonite people there and also are in position to know the circumstances of many of the others, we believe that the most practical and efficient way of administering relief is through the shipment of our food and clothing in bulk lots, permitting our workers on the field to channel it to the most needy cases. Certainly they are in a much better possition than we to determine which are the most critical cases.

We would not encourage the sending of parcel post packages to anyone except relatives or members of your immediate family. It is a very expensive method of doing relief. For example, food can be shipped by freight in large quantities for about one cent per pound, whereas parcel post costs fourteen cents per pound. Your dollar goes farther through your church relief agency.

In the future whenever you receive requests for assistance, we would urge you to send the letters of request directly to the Akron (MCC) Office. We in turn will forward them to our MCC representatives in the different areas of Europe. Our workers, along with the resident Mennonites there, will be able to make firsthand contact with these people who are asking for assistance, and give them this assistance from the food and clothing stocks which they have there, if their circumstances justify it.

We call these facts to your attention because we are interested in giving relief to those people that are suffering the most and are in the most critical need. We have no way of determining what the circumstances of the writers of these letters may be. We feel that we can do much more good to many more people through our regular shipments and distributions.

Dire Need for Shoes in Europe

In a recent letter Robert Kreider states that if you could ask the average German on the street what he needs most the answer might be "fat" or just as probably an answer would be "shoes." The shoe situation is becoming progressively worse in Germany. There is only 1 or 2 per cent replacement of worn out shoes by new shoes. People are trying to make their 1942 and 1943 shoes last just another week and then just another month and then just until next year. The shoe situation is miserable and pitiful especially so for growing children.

Our workers are prepared to set up shoe repair shops in connection with the child feeding programs which are being conducted now at Neustadt, Kiel and Krefeld. Through the schools and welfare agencies the neediest cases could be selected and these would be entitled to have their shoes resoled. Services of a shoe maker and a shop would be put at the disposal of the MCC project by public welfare agencies.

Needed would be composition or leather soling, assorted heels and nails and thread. It would be preferable to send the composition and leather in large sheets so that it could be cut to size in the shops.

We are passing this request on to anyone who would be interested in helping in this manner. It is our feeling here that it would be especially adaptable to small group projects such as those undertaken by C. E. societies, Sunday school classes, or other small organizations that would like to have a definite project of their own. This is an ideal time, too, to collect such materials so that they can be assembled and shipped overseas before cold weather sets in again next winter.

Contributions of shoe repair materials should be sent to any of the MCC clothing centers located throughout the United States and Canada:

MCC Clothing Center, Box 168, Reedley, California
MCC Clothing Center, 225 Main Street, Newton, Kansas
MCC Clothing Center, Ephrata, Pennsylvania
MCC Clothing Center, 223 King Street East, Kitchener, Ont.
MCC Clothing Center, 78 Princess Street, Winnipeg, Manitoba

M.C.C. Needs Personnel To Run Homes for Mentally Ill

There is need for individuals who are interested in helping as employees to initiate and operate the MCC Homes for the Mentally Ill on the east and west coasts. Naturally this is a new avenue of church work, and possibly not many of our people have made previous plans to enter this field. However, through the work of CPS men and Voluntary Service workers in mental institutions, we do have men and women in our constituency who are acquainted with such service, and who have also helped others to become informed and interested. Experience has demonstrated that these Christian workers are, by the grace of God, the type to care for the mentally ill.

There will be need for registered nurses, men and women attendants, men or women for the kitchen, and men as farmers. It is assumed that the attendants will be given a good training course. Arrangements will be made with well recognized clinics for special periods of internship for certain of the workers. There will be some accommodations for married couples and families. More information and application blanks are available from Mental Health Service, MCC, Akron, Pa. Further announcement will be made regarding one-year volunteer possibilities in this service.

Relief Shipments of Clothing, Soap, and Food from April 15 to May 15

The following shipments of clothing, soap, and food were exported to Europe from April 15 to May 15.

Clothing, bedding, shoes and soap: 1 ton (soap only) to Poland; 12 tons to Austria and 25 tons to CRALOG, British Zone of Germany.

Food: 3½ ton powdered whole milk and 30 tons flour to Mennonite Child Feeding, French Zone of Germany; 70 tons assorted foods to CRALOG, American Zone of Germany; 30 tons of flour to Mennonite Child Feeding, British Zone of Germany.

College and Seminary News

BETHEL CHOIR TO SING AT GENERAL CONFERENCE

Summer School, under the direction of Professor D. C. Wedel, will open June 4, the first term ending July 10 and the second running from July 11 to August 1. Course offerings have been made in twelve departments with full accreditment by the Kansas State Board and the NCA. Campus building and plant improvements now in progress will continue throughout the summer. Elm Cottage is to be moved in June from the knoll to the west of Thierstein Home and faced with brick in English Gothic style, to house the renovated Infirmary. Building proceeds on a pay-as-you-go basis for the Farm-Shop, in the hope that the building will be ready by fall. Aluminum sheeting is being put on the lumber shed, and the streets are to be resurfaced. During the month of August the A Cappella Choir will travel to the east coast, singing in Mennonite communities and for the Conference at Berne, as well as in Chicago, Detroit, New York City, and Washington, D. C.

FREEMAN NEWS AND NOTES

Rev. George Dick and family of Bloomfield, Montana, were campus visitors Wednesday. Prof. Orlando Goering delivered the morning message at the Bethany Church Sunday. Mrs. E. P. Graber and Miss Elva Ratzlaff were hostesses at a shower given in honor of Miss Bertha Ewert who will be married to Mr. Arnold Nickel of Chicago, Illinois, on June 10. Dr. Pardee, dean of the State University, was on the campus to inspect the school for further accreditment. The University report resulting from his inspection was very favorable, and further accreditment was granted. Announcement has been made of the wedding of Dr. Harold Gross and Miss Monica Dirks, June 8, at Pawnee, Rock, Kansas. This year's annual, the **Lark**, has just been distributed. It is a very attractive piece of work, and much credit goes to the staff and to Miss Ewert, the advisor, for putting out such a worthwhile annual.

DR. WARKENTIN MUCH IMPROVED

At their last weekly meeting of fellowship and prayer, the student body and staff gathered under Dr. Warkentin's apartment and sang two old favorite chorales, "Ich Bete an die Macht der Liebe," and "Grosser Gott, Wir Loben Dich" in German, rejoicing upon his return from the hospital much improved. By the end of the school term, the last of May, Dr. Warkentin was able again to spend a few hours each day in the office. The school is thankful to God for his much improved condition.

For the last time the seminary fellowship met together formally on May 20. Since not all would return again next year, those who will follow other paths gave a brief expression of their sentiments and plans. This year's group will see their number going to Holland, South America, China, Canada and various places in the States to their future work and calling. As the group looked forward to their tasks, a prayer for God's guidance and strength was expressed.

Jottings

—First Church, Newton, Kansas: Our church is looking forward to building the Sunday School addition, which has been greatly needed for many years. Several weeks ago the church celebrated the silver wedding anniversary of Rev. and Mrs. D. J. Unruh. Rev. P. A. Penner and Rev. J. E. Entz brought messages. The congregation presented the Unruhs with a silver gift. We have regular church offerings for relief, and individuals have sent many packages. Nevertheless, the Relief Committee of the church has been very active. Sixty large and sixty small comforters have been made since New Year, more than sixty garments have been made over, many baskets of relief clothing were laundered and mended, more than 160 C.A.R.E packages and many parcel food packages were sent, $931 freight was paid on one of the three carloads of flour sent by the church last year, etc. Three rural vacation Bible schools finished their four-week term last Friday. The city vacation Bible school, June 9-27 will be taught by six teachers.

—First Church, Upland, California: "Universal Military Training" was the subject of the panel discussion featured by the C. E. societies on May 18. The panel included: L. J. Horsch, moderator; Harold W. Cook, Superintendent of Upland Public Schools; C. Ernest Davis, President of La Verne College; and Eugene L. Mueller, Chief of the Upland Police Department. Merill Landis, son of Mr. and Mrs. Albert Landis, was married to Sarah Winkles of Falkville, Alabama on May 2.

—First Church, Halstead, Kansas: Our congregation has repaired and furnished the parsonage for Rev. and Mrs. Loris Habegger, who are moving in June 2. Rev. Habegger is to be our pastor for one year. On June 8 we will have a fellowship dinner for the Habeggers. Rev. Wiebe will conduct meetings June 8-15. Our congregation has sent about eighty C.A.R.E. packages, and it is now collecting one thousand pounds of clothing, which is to be taken to the relief clothing center in Newton. The Men's Sunday school class will give a program in the Bethel Home for the Aged, Newton, on June 1.

—Salem Church, Dalton, Ohio: Mrs. A. M. Lohrentz, president of the Women's Missionary Association of the General Conference, spoke to our Missionary Society on May 22, emphasizing the need of an ever-present consciousness of God in our daily lives. Her challenging talk also included the ten goals for the societies. There is much financial need in many areas, especially for the retired missionaries. Mr. and Mrs. Dan Hershberger, newlyweds, were very pleasantly surprised when the Willing Workers Sunday School class social ended in a Maypole with shower gifts for them.

—Scarboro Church, Calgary, Alberta: Mr. and Mrs. A. J. Loewen celebrated their golden wedding anniversary on May 18, with all children present except one son and daughter-in-law who are still in Russia and one son and one son-in-law. Rev. J. J. Sawatzky brought the German message, and Rev. J. Neufeld spoke in English.

—Second Church, Paso Robles, California: Missionaries D. M. Osbornes showed pictures and spoke to us of their work in Africa. This was very interesting. Mr. and Mrs. Frank Dueck celebrated their silver wedding anniversary on May 18.

—Bethel Church, Langdon, North Dakota: The congregation has purchased new blinds and chairs. We have also redecorated the pulpit and the choir loft. Some evergreen trees were planted on the church yard and by the parsonage.

—Directions for retreaters: Those wishing to attend either the Peace Committee Retreat for Adults or the Conference for Recreation Leaders may find their way to "Camp Fellowship," where the meeting will be held, by going straight west of Wichita on Highway No. 54 (The Cannonball) to one-half mile west of Goddard, then three miles south and two and one-half west. Both retreat and conference begin at 9:30 A. M., June 6 and close with the noon meal on Sunday, June 8.

—First Church, Wadsworth, Ohio: Our congregation will contribute $135 toward the equipment of a picnic area in the new Soldiers' Memorial Park to be completed here this summer. This space in the park will be available to Wadsworth churches at all times for Sunday-school picnics and other outdoor church activities. Miss Bertha Fast, who spent two years in foreign service, presented illustrated addresses here describing her work, on May 18, 19.

—Rev. Ben Rahn has resigned as pastor of the Grace Church, Enid, Oklahoma. He and his family are moving to Paso Robles, California, June 1, to take over the pastorate at the First Mennonite Church. All personal mail for Rev. Rahn should be addressed to him at 736 24th Street, Paso Robles.

—Grace Church, Enid, Oklahoma: Two members were received by baptism and thirteen by letter on May 25. Farewell socials have been held for: Miss Elda Ewert, who went to Reedley, California; Miss Agnes Frey, who is leaving for Flagstaff, Arizona, and for the pastor and family. Rev. A. T. van der Smissen brought the message on May 18. Two O.B.A. graduates this year are from Grace Church.

—Winnipeg, Manitoba: A union choir of about seventy-five voices from Winkler, Altona, and other communities, presented an Easter cantata on Sunday evening, May 18. The cantata had previously been given at several places in southern Manitoba.

—The Kansas Christian Endeavor Convention will be held at Hyde Park Evangelical United Brethren Church of Wichita, on June 13-15.

—Dr. D . D. Eitzen, professor of Pastoral Counselling at the School of Religion, University of Southern California, has been invited by Dr. E. Stanley Jones to be one of the leaders at an ashram in India.

Church Observes Family Week

—Zion Church, Souderton, Pa.: We have just come

HEADQUARTERS OFFICE CORNER

"A Thousand Mennonite Families in Dispersion and Distress" is the title of a mimeographed list of names (fifty-two pages), representing about 3,000 souls originally from the Danzig and other Prussian areas all of whom are now displaced in other parts of Germany.

Without diverting funds and material aid contributions from the larger general relief program of the MCC, we are anxious that these people, who are hard to reach by official relief channels, because they are so scattered, might be given aid through the sending of either parcel post or CARE packages.

A limited number of copies of this list are available at the General Conference Headquarters, 722 Main Street, Newton, Kansas. We would be willing to send a list to churches or individuals interested in making contacts with relatives or other brethren in the faith.—Walter H. Dyck, Office Manager

710 East Fourth Street
Newton
Kansas

to the close of our "Family Week," which was held a week later than National Family Week. It began on Sunday evening with a program for the entire family. A play, "Family Worship," in three scenes, written by one of our members, was given. It clearly depicted the necessity for a family altar. This was followed by a film strip, "The Christian Family." Monday evening was "Young Peoples Night." All those between the ages of fifteen to thirty were invited to the program and social hour. Tuesday evening was "Church Family Night" in which we had a Reception Dinner for the ninety-six members who joined during the present pastorate. A film strip, "Is Your Home Fun?", was shown. We were also happy to have with us for this occasion the Rev. Howard G. Nyce, the president of the Eastern District Conference, who spoke to the filled auditorium on "Spiritual Growth." On Wednesday evening we had our annual Mother-Daughter Banquet with Mrs. Charles Reinbrecht, a missionary from China, as our speaker. The week of activities came to a close on Thursday evening when all children from five years of age through the seventh grade met in three different groups to observe "Children's Night." It was a busy week with many different committees and individuals sharing in the work of arranging the programs, providing the refreshments and meals which were served each evening and of assuming leadership in recreational activities. However, we were greatly blessed and hope that we can again have a week of special emphasis on "The Christian Family" next year.—Corr.

—**Apostolic Mennonite Church, Trenton, Ohio:** On Tuesday evening, May 20, Miss Bertha Fast of Mountain Lake, Minnesota, former relief worker in Egypt and European countries, and Mrs. A. M. Lohrentz of McPherson, Kansas, President of the Women's Missionary Societies of the General Conference, gave very interesting messages and Miss Fast showed pictures.

—**Arlington Mennonite Church, Arlington, Kansas:** The three churches of the community are cooperating in a vacation Bible school in which approximately sixty boys and girls are enrolled. On the evening of May 22 our group held a covered dish supper in honor of the birthday of Ted Linscheid, who has been our church janitor for a number of years. Following the supper we spent several hours doing repair work at the church.

—**Fairfield Mennonite Church, Fairfield, Pa.,** Our church observed Pentecost with a vesper service of communion and feetwashing.

—**First Church, McPherson, Kansas:** Rev. Sam J. Goering was our guest speaker on May 25. He also showed some pictures that he had taken in war-torn Europe. Rev. Walter Gering, who recently returned from doing relief work in Europe, will be in our church on the evening of May 29. He will also show pictures.

—**First Church, Philadelphia, Pa.,** Rev. Wesley C. Ewert graduated from Hartford Theological Seminary, Hartford, Connecticut, on May 21, receiving his Bachelor of Divinity degree. He will now give his full time to pastoral duties. Installation services will be held on Sunday morning, June 1, A special offering will be taken at this service toward Missionary Wilhelmina Kuyf's support. A reception for Rev. Ewert and family will be held on June 7.—Mrs. H. S. Weiss, Corr.

—**First Church, Pretty Prairie, Kansas:** Guest speakers the past week were: Rev. Waldo Flickinger and Dr. R. C. Kauffman. Weddings announced are those of: Naoma Krehbiel to Franklin Epp and Ruby Kaufman to Melvin Graber.

—**Herold Church, Bessie, Oklahoma:** Rev. C. M. George of the Grace Bible Institute is to bring us the message on the morning of June 1. He is also to speak at the young people's retreat, which is to be held at Spring Lake on June 3. Over one hundred pupils are enrolled in the daily vacation Bible schools which began last week.

—**Lehigh Mennonite Church, Lehigh, Kansas:** The choir of the Lorraine Avenue Church, Wichita, Kansas, gave us a very fine musical program on the evening of May 25. Aaron Epp of Bethel College filled the pulpit last Sunday morning.

—**Salem-Zion Church, Marion, South Dakota:** Mrs. Sam T. Moyer and Puran Chandra Bonwar, the assistant of Rev. O. A. Waltner in the Bethesda Leper Home, Champa, India, arrived here recently. They were guest speakers at the close of the Sunday School hour on Pentecost Sunday. The members of the Salem-Zion Church have presented Rev. and Mrs. J. J. Regier with a new 1947 Hudson (Super Six) car.

—**The Boynton Mennonite Church, Hopedale, Illinois,** is helping raise money for the purchase of trucks and cars to be used by the Congo Inland Mission in Africa.

—**Two big week-ends will be emphasized at the Institute of International Relations** to be held at Friends University, June 6-15. The first, June 6-7-8, will stress the "Changing Conditions in the Orient and the passing of Empire". For this subject they have secured Dr. T. Z. Koo of China. Dr. Eddy Asirvatham of India, Dr. Rayford Logan of Howard University and Aaron Levenstein of the Research Institute of America. These men will present the basic social, economic, and cultural changes that are taking place all over Asia and the new role that America must play in the Pacific. Throughout the week special attention will be given to social and economic tensions in America that menace the peace of the world. During the second week-end, June 13-14-15, the Institute will deal with the "Problems of Reconstruction or Chaos in Europe and the Potentials for World Organization." In this area the Institute will have Martin Hall, formerly of Germany; Phil Jacob of Pennsylvania University; Dr. Hans Simons of the New School in New York; William S. Bernard, Chairman of the Citizens Committee on Displaced persons, and Dr. Henri Bloch from the staff of the United Nations—who has a special responsibility in the field of disarmament.

The Mennonite

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Cut courtesy "Gospel Messenger"

Darkness Has Fallen

As darkness falls upon the earth, so has darkness fallen upon man.

Errol T. Elliott, Editor of the "American Friend," writes, "One is given the feeling that something revolutionary must be done within a few years. Like the sword of Damocles, a potential, obliterating explosion hangs over the heads of men." Another editor speaks of all humanity being threatened with extinction. Clarence Pickett of the American Friends Service Committee is reported to believe that "acceptance of the necessity of war is much more widespread now than it was after World War I." No one can glibly state the answer as to how man can survive. It is true that some helpful factors towards that end can be made plain; general principles, which sound hopeful, can be stated. However, it is not so easy to define the specific applications which in God-given power will turn the tide of man's destructiveness to constructiveness. Referring to the meetings in which the thirty-year history of the Friends Service Committee was reviewed and previewed, the reporter concluded with these words: "It is too early to try to evaluate these meetings. They opened up question after question. That was their purpose. Not only was the reminiscent mood conspicuous by its absence, but the mood of 'ripe wisdom' was also lacking. It was a refreshing and heartening day." This is a day for questions and meditation upon them. Is mankind so hypnotized by the power of armed might that it will hurl itself into an atomic war with perhaps a remnant surviving here and there and coming to the conclusion that the way of meekness and peace is the better way? Or may atomic war mean total extinction? Since Mennonites believe in aiding the victims of war, should they do more in the way of peacemaking or prevention of war, realizing that possibly after an extensive atomic war there might be little or no opportunity for relief work? If so, what is the most effective thing that they can do, being so few among so many? Can they, through Christ, be like the small boy's lunch which had such far-reaching effects? Can they develop a right state of mind that will be highly contagious? If the "historic peace churches" cannot prove themselves effective in peacemaking, then who will? Have these churches been more peaceful than peacemaking? Could they possibly send forth evangelists who would call to repentance and peace in a way similar to that of Luther, the Wesleys, Moody, etc.? Is all talk and thought of atomic destruction just fearful ranting, or are we in danger of going through our days like dumb driven cattle to the slaughter? Will the time come when men will so see the Light of the World that the darkness, which has fallen upon man, will once again be lifted and man will stand free with his face to The Light?

"Other foundation can no man lay than that is laid which is Christ Jesus"

As We See It:

THE TIME has come for someone to prepare and publish a children's "Story of the Mennonites." There is a vast amount of rich material available which should be simply written in story form and, above all, well illustrated. Contents might include some background of our faith, with emphasis on the place of the Bible, the pilgrimages of the forefathers, settlements, testimonies during the years, CPS, and our present world-wide mission and relief work. In times like this such a work is a vital necessity in homes God has blessed with children, likewise in schools and church libraries, particularily for those in the six to twelve year age groups. Marguerite De Angeli has done something like this in her story of the Mennonite school teacher, Christopher Dock, in "Skippack School." I think the scope of such a work should not be limited to our Conference but cover material of interest to all Mennonites as well as other denominations. Why shouldn't we consider this seriously?—John E. Fretz, North Hills, Pa., Editor of "Brotherhood Briefs" of the Eastern District Conference.

ON PENTECOST Sunday morning, May 25, 1947, while administering the Christian rite of baptism to a group of young men and women, I was forcefully reminded of the deeper meaning of the last words of the baptismal formula, "The Lord Jesus baptize thee with the Spirit and with *fire from above*." John the Baptist had foretold that the Lord Jesus would baptize "*with the Holy Ghost and with fire*." We understand the word "fire" to refer to spiritual warmth, a contagious witness that spreads like fire. It was this that the leaders of the early Christian Church desired. They prayed, "Grant unto thy servants, that with all boldness they may speak thy word." The writer of the letter to the Hebrews speaks of the Lord, "who maketh.... his ministers a flame of fire." Wesley was once asked how he got the crowds. He replied, "I set myself on fire, and the people come to see me burn." I am convinced that many of our ministers and church leaders, myself included, our missionaries, our individual church members, will do well to pray for a renewed measure of "fire from above."—Walter H. Dyck, Executive-Secretary of the General Conference.

GOD-CONSCIOUSNESS is very much needed by people today. Life today is very complex. Thousands upon thousands of cars and people crowd down the main streets of a city in one day. The pell-mell of modern life is terrific. Noise nearly everywhere, if not on the street, then up in the air, or coming from the radio. Social contacts are ten or a hundred times more numerous than they once were on the pioneer homestead. We live closer together and can vex each other ten or a hundred times more easily than in the horse and buggy days. People are so busy observing so many things and changes that they have very little time left to "make sense of it all." And for too many life just doesn't make sense. There is no integrative purpose; there is no abiding consciousness of God. Meditation and prayer are being crowded out in the complexity of it all. One homemaker shut off the radio so that while she ironed, she could do her "own thinking." It is said of Isaac that he went into the field at eventide to meditate. That's about the time the modern Ike hits out for the movies, etc. We have so many inventions to buzz and whirr and catch our attention that God fades to the background. Poor God? No, poor empty-hearted mortals that we are. So empty of God that we pick a fight with each other until we have killed 22,000,000 and spent over $1,100,000,000,000. We have harnessed the power of the atom, but not the power of human nature. But through the grace of God that too can be harnessed. To harness it we need to make use of the "know-how" of prayer. Man must take time to pray to the Christian God—he is in his way praying to many gods, for example, the god of armed might to whom the United States is devoting over two-thirds of the national budget—to the end that God's will may become clear and then embodied in all human relationships. Man must stop jading and rasping the temple of God with innumberable stimulations and take time to be quiet and search his soul and pray to the God, who is Life.—Reynold Weinbrenner, Editor.

THE MENNONITE

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Helpful Leaflets Available from Evangelism Committee

PASTORS . . . SUNDAY SCHOOL TEACHERS . . . ARE YOUR YOUNG PEOPLE ASKING ABOUT . . . .

What is adequate preparation for marriage? Christian young people always appreciate well-directed help to prepare them for this important occasion in life. A leaflet entitled "Before You Marry. . . ." is probably one of the most helpful brief statements that you can place into the hands of your young people. It does not preach. It sets forth a number of pointed questions regarding religion, self, parents, interests, finances, and wedding, all of which are intended to help the individual think things through.

How they can be sure they are doing the will of of God? You may have told them as best you could how they can be sure, but you wish you could do more. Perhaps you can help them by placing in their hands the classic statement by George Mueller on "How I Ascertain the Will of God." This is a superb statement in 300 words that is bound to speak to the needs of Christians of almost every background of experience.

Either of these leaflets may be secured from Jacob J. Enz, Nappanee, Indiana, as well as leaflets on many subjects pertaining to the Christian life. The leaflets are 25 cents per 100 (free to Conference mission workers). This work is supervised by the Evangelism Committee of the General Conference. Sample packets of leaflets are available.

Before You Marry

ponder well these vital questions:

YOUR RELIGION

- Are you a Christian? Do you know what it means to be "born again"? If you are in doubt, see a reliable minister or Christian friend about this.
- If you are both Christians, have you talked together about your Christian experience, your ideas of God, and your fellowship with Him?
- Do you find reality in prayer? Have you prayed alone and together about the marriage you are planning?
- Have you talked about setting aside a certain time each day for Bible reading and prayer together?
- Are you members of the same church?
- If not, have you counted the cost of a divided loyalty and intelligently faced it? Have you seriously studied each other's denomination to find out if you might unite with the same church and enjoy worship and Holy Communion together?
- Will you pray that God will help you through the remainder of your engagement and honeymoon days as well as through your entire life, to be true to each other as long as you both shall live?

YOUR PERSON

- Have you discussed together your ideals, goals, and life work? Are you united here sufficiently to live harmoniously together?
- Have you secured all the information you feel you should about the various aspects of marriage? Do you understand each other's views about parenthood? Do you entertain any fears about yourself, or about each other, or about any of the physical aspects of marriage? If so, have you frankly talked this over together?
- Do you have any disease, or likelihood of disease, which may affect your future? Have you seen a reliable doctor about this?
- Do you know each other's educational attainments, disposition, temper, and mental level?
- Are you subject to loneliness and homesickness which would frequently take you to your parents' home? If so, does the other realize this?

YOUR PARENTS

- If conditions should arise which would demand that relatives live with you or you with them, do both of you understand this?
- Is there any difficulty between you and your parents or in-laws that could and should be cleared up by a friendly, frank talk before you are married?
- Do either of you feel restraint by the other one in carrying out your lawful and Christian obligation to your own family? If so, have you talked this over together?

YOUR INTERESTS

- Have you considered how you can develop your common interests?
- Have you considered how you can develop your individual hobbies and recreational interests so they will not consume too much of the time and money you might otherwise spend together and use to the development of your home?
- Have you discussed together your ideals of a happy home and your ultimate aim for marriage?

YOUR FINANCES

- Do you understand each other's occupational history?
- Do you know what your combined income will be? Do you expect it to continue as it is or to increase or diminish?
- Do both of you understand how much money is at your disposal with which to start your home?
- Have you organized your income so you will know

(Continued on page 12)

We Don't Have To "Succeed"

by Jacob D. Goering

There are in our culture a number of conflicting tendencies which bid for our loyalties. These conflicting drives are often so powerful that we human beings are unable to see the issues clearly for what they actually are, and consequently fall victim to these lethargic and entangling forces. Paul feeling such a conflict in his day expressed it like this: "The good that I would I do not; but the evil which I would not that I do." (Rom. 7:19) In verse twenty-four of the same chapter he sums up his feelings with these words: "O wretched man that I am! who shall deliver me from the body of this death?" How often we could echo Paul's words as we grope around in the maze of conflicting demands made upon our lives! Many of us could be much happier and live more useful and productive lives if we could but free ourselves from this predicament.

One such conflict is that between our highest Christian motivation and our desire for success. These must not necessarily be contradictory, but they can be so, and often are when one thinks of success as it is commonly used and thought of in our work-a-day world. Karen Horney in her book "Neurotic Personality of our Times," states our problem quite graphically as she lists these conflicting tendencies in our culture.

> "The first contradiction to be mentioned is that between competition and success on the one hand and brotherly love and humility on the other. On the one hand everything is done to spur us toward success which means that we must not only be assertive but aggressive, able to push others out of the way. On the other hand we are deeply imbued with Christian ideals which declare that it is selfish to want anything for ourselves, that we should be humble, turn the other cheek, be yielding. For this contradiction there are only two solutions within the normal range: to take one of these strivings seriously and discard the other, or take both seriously with the result that the individual is seriously inhibited in both directions."

Those of us who are engaged in full time or part time Christian service are probably plagued with this dilemma more than the average person. But whatever our station or calling, there are several things we can do to get ourselves out of this entangled contradiction. First and foremost we must come to a realization that it is not necessary for us to "Succeed," according to the world's standard, in order to do the will of God. This assumes, of course, that as Christians we nominally desire to follow the Christian ideals to which Dr. Horney refers. God's will for us may involve obscurity or even derision by the world. Kierkegaard, the Danish Christian philosopher of a century ago, states that the virtue Purity of Heart is to will *one* thing, namely the Will of God. He goes on to say that many nominal Christians desire the Will of God, but only if it be done through *them*. This, Kierkegaard says, is false and not Purity of Heart. It is important that we recognize that God has a place and a job for each one and that he wants and needs each of us to do a particular work. But it is equally as important to know that God can accomplish his purposes eventually even if we fail Him. We are important in God's plan, but not all-important. A business man who spoke to a group of CPS men in relation to their place in society after their release stated it in this manner: "The world needs you, and needs you desperately; but remember the world can get along without you." No one individual is finally indispensible.

Having come to a recognition that God wants us and needs us in His service, and also that our place is but a small part of God's total program, we can take several definite steps to bring our life into closer harmony with His Will and Way!

1. In all honesty and frankness admit to ourselves and to God what our frustrations, our weaknesses, and our temptations are.

2. Re-state our desire to live according to the precepts of the New Testament.

3. Plan our work, keeping in mind short range goals as well as ultimate and long range goals.

4. Work wholeheartedly and sincerely to achieve our previously chosen goals.

5. When we have done the best we can, turn the rest over to God even though we don't see our way out.

6. Balance our work with other activities including the proper amount of sleep, worship, prayer, recreation, and fellowship with family and other like-minded friends.

If we feel torn between the desire for success and that of being a humble servant of God, if we feel compelled to "do good" to our final detriment and ultimate disservice to God, if in our inmost selves we can admit that our deepest motives are not always wholly pure in heart—but if we would genuinely like to get things right, then we need not despair. God can and will help us if we humbly and intelligently enlist His aid and together work through our conflicts and troubles.

Jacob D. Goering, formerly Educational Director at the Lapine, Oregon, C.P.S. Camp and the North Fork, California, C.P.S. Camp, and then Assistant to the Director of M.C.C. Relief for about one year, is now attending the Mennonite Biblical Seminary.

Pensioning Our Ministers

by August Epp

On April 17, 1947, Rev. Walter H. Dyck, Secretary of the General Conference, sent a letter to all ministers of the General Conference. In a certain part of the letter he made a request that each minister send the name of an influential layman in his church to whom the Pension Committee could write and send material on the proposed Pension Plan. The object of sending this material to these laymen is that the members of each church and the delegates to the General Conference become acquainted with the Pension Plan. The Pension Committee finds that a number of ministers have not submitted this layman's name and address. We appeal again that if you have not sent us this information, please do so at once so that we can get this information to your church members.

Since the proposed plan for pensioning is so heartily approved by those ministers and others who have studied it, the Committee feels that whatever information on the Plan can be given to our people should be beneficial.

— ILLUSTRATION OF PROPOSED PLAN —

Age at Entry	Annual Salary	Total Premium (10% Annual Salary)	Employing Organization's Share — 75%	Participant's Share—25%	Monthly Income Age — 65 years
25	$1,240.00	$124.00	$ 93.00	$ 31.00	$50.00
30	1,475.00	147.50	110.62	36.88	50.00
35	1,799.00	179.95	134.96	44.99	50.00
40	1,812.80	181.28	135.96	45.32	40.00
45	1,797.40	179.74	134.80	44.94	30.00
50	2,090.00	209.00	156.75	52.25	25.00

The basic principles embodied in the proposed Retirement Plan are those used by a large number of other churches, colleges and universities. The retirement benefits are provided through annuities and life insurance contracts, issued on the life of the individuals by a legal reserve life insurance company with premiums for these contracts paid jointly by the employee and the employer. As stated before, the insuring company is the Presbyterian Minister's Fund of Philadelphia. With such an arrangement as above stated, there is no element of uncertainty as to the amount of monthly life income which a participant will receive after retirement. Those eligible to participate in the Plan were mentioned in a former article of *The Mennonite*, dated May 20, 1947.

We realize that there will be many questions regarding the Plan that will have to be clarified. Our committee is endeavoring to give clarity to some of the questions in these articles, but, of course, it is not possible to do so in entirety, and therefore, some of the questions will be cleared up at the General Conference session. Some of the questions often directed to the Committee are as follows: At what early age may a minister enter the Plan? How late in life may he enter the Plan? What does it cost? How much retirement income will he receive? Below is an illustration of the proposed Plan, giving data at different ages between twenty-five and fifty. However, participation in the Plan is permissable between the ages of twenty to sixty. The rates quoted above are for Retirement Income Contracts, including life insurance to the extent of $1000 for each $10 of monthly income to men who qualify physically. Men have this Plan with or without insurance. Women qualify only for the Retirement Annuity Contract which has no life insurance in connection with the Plan. Men may choose either Plan. The rates of the Retirement Annuity Contract would be slightly lower for men and approximately the same for women.

Following are a few of the questions that are quite frequently directed to our Committee. Is the scheduled retirement income guaranteed at retirement? Yes, The monthly retirement income is provided through standard Annuity and Income Endowment life insurance policies. For each participant an individual policy is purchased by the Pension Committee as soon as the participant and his employing organization have submitted agreements to participate in the Plan and have paid the necessary premium. The amount of scheduled retirement income at retirement is, of course, guaranteed only if all premiums are paid as they become due until the scheduled retirement age.

Is the guaranteed amount of monthly income stated in the policy? Yes. The scheduled amount of annuity income will be that shown on the face of the Retirement Annuity policy or the Retirement Income Endowment Life Insurance policy. If, however, an income is later arranged to begin at an earlier age than scheduled, the amount of monthly income will be determined by optional settlement tables which are also shown in the policies.

At what age does a participant retire? Participants who start participation at age fifty, or under, will retire at sixty-five. Those who enter at age fifty-one, up to and including age sixty, will retire fifteen years later. To illustrate: One entering the Plan at age fifty-one would retire at age sixty-six. By starting at age fifty-five, retirement age would be seventy, and if participation starts at sixty, retirement age would be seventy-five.

Does a participant have to retire to receive his retirement income under this plan? No.

Can an employee enter into participation in this Plan without the joint participation of his employing organization? No.

What determines the amount to be paid by the participant and his employing organization? The type of contract desired, the sex of the participant and the age nearest birthday at the date the retirement contract is purchased.

Is the salary of the participant considered in determining the amount payable by him and his employing organization? Yes. The Committee recommends that no less than 10 per cent of the participant's salary should go into premiums for retirement plans. The division of the 10 per cent is rather clearly shown in the foregoing illustration. It should be clearly understood that the employing organization's payment into the Plan shall NOT be considered to be a part of the participant's salary.

How and when are the required payments made by the participant and his employing organization? The first payment by both the participant and the employing organization must be paid at the time of filing application to participate. Each month thereafter the employing organization should send to the Pension Committee a monthly payment sufficient to meet the next payment when it becomes due. The amount payable by the employee, being deducted from his regular pay. It is recommended that all premiums be paid on the yearly basis, but if not possible at the beginning, then not later than the beginning of the third year of participation.

Why was the Presbyterian Ministers' Fund chosen as the Insuring Company? The Presbyterian Ministers' Fund, of Philadelphia, is the oldest Life Insurance Company in the United States. It is a fully mutual, legal reserve life insurance company and has no connection with the Presbyterian Church except through origin. It has a strong financial position and a very enviable reputation among life insurance companies. The Company employs no salesmen and therefore premiums for their life insurance and annuity contracts are lower than those available through most other life insurance companies since no commissions are paid. The Company was chosen to write our contracts in order to obtain the lowest possible premium.

Does the Presbyterian Ministers' Fund pay dividends on its policies? Yes. Dividends are, of course, not guaranteed, but this Company has paid dividends for many years.

Further explanation of the proposed Plan will follow in subsequent issues of *The Mennonite*. This proposed Retirement Plan has been designated with great care, and we submit it to you with the hope that it will be of substantial help to our ministers throughout the General Conference and provide lasting satisfaction and peace of mind for those who give their life in service for Christ.—General Conference Pension Committee, August Epp, Chairman.

Two Hopi Children Accept the Lord

(The following is an excerpt from a report, dated April 10, by Miss Anna Baerg, mission worker among the Hopis of Arizona, to the Secretary of the Foreign Mission Board.)

Truly Psalm 34:7 is for those who love Him. I experienced that just last Saturday. I had been driving my old car as fast as I thought I dared go on Good Friday and "the Angel of the Lord encamped around about me." Saturday morning I drove on the mesa for my Children's Class. Saturday evening as I was going to the village, just in front of Suderman's house, the rear wheel came off. I praise the Lord that it didn't happen on these mountain grades (where there are no guards, whatsoever) and when I had a carload of people.

The children have very good interest in the different classes and come asking me to tell them Bible stories from the Sunday School charts that various churches send in. Just last night Douglas Sakyayestiwa and Rachel Jenkins accepted the Lord in my Bible class, while the adults were having prayer meeting. It may be that fear had come into their hearts because one of their playmates had passed away so suddenly on Easter Sunday, but just last week a missionary from Korea, who had been interned by the Japanese, said that in a certain large Bible institute 84 per cent of the students had accepted the Lord because of one fear or another. These two children need the prayers of Christian people now, that they will not remain babes in Christ, but that they may grow in the grace and knowledge of our Saviour.

My mesa classes have been much better attended this last quarter, on the whole, than they have been before. There have been no decisions there as far as I know, but the Lord is able to bring the things they have heard to their remembrance and work salvation in their hearts.—Yours for the Salvation of the Hopis, Anna Baerg

Mission in Colombia Takes in Sixteen Children

by Janet Soldner

May I introduce to the readers of The Mennonite some of the lively children who are now living in our new home. I wish you could see their faces and learn to know each one individually. We think they are grand, and I'm certain that you would think so too.

Within the last two months we have taken in sixteen unfortunate children. For the most part we took one or two at a time. By taking them this way we were able to become better acquainted with each child as an individual. One week five came the same day. This was quite a sudden growth in our family.

First of all, I would like to introduce to you the two youngest children in our home, Benigno and Alvaro Aguasaco. Benigno and Alvaro are brothers, ages three and one-half and four and one-half respectively. Little did these two boys realize how difficult it was for us to take them at the time when they arrived. They took us by surprise one forenoon when their father brought them. The mother died two years ago, and the boys were living with their grandmother within the leper colony in Agua de Dios. The father is well and has a permit to go in and out of the colony at liberty. When the grandmother discovered that the father was anticipating bringing his sons to us she wasted no time in reporting that fact to the priest. Since the Catholics claim all rights to such children they were going to take the two boys. Incidentally the father was visiting in the home of his mother when the Catholics came for the children. It was contrary to the father's desire to have his sons in their hands. He held the boys in his arms refusing to have them taken. He hurriedly picked up their meager clothing and left the leper colony the same night with the two little ones. Early the following morning he took the train for Cachipay bringing us his two sons, telling us that bringing them here immediately was the only means of escape. Although we were not ready to receive them it was a matter of taking them or perhaps having them lost for Christ and his kingdom. The father brought us their belongings in a small paper shopping bag which was of adequate size to hold the clothes of his two sons. Their clothes consisted of four cotton suits apiece, faded and patched, a new sweater for each one and a cheap type of cloth sandle for each one. The father went to town and bought in addition to these clothes a comb, a tooth brush, handkerchief and a pair of cheap tennis shoes for each one. Upon arriving their health seemed to be fairly good. Their teeth revealed that they had had no care. It was evident that they had intestinal parasites just like many other poor children in this country.

Janet Soldner

Alvaro and Benigno adjusted themselves to their new environment without much difficulty. This was a great help to us during our busy days of cleaning and making preparations to receive the children. I do not know how we would have managed, had they been naughty a great deal of the time. Their actions revealed to us that they had been living in entirely different surroundings from the ones in which they were living now. I shall never forget their reaction upon receiving their first bath under the shower. They laughed and screamed, thinking it was great fun. The one could hardly wait until his turn came. The bathroom fixtures were a marvel to them. "Oh, look Alvaro," Benigno exclaimed. "The water runs through this pipe. Look, look, Alvaro," he said with beaming eyes, proud of having made the discovery. The first few weeks they ate their food as though they hadn't eaten anything in weeks. They are very affectionate to one another. "Are you going to eat bread?" Alvaro asks his brother, calling from one end of the table to the other. Benigno also becomes concerned that his brother should eat all the food on his plate. I wish I could transfer to you the expression on their faces upon receiving a new pair of shoes or overalls.

I would also like to introduce to you one of the older children in our group, Adela Rojas, age thirteen. Adela is a sweet girl with great possibilities. Adela's father died and her mother, who lives in the leper colony, is ill. Adela lived with another missionary family for about two years before coming to us. She has received her support from the American Mission to Lepers for sometime. We were told that she is coming to us expecting great things. She is ambitious and desires to become a missionary doctor or nurse. She is a good student, has a good art talent, and is developing an interest in music. We hope we can meet the needs of this ambitious young girl.

Some of the children haven't had any evangelical background before coming to us. Such are the three

Rivera children. Maximiliano, age thirteen, Marco Antonio, age nine, and their older sister, Herminda, age fifteen. The mother, though Catholic, brought us her three children in spite of the fact that the priest in the leper colony has ex-communicated them from the church for doing it. Now one could hardly believe that Maximiliano is the same boy who on the day of his arrival cried instead of eating his dinner and later ran away after his mother had left. Although Maximiliano is thirteen years old he could neither read nor write. So naturally he is a first-grade pupil.

Then there is also bright, quick but irrepressible and irresponsible Faviola. Faviola is a thin, nervous, black-eyed, ten-year-old girl whose mother is also ill with leprosy. Faviola has real possibilities, but she really keeps us on our toes watching her constantly. If she is given the task of wiping dishes, we will not find her in the kitchen, but she will be outdoors. Yet Faviola has her good qualities. One day she received a sack of candy, and she divided it among the other children. There were only three left for her.—Then there are the two Osorio children who had to be treated for scabies, a skin disease which one generaly finds only among those living in unhygienic conditions.—Then there is conscientious Jorge who has lived with his sister most of his life. His mother, living in the leper colony and being a strong Catholic, is not very happy about his being here.—Then there is Blanca Lopez, age fifteen. We were told that she was a problem child, but she turns out to be a very sweet dependable girl, who is very good with children.—The other children are also a fine group, each one representing his or her own personal difficulties and possibilities. We try to give them both home life and home training; so we keep pegging away bringing up the child in the way he should go. This we know is impossible without the strength and wisdom which the Master alone can supply.

College and Seminary News

BETHEL COLLEGE

Forty-three Seniors received the Bachelor's degree at the fifty-fourth annual commencement on Tuesday morning, June 3, in Memorial Hall, and the honorary degree of Doctor of Music was conferred upon Professor Walter Hohmann, who begins his twenty-fifth year of service at Bethel, for his outstanding work in church music among the Mennonites. A brilliant commencement address was given by Dr. Bernard C. Clausen, pastor of the Euclid Avenue Baptist Church in Cleveland, who spoke on "Masters of Anger." In the graduating class, which included twenty-six women and seventeen men and represented eight states, six students were eligible for the Order of the Golden A — Paul Albrecht, Harvey Goering, Hildegard Peters, Esther Lehrman, Melva Goering, and Arnold Wedel. President Kaufman preached the baccalaureate sermon on June 1 from John 15:14 —"Ye Are My Friends." Featured at the Alumni Banquet on June 2 was the Class of 1937, the first class, in the subsequent tradition, to bury at graduation a vault of letters to be opened at the ten-year reunion. Special recognition was also given to Dr. P. A. Penner, the first Bethel alumnus to be present at his fiftieth anniversary.

BLUFFTON COLLEGE

Commencement activities were well attended. The weather was excellent for the May Day activities on Saturday, but rain fell almost continuously on Sunday and Monday. Dr. Macartney spoke on "The Greatest Thing in Man" at the commencement services. In addition to the regular baccalaureate degree, honorary degrees were granted to Dean N. E. Byers and Dr. C. H. Smith in honor of their many years of service to the Mennonites in educational work. Mr. Byers was granted the degree of Doctor of Humane Letters and Dr. Smith the degree of Doctor of Letters. President Ramseyer gave the commencement address at University High School, Illinois State Normal University, May 30. This is the high school from which he was graduated in 1918. The choir left on its western tour on Tuesday, June 3. The group will return to Bluffton on June 19. Mennonite students included in the European educational tour will leave New York City June 21 for Plymouth, England. President Ramseyer is to accompany the group.

SEMINARY NOTES

The final week of school is always a very busy one. The highlight of the year at Bethany is the Love Feast which is observed by the Church of the Brethren. The Love Feast, which is a meal in memory of the Last Supper in the Upper Room with Jesus and his disciples, was regularly observed by the early church until the fourth century. Today only a few churches observe the Love Feast. Since it is a commemorative meal, it is a meal of special solemnity and spiritual communion. The meal is observed in full detail with the washing of feet, a special expression of the Christian spirit of humility. It puts in their proper place the differences which men too often permit to become a barrier between themselves and others.

TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong,
And kneeling at my knee,
He prayed with tears,
"Dear God, make me a man
Like Daddy, wise and strong.
I know you can."

Then while he slept,
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
"Oh God, make me a child
Like my child here,
Pure, guileless;
Trusting Thee with faith secure."
—Andrew Gillies.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
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Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

The Week-Day Church School

by Arnold J. Regier

One of the great problems which confronts our generation is to give our children a sound and adequate education. We have looked to three agencies to give them this preparation for life, the home, the church and the public school. Each institution has been depended upon to contribute a recognized portion of that training. The public school expected to supply the academic, the church the religious, and the home the background for the development of character and personality. In our Mennonite communities we have placed a great deal of emphasis upon the home training.

Many Catholic and Lutheran communities have not felt that our present system for religious training is adequate and satisfactory. They have established parochial schools. In other communities the Catholics and the Jews have cooperated in the public school system but have made great efforts to reach children in after-school hours. In such localities it is known that religious instruction is given from 200 to 300 hours per year. Protestants have relied mostly on the weekly Sunday morning hour supplemented by a vacation Bible school for two to four weeks.

The question often arises as to the adequacy of the religious training for our children. The spiritual illiteracy of our day has become appalling. In order to meet this need the weekday church school program has come into prominence during the past decade as an effort to provide more time for religious instruction. This plan was first instrumented at Gary, Indiana, through the suggestion of the public school superintendent. It is now operative in forty-six states of our country.

Organization of Church Schools

There are different ways in which these schools have been organized. In some communities the religious instructors go right into the public schools and conduct their classes in the school rooms. This type of a program has been carried out most effectively in the state of Virginia. Other schools are conducted on a released time basis where children whose parents wish this instruction are excused from school one hour each week to go to their preferred churches. In most localities where divergencies of faith exist this probably has been the most satisfactory plan. The Virginia plan could be carried out because of the few Catholic and Jewish people living in that state.

It is of importance that the organization, which sponsors the weekday church school, work in close harmony with the public school officials. The local organization should be a representative body of the community so as not to create suspicion that any church group wishes to dominate or to force its particular creed upon the children. The teachers of the weekday schools should meet certain qualifications and standards, preferably the same as the public school teacher. It is advisable that a curriculum of recognized materials be selected for this work. Though one may develop materials which are more suitable to local needs one should not stress denominational literature too much. One can secure very good materials which are being recognized in many communities.

Legal Aspects Of Week-Day Religious Education

Often we have been hesitant to contemplate such a program for fear of its legal implications. Our public school system has been established on the basis that every child in this country shall have an opportunity to receive an education without being subjected to any specific religious creed. We respect this privilege very highly. Some states even forbid the reading of the Bible in the school room. Illinois is one of the states in which the supreme courts upheld the assertion that reading of the Bible is an imposition of a creed. Yet, recently in the Champaign Case which has gained much prominence, it has given a unanimous decision in favor of voluntary religious classes in public schools. In the latter case the wife of a university professor filed a suit against weekday instruction on the grounds that her boy was being pressured to take this instruction. The court decreed that as long as the religious classes were voluntarily conducted for children who had the consent of the parents they were not contrary to the principles and spirit of the Constitution.

Twelve states have already passed enabling acts favorable to releasing pupils one or two periods per week for instruction in religion. In most instances the local School Board is wholly within its rights and powers in granting released time for such work upon the written request of parents or guardian if the instruc-

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Arnold J. Regier, who comes from Elbing, Kansas, served as pastor of the mission church in Portland, Oregon, and as principal of the Bethel Academy. He graduated this spring from the Mennonite Biblical Seminary and will serve as instructor next year at a newly established college in Canada.

tion is administered by a board of religious education or some representative group in the community.

Values of Week-Day Church Schools

1. It gives opportunity for more adequate religious training for children, especially in Protestant communities.

2. It aids in coordinating the training program of the public schools, the church, and the home.

3. It presents a real challenge for young people who are interested and preparing for Christian service in the field of teaching.

4. It opens the door for reaching many unchurched children. In one state where a very extensive program is in operation 44 per cent or 18,989 weekday church school pupils did not go to any Sunday School. (The writer has also found that it is equally as effective in reaching such children as the vacation Bible schools.)

Sources Of Helpful Books And Literature

1. Miller, Minor C. **Teaching the Multitudes,** Beacon Publishers Bridgewater, Virginia, (A guidance manual in weekday religious education).

2. Lotz, Philip Henry **Some Legal Aspects of Weekday Religious Education, Bethany Press,** St. Louis, Missouri, 35 cents.

3. **The Weekday Church Educational Bulletin,** No. 601 International Council of Religious Education 203 N. Wabash Avenue, Chicago, Illinois, 35 cents.

4. **Adventures in Christian Living,** Issued by the Virginia Council of Religious Education Inc., Planters Bank Building, Bridgewater, Virginia. Single copy $2.00. Complete set of seven $7.00. (Curriculm materials which are regarded very highly by the writer as a basis for study)

THE YPU FUND—What About It?

Every organization which does effective work has expenses. So also does your YPU, and the fund which is set aside to care for these expenses is known as the YPU Fund. This is one of our projects. In the past this fund has been very low and on certain occasions there was no money in it at all. We need to continue our wholehearted and prayerful support of the other YPU projects, but let's remind ourselves that out of this fund is paid the editor of your "Youth Section" in **The Mennonite,** the postage which send the minutes of the Executive Committee to your district leaders, the traveling expenses of the Executive Committee which must meet to make and work out plans for the YPU, and numerous other items—all essential to the effective work of the YPU. The YPU could not continue its ever enlarging program in a "United Mennonite Youth for Christ" without the YPU Fund. Has your young people's group and district recently contributed anything to this important phase of YPU work? Thank you.

—Myrtle Wasser, Y.P.U. Secretary-Treasurer

Dutch Prisoners for Peace

by Irvin B. Horst

This afternoon—Good Friday—three of us, ex-C.P.S. men, visited a group of fifty-three Dutch draftees who have been imprisoned for refusal to accept military service.

We found this group in a military prison near Utrecht at a place called Nieuwesluis. The place of confinement is an old stone and concrete fort built during the Napoleonic era. One drove with a car across the moat on a lift bridge and entered the fortified area under a portcullis, and wound around among half-submerged "bunkers." In the largest one, entirely underground except one side, we found the group of Dutch C.O.'s.

This group of fifty-three represents only a few of many Dutch young men who have asked for military exemption. The exact figure is not known, but it is estimated to be at least 200. Many cases were excused because of the priority of their occupation; others were given a low psychological rating and excused for unfitness. Still others were induced to accept some form of noncombatant service such as hospital or intendance work. Holland requires military training and service on the part of all males. Its drafting laws, however, provide an alternative for conscientious objectors—but to date this has been interpreted to mean some form of noncombatant service under military control.

On entering the old fortress we found the men housed in three long arched vaults. One room provided a dinning hall and the other two rooms were used for billeting. All furnishings were army equipment. The men themselves wore civilian clothes. The vaults were painted, well lighted, dry, and one of them had a stove. The men said their rations were fair. During our stay there was no guard in the building—only at the outside entrance. While they have prisoner status and no leave privileges, they were allowed considerable freedom in the way of receiving visitors, the organization of their living quarters, and sending and receiving correspondence, books, and food gifts.

The C.O.'s welcomed us. They knew something about conscientious objectors in England and America, but the opportunity to see and speak to some and to be assured that there were thousands of others who had taken their stand gave them status and considerable encouragement. These Dutch C. O.'s ranged in age from eighteen to twenty-three. Two were married. Of the 53, 24 made no religious profession, but had various political and social grounds for their position. Of

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Irvin Horst is an M.C.C. relief worker in Holland. He comes from Ephrata, Pennsylvania.

the remaining, 12 were Reformed, 5 Doopsgezind (Mennonite), 3 Jehovah's Witnesses, 2 Lutheran, 2 Remonstrant, and the others Baptist and Adventist. Most of their time is spent reading, playing table games, and writing letters. There seemed to be little group organization—except for a library.—but the group has been confined at this place only two months. It must be understood, too, all fifty-three persons have been confined temporarily until they can be brought up for trial. But trials have been indefinitely postponed, likely because the government does not know what to do with them after their sincerity has been established.

The occasion for our visit was to share in the Lord's Supper which was conducted by one of the Amsterdam Doopsgezind ministers, Ds. T. O. H. Hylkema especially for the Mennonites in the group. After the service the American C.O.'s were introduced and we had opportunity to say a few words and ask questions. Ds. Hylkema had brought some Frisian bread and some cake and together we had a pleasant time of fellowship. We gave them a copy of the Fort Collins "Service for Peace" for their library.

I have come away from this visit with several deep feelings. First, this group of men has much in common with those of us who spent many days in C.P.S. for similar convictions; and somehow there should be some current bond of support and interest between us. Second, the peace movement is greatly in need of leadership to represent the concerns of these young men to government and to endeavor to negotiate some creative, postive alternative which would be acceptable to both the C.O.'s and the government. Third, more persons should take an interest in providing books, games, and writing material so that these men have something to do. And then, last the general atmosphere of living under the earth inside massive concrete walls is depressing, to say the least. The drafty C.P.S. barracks of the U. S. A. are much preferable to this old fort. Nevertheless in the fortress at Nieuwesluis sit fifty-three men who are opposed to military service and whose convictions are strong enough to be willing to accept the opprobrium of "prisoners for peace!"—**M.C.C. Service Bulletin.**

Items of Interest

Brazil is one of the most fruitful missionary fields in South America. At present there are 1,075,000 Protestants in a population of over 40,000,000

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M. T. Rankin, of the Southern Baptist Foreign Mission Board, says of China: "I found achievements which convince me the impossible is being made possible. I saw university students and professors going to classes carrying the stools they were to sit on. Buildings are patched up; window-panes replaced with boards; all fixtures are missing; but school goes on."

* * * *

In local option tests, one after another of the counties of the western part of the state of Virginia are voting dry.

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The Netherlands Reformed Church is moblizing to build new churches and parish houses and repair damaged ones. Around twenty million dollars will be needed and the government will furnish half, the Church to raise the balance in five years. Many congregations now worship in wooden sheds and other temporary quarters.

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Because during the war the China Christians were put on their own with the missionaries evacuated, Dr. John Stewart of the Church of Scotland believes foreign missionaries must be prepared in the future to work under Chinese leaders in religious and other fields rather than to serve as "bosses."

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In India a study reveals that there are 222 distinct vernacular languages and seven linguistic families of speech.

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The number of Christians in the world today is estimated at 592,000,000, 27 per cent of the total population—enough, by being Christian, to alter events profoundly!

* * * *

Ten thousand Sunday School leaders will gather in Des Moines, Iowa, from the United States and Canada on July 23-27. The occasion will be the twenty-first quadrennial Sunday School Convention of the International Council of Religious Education.

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An Interseminary Conference is scheduled to be held at Oxford, Ohio, from June 11-18 at which 1,200 seminary students from the United States and Canada, representing 120 seminaries, will meet to face together the great problems the Christian Church faces in our day. The theme of the conference is "Man's Disorder, God's Design."

* * * *

Residents of the United States sent to relatives and friends abroad in 1946 more than $296,900,000. This was ten and a half million dollars more than the total personal remittances for 1945. In addition, $125,000,000 worth of gift parcels were sent overseas in 1946. Europe got almost half of the first, the Western Hemisphere received the second largest, and Asia the third.

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Ninety per cent of the peoples of the world, according to official data, depend upon the output of the people of the United States, Canada, Argentina and Australia to maintain a slim diet.

* * * *

That war may come within the next twenty-five years is the belief of seventy-three per cent of those questioned in a recent Gallup Poll. Two years ago the same question was answered yes by only thirty-eight per cent. Fifty per cent of those polled believe that war may come within ten years.—Gospel Messenger

(Continued from page 3)

how much you can spend for food, rent, clothing, doctors, church, recreation, and the like?

- Have you planned any savings for future needs, such as children, education, sickness?
- Do you know how much training the other one has received for a trade or profession?
- Are both of you willing to work, sacrifice, and save to make your home an economic success? Do you understand each other on this matter?

YOUR WEDDING

- Have you read the wedding service, so that you know what you are to promise?
- Have you planned your wedding as you yourself wish it, so that it will always be a pleasant memory to you?

—C. Warren Long.

How I Ascertain the Will of God

Surrender Self-Will

I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with the people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Having done this, I do not leave the results to feeling or simple impression. If I do so I make myself liable to great delusions.

Study the Bible

I seek the will of the Spirit of God through and in connection with the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures, and never contrary to them.

Consider Circumstances

Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

Pray

I ask God in prayer to reveal His will to me aright. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

—George Mueller

MENNONITES THE WORLD OVER

By Cornelius Krahn

From Brazil a report of significant events that have taken place reaches us. It will be remembered that the Mennonites of Brazil belong to the last wave of immigrants leaving Russia in 1929. A considerable number of ministers, teachers, and other intellectuals was among them, including some that had a university training. A number of them have died recently, among them Isaak Martins, David Enns and Isaak Braun.

A very rapid change has taken place among these pioneers. Most of them have moved from their farms in the hills to the city of Curitiba where they are engaging in dairying, business and other occupations. This will probably prove to be one of the quickest urbanizations of any Mennonite settlement on record. Naturally it is accompanied by a rapid adjustment to the civilization of the country. If any small Mennonite group needs contact with older established Mennonite churches and settlements it is this one. It is well that Rev. and Mrs. J. E. Kaufman have gone to serve these people and that C. Rempel is also visiting them.

The Mennonites of Curitiba have just completed the building of a large church within the city and are building another one in the country. A unique feature in connection with this is that they are being build jointly by all Mennonite groups and will be used by all of them in common fellowship every Sunday. This is, very likely, the result of the hardships and suffering which they have experienced together. A fellowship of suffering has been established. **Der Bote** and **Mennonite Life**)

From France. The Mennonites of Alsace give a discussion on Church, Catholicism and Ecumenicism in their paper. Speaking about the prospective meeting of the World Council of Churches the paper expresses its attitude toward the World Council. They fear that the World Council may lead to a union of all Protestant Churches which is viewed as a preliminary step to joining eventually the Roman Catholic Church. In other words, the Alsatian Mennonites fear that the principle on which the Mennonite church and others was founded, namely the independence of each local congregation, would gradually be lost. Therefore they fear the union of all Protestant Churches under one visible organization.

They also speak with regret about the use of the term "Mennonite Church" as they say it is being done in America. They state that there is only one Church of God, the Invisible Church, throughout the world. All local congregational organizations including the Mennonite are only weak attempts at approaching the pattern of the Invisible Church. They, therefore, hesitate to use the term "church" for a local congregation or a conference (So do the Mennonites of Holland!) and are even more reluctant to promote

(Continued on page 14)

MCC Sponsors Another Goodwill Christmas Bundle Program

Goodwill Christmas Bundles Should Be Sent by August 15

AKRON, Pa., May 30.—The Mennonite Central Committee is sponsoring another Goodwill Christmas Bundle program. Individual children, summer Bible school classes, etc., are urged to take up this project. Parents, teachers, and other leaders can secure the necessary information by writing for folders to, Goodwill Christmas Bundles, MCC, Akron, Pennsylvania. Since this year's program is different from last year's these new instructions should be secured by all. Bundles should be sent in to the M.C.C. by August 15. Last years bundles were very much appreciated. Some children of Baexem, Holland, wrote, "What a fine surprise it was to receive your Christmas Bundles! They did arrive a bit late, but nevertheless they were just as welcome to be sure. We are in need of so many things, being poor and neglected children . . . it is awfully nice to know that we have friends right across the big ocean, who, although they do not know us, still have not forgotten us!"

Mennonite Colonies Unmolested by Paraguayan Civil War

Indirect reports via Brazil are to the effect that the Mennonite colonies in Paraguay have not been molested by the rebel forces. After the outbreak of the war all communications with the Mennonite colonies were cut off.

Mennonite Refugees Go from Buenos Aires to Ascunsion

All of the refugees, with the exception of a small number who asked to remain in Argentina, have by now gone from Buenos Aires to Ascunsion. The refugees were detained in Buenos Aires because of the unsettled political conditions in Paraguay. C. A. DeFehr is in charge of the refugees at Ascunsion.

Dutch Mennonite Missionaries from Java Are Admitted into the United States

Mrs. Helene Schmitt and six children and Mrs. Martha Stauffer were scheduled to arrive in San Francisco about June 6. These women with their husbands and their father, Johannes Klassen, were serving in the Mennonite mission in Java when the United States went to war with Japan. Because of their German background they were interned. Then in January, 1942, when the Japanese were taking the three men to India, their ship was sunk, and the three men perished. The women and children were interned in Tsingtao, China, where M. C. C. workers found them struggling for survival. The M.C.C. has supplied them financial assistance and has helped make arrangements for their entry into the United States. The group sailed from Shanghai on May 20. The First Mennonite Church and the Mennonite Brethren Church of Reedley, California, are extending financial aid to Mrs. Schmidt and children and Mrs. Stauffer.

A Pastor May Expect of His Congregation:

by Earl Salzman

A pastor may well hesitate to say just what he should expect of his congregation. What he wants and what he needs may be two different things. A minister is human and from a human point of view may expect that which will not stand the earnest searching of the Divine Spirit.

Assuming that the pastor has received a call from God to preach for the congregation, it naturally follows he has a right to expect certain things.

1. He would have a right to expect the congregation to support him with their presence at the services. One of the discouraging things for many a minister is to preach to empty benches. So many church members take their church attendance too lightly. Luke tells us that when Simon Peter stood up to preach on that famous day, the eleven were there to stand with him. There was only one spokesman, but every member of the group was present to hear and support the message. One weakness of our churches is that the present-day Simon when preaching finds that so many members of the church aren't there.

2. He has a right to expect them to come with an open mind, an honest heart, and a spirit that is willing to be led—in other words to worship God. A certain lady at the Sunday dinner table said, "You know, I didn't listen to our minister very long this morning. He didn't preach but a few minutes until he said something that was a definite answer to what I had been praying for for several months. I am sure I wasn't on our pastor's mind, but I know I was on God's mind, and He used our pastor to say just those words which was a definite help to me. After that I was walking in the very light of God." There was a woman who came to hear some definite word from God, and God spoke to her. After that it wasn't necessary to listen to the minister anymore. A word then from any one would have been a serious interruption. That I say was good listening.

3. God has a task for every man. Each member of the church should have something to do. The pastor expects every member to have some responsibility. Every person should have a share in bringing in the Kingdom of God. The world will never be won to Christ through the work of the minister alone. The ancient world was turned toward Christ in large measure through God-filled, loyal, devoted laymen. That same

thing holds true today. If the church is going to be a growing congregation then the pew will have a part to play that is as vital and important as the pulpit. Without the layman's support at this point the minister's hands are tied. But with prayerful and loyal co-operation, faultering efforts will bring victory.

4. A word should be said about financial support. Money is a very delicate subject. Some folks think it is too delicate for a minister to talk about. Yet the minister and his family must eat food, wear clothes, live in a house, buy books. "Your heavenly Father knoweth that ye have need of all these things." In this day when the church is seeking college and seminary trained men, it naturally follows that he must be supported financially by the church he serves. He earns this money in the service he renders just as doctors, lawyers, teachers earn money in their profession. There are many communities where hod carriers, day laborers, receive better wages than some ministers receive. It is safe to say a minister can't do his best if he is restricted too much finanically.

However, the faithful minister may discover that his people will provide quite a substantial salary and a parsonage that is a finer home than they provide for themselves.

Conclusion: A congregation that gladly supports the service for Christ in the church, and supporting the thirst for righteousness, ready to use their talents in the church program as God has prospered them, will surely bring joy to the heart of any pastor and be a blessing to the cause of Christ and the Church.

MENNONITES THE WORLD OVER

(Continued from page 12)

the establishment of a central organization of world Christendom. **(Christ Seul)**

From Holland. The Dutch Mennonite young people compare the Mennonites of Holland with those of America. They realize that the **Doopsgezinde** of Holland of today cannot be compared with the Mennonites of Holland of yesterday. They claim that the ideal "in the world but not of the world" has been changed into "free in the world and free from the world." Re-thinking this ideal the following statement is being made: **"Free in the world** means that

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DID YOU SAY "GOODBYE"?

The word "Goodbye" originally meant "God Be With Ye," and we often think of that when post offices return to us copies of THE MENNONITE marked, "Left no address."

Why don't people say "Goodbye" when they leave?

The card below, known in post office lingo as "Form 22-B," handed out free to the mover, is a good way to say "God Be With Ye," to those friends of yours through the printed and written word who would like to say "Howdy" when you arrive at your new location. Before you move, ask your postmaster for a supply of Form 22-B. Don't forget to say "Goodbye"!

Form 22-B (Rev. 4—45)

USE THIS CARD TO NOTIFY YOUR CORRESPONDENTS OR PUBLISHER OF CHANGE OF ADDRESS

DATE____________________

THIS IS TO ADVISE THAT ON____________________
I MOVED (OR WILL MOVE) FROM

____
(No.) (Street or Avenue)

____
(City) (Zone No.) (State)

NEW ADDRESS:

____
(No.) (Street or Avenue)

____
(City) (Zone No.) (State)

GPO 16-44362-1 SIGNATURE ____________________ we are called to a task in this world and that we have to take the questions that the world asks us seriously. **Free from the world** means that we know of the freedom that comes from the spirit of the Lord (II Cor. 3:17)."

In answer to the question whether the Mennonites of Holland are today real Mennonites they state that this depends on their using the talent given them. **(Algemeen Doosgezind Weekblad)**

Jottings

—Bethel Church, Hydro, Oklahoma: Wilma Entz and Robert F. McKee were married on May 21, Rev. Waldo Kaufman officiating. The reception was held in the new mess hall recently built east of the city park by men from the Bergthal and Bethel churches. The women did the cooking.

—Brudertal Church, Hillsboro, Kansas: The quarterly-offering for relief, held on May 11, totalled $548.70. Rev. J. M. Regier, guest speaker on Ascension Day, spoke on the home mission work of the General Conference. Robert Gene, ten-weeks-old infant of Mr. and Mrs. Ed. J. Bartel, passed away on May 29.

—Eden Church, Moundridge, Kansas: Our annual children's day program was held at the Bill Juhnke Grove on May 30. The offering for foreign missions amounted to $1,326.66.

—First Mennonite Church, Caldwell, Idaho: We organized our church on the evening of May 25. Fifteen members were received into the church. Rev. Henry Harder and Brother Marvin Linscheid of Aberdeen were with us. Rev. Arthur Friesen was with us on the evening of May 27 to tell us about the mission work among the Indians of Oklahoma and show pictures of the same.

—First Church, Mountain Lake, Minnesota: Rev. L. R. Amstutz of Tiskilwa, Illinois, will come to serve First Church for one year, beginning August 1, 1947.

—Grace Church, Albany, Oregon: We are looking forward to the coming Pacific District Conference to be held at our church June 19-22. Our pastor, Rev. P. A. Kliewer is on an eight-day trip to Omaha, Nebraska, in the interest of the Grace Bible Institute. On May 25, Rev. Neufeldt, chaplain of the Salem Deaconess Hospital, was with us both morning and evening.

—Grace Church, Dallas, Oregon: The theme of the Sunday morning services was "Christian Education," for the Multnomah School of the Bible, Portland, Oregon, brought us a program. The Ambassadors for Christ Quartet gave the music, and the Dean gave us a very inspiring message. Bible study on Wednesday night is very interesting with Rev. Franz teaching the older group and Rev. Leisy the younger and the young folks.

—Inman Mennonite Church, Inman, Kansas: Our congregation is grateful for having secured the services of Aron Epp of Newton, Kansas, as pastor. The church has purchased a parsonage, and Mr. and Mrs. Epp and daughter will occupy it in the near future. On Pentecost Missionary J. R. Duerksen spoke in the morning and Mrs. Duerksen in the evening. Mrs. Duerksen was dressed in Hindi costume and illustrated her talk with slides.

—Lehigh Mennonite Church, Lehigh, Kansas: A large group enjoyed a bazaar and fellowship supper in the church basement on May 26. Later that evening Missionary J. R. Duerksens showed pictures of mission work in India. Rev. J. M. Regier of the Johannestal Church led our Decoration Day services. E. W. Zimmerman, field representative of the Northern Bible Society, spoke to us on June 1.

—Pulaski Mennonite Church, Pulaski, Iowa: Rev. E. A. Sommer, pastor here for the past five years, has resigned. He and Mrs. Sommer expect to establish their residence in Goshen, Indiana, in the near future. Rev. Sommer was ill and bedfast most of the past month, but he is now recovering. Verney Unruh, student at the Mennonite Biblical Seminary, preached his first sermon here on June 1. He will make regular week-end trips from Chicago to Pulaski to fill our pulpit during the summer months.

—Waterloo-Kitchener United Mennonite Church, Waterloo, Ontario: Henry Epp, student at Bethel College, has accepted our invitation to come and assist Rev. J. H. Janzen during the summer months. He will begin his service in June. On May 27 Miss Elisabeth Goertz told the Ladies Aid of her internment during the war and also of the mission work in China.

—Zoar Church, Goltry, Oklahoma: Dr. G. Christian Weis of Kansas City spoke in our church recently and also showed motion pictures of Africa and South America. While he was here a young couple openly confessed the Lord Jesus.

—Mennonite Church, Buhler, Kansas: Missionaries who have visited our church with inspiring messages and showed pictures of their work are: Eva Duerksen, Rev. and Mrs. J. R. Duerksen, and the Dr. Herbert Desters. Sunday June 8, we had our combined Bible School and Children's Day program in the afternoon with a fellowship supper.

—First Church, Philadelphia, Pa., An impressive service was held on Sunday morning June 1, at which

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HEADQUARTERS OFFICE CORNER

Some of our churches have already elected their delegates to the General Conference session to be held August 20 to 27, at Berne, Indiana.

At this point we believe it to be in place to remind our churches of resolution number 72 of the 1938 Conference which reads as follows:

"In view of the fact that we as Mennonites of the General Conference emphasize individual responsibility to God in our relations to Him, be it resolved, that we urge our churches and the Conference to provide a wider distribution than hitherto among women, laymen, and especially young people of such duties and opportunities of service as representing congregations at Conferences, serving as officers and members of boards and committees."—Walter H. Dyck, Secretary time Rev. W. C. Ewert was installed as pastor and ordained into the Eldership. Rev. Ellis Graber, Vice President of the Eastern District Conference, officiated and delivered the sermon, "The Church and the Preacher." Rev. and Mrs. Ewert were received into our membership by the deacons.

—First Church, Pretty Prairie, Kansas: About 60 per cent of our members suffered a severe hail loss to the wheat, our major crop. The Vesper Choir of Bluffton College will present a program here June 10. Rev. Tschetter is leaving on a trip to Montana for two weeks. The Lord willing, John B. Graber will serve in his place. The coming marriage of Dr. B. J. Stucky to Rozella Waltner of South Dakota, has been announced.

—August Epp, Chairman of the Ministers' Pension Committee recently flew to Philadelphia to attend a convention of the Penn Mutual Life Insurance Company and to meet with Walter Temple, Robert Stauffer, and Harry Dettweiler in regard to the proposed pension plan for ministers and others. He also planned to meet Dr. Alexander Mackie of the Presbyterian Ministers' Fund.

—Miss Monica Dirks, formerly secretarial assistant to the President of Bethel College, and **Dr. Harold Gross,** Dean of Freeman Junior College, were united in marriage in the bride's home church at Pawnee Rock, Kansas, on June 8.

—Ordination: The Lord willing, the ordination of Rev. Jacob T. Friesen as an Elder of the Church will take place in the First Mennonite Church, Beatrice, Nebraska, on June 22, 1947, at 3 P. M. Rev. Erland Waltner, Rev. David C. Wedel, Rev. W. H. Dyck, and Rev. Elbert Koontz have consented to participate in the ordination service. A cordial invitation is extended to all congregations, far and near, to attend and enjoy with us the blessings of this service.—The Board of Trustees, by John von Riesen, Secretary.

—To Lay Corner Stone of New Church Building: The First Mennonite Church of McPherson, Kansas, will hold a service and ceremony on Sunday, June 15, at 2:30 P. M. for the laying of the corner stone of the new church building now under construction. The service will be held in the new church basement. Everyone is invited to attend this service. Work on the building was begun in May, 1946, when the excavation for the foundation was begun. Since that time the framework has been erected, and the basement has been completed. The congregation has been meeting for worship in the basement since last December. The brick veneer work has not yet been done, but is expected to get under way soon. In preparation for the laying of the brick the congregation is planning the corner stone laying for June 15. The congregation will be happy to have you present at this service.

—Rev. Alvin J. Regier has accepted the superintendency of the Oklahoma Bible Academy for this coming year. He has graduated from the Moody Bible Institute General Music Course, Northern Baptist Seminary, Chicago, with a T.H.B. degree and from Goshen College with an A.B. degree. He has been pastor of the Warren Street Mennonite Church, Middlebury, Indiana, for the past two years. We are happy to announce that we will have a special Bible course for the next year.—J. W. Bergen.

y Ensz
410 East Fourth Street
Newton
Kansas

—Rev. Curt D. Boese writes that his address is Route 2, Fort Cobb, Oklahoma, and that he is now serving there as pastor.

—N. Paul Stucky, instructor in physics at Bethel College, left New York by plane on June 6 for Puerto Rico, where he joins the M.C.C. unit to renew contacts with the native population, thus manifesting to them an abiding interest in them by those who formerly served there; to train assistants in the hospital laboratory and to install electrical wiring in the parsonage. Mr. Stucky plans to work there during the three summer months. He formerly served there as an C.P.S. assignee.

—Mennonites receiving degrees from Hartford Theological Seminary this year are: Rev. Wesley Ewert, B. D. degree, and Rev. Gerhard Peters, Ph. D. degree.

—The Historical Committee of the General Conference met at North Newton, Kansas, on June 3. Those present were Rev. A. J. Dyck, Dr. Cornelius Krahn, and Dr. A. Warkentin. Other members of the Committee are: C. Henry Smith, Paul Shelly, and E. E. Leisy.

SASKATCHEWAN ITINERARY FOR J. R. DUERKSENS

Ladies' Aid Conference, Laird, June 20; Zoar Church, Waldheim, June 21; Eigenheim Church, June 22; Rosenort Church, Tiefengrund, June 23; Zoar Church, Langham, June 24; Rosenort Church, Osler, June 25; Rosenort Church, Aberdeen, June 26; Rosenort Church, Hague, June 27; Rosthern Retreat, June 28; Rosenort Church, Rosthern, June 29; Rosthern Retreat, June 30-July 1; Prince Albert, July 2; Bethany Church, Lost River, July 3; Hoffnungsfeld Church, Carrot River, July 4; Rosenort Church, Capasin, July 6; Rosenort Group, Spiritwood, July 6; Hebron Church, Northvale, July 7; Hoffnungsfeld Church, Rabbit Lake; Emmanuel Church, Meadow Lake, July 9; Evening at First Church, Saskatoon, July 10; Ebenfeld Church, Herschel and Fiske, July 11; Nordheim Church, Dundurn and Hanly, July 12; Mennonite Church, Watrous, July 13; Evening North Star Church, Drake, July 13; Mennonite groups, Foam Lake, Parkerview, Fitzmaurice, July 14; Mennonite group, Eyebrow, July 15; Herbert Church, July 16; Emmaus Church, Swift Current, July 17; Elim Gospel Beach, July 18.

Kindly send three-quarters of your contributions to the Foreign Mission Board and one-quarter to the Board of Home Missions of the General Conference. May the Lord richly bless the Duerksens and the churches. We heartily welcome Rev. and Mrs. Duerksen to Saskatchewan.—G. G. Epp, Rosthern, Saskatechewan, Member of the Home Mission Board.

The Mennonite

Volume 62 — June 17, 1947 — Number 23

The Wheat Field by Volkmann. Courtesy Colonial Art Company

The Harvest Is Plentiful

A great many people may not be very much interested in the Church, but in the words of Jesus they are "as sheep having no shepherd." According to one report, 47.5 per cent of the people of the United States belong to no church. In some cities only about one-fourth of the people attend church fairly regularly; other estimates place the figure lower. According to figures based upon estimates by the United States Department of Commerce, Americans in 1945 gave $1,000,000,000 to religious work while they spent $3,000,000,000 for tobacco and $8,000,000,000 for alcoholic drinks. The masses are outside the Church. Nevertheless, there seems to be evidence of an increasing hunger among the masses for the things of the Spirit. An outstanding Christian journalist, after touring the world, concludes, "Everywhere, among all races, in all cultures, men's searching hands are stretching out to touch the portals of a new world of faith." However, this same man though he finds men turning to God finds that men are not turning to the churches. This situation is not altogether new.

In the days of Jesus, and later, the masses, in a sense, were also outside of the Church. Though the masses remained loyal to the religion of the Torah, many followed from afar. While not denying the validity of the Torah, neither did they observe its requirements with meticulous care. In fact, the rabbis and their associates chose not to mix with the masses for fear of defilement. They saw the masses as ignorant and uneducated in the matters of religion and therefore as irreligious. Snobbed and despised by the devoutly religous people of their day, the masses reacted with resentment and class consciousness. It seems that it was these very masses that Jesus, with compassion, referred to "as sheep having no shepherd." Whereas, the religious leaders of His day saw them as irreligious, Jesus saw them as in need. Whereas, the ardently religious were convinced that there was abundant shepherding, Jesus pointed out a deficiency.

Today the point is not so much to see the masses as irreligious as to see them "as sheep having no shepherd." Ought not the Christian Church of today, including the Mennonite part of it, go out of its way to mix with the publicans and sinners? Ought not the Church question its traditional manner of doing things and learn to talk to the multitudes of today? "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.' "
—Matt. 9:35-38, "Revised Standard Version."

"Other foundation can no man lay than that is laid which is Christ Jesus"

As We See It:

"HOW BEAUTIFUL upon the mountains, are the feet of him . . . *that bringeth good tidings of good.*" The mark of a beautiful life is a spirit of unfailing tenderness and kindness to others. A true Christian senses the faults of others as keenly as anyone, but views these blemishes with a spirit of compassion rather than one of faultfinding. Do we as parents, by our example in daily living and conversation, teach our children that it is a much higher aim in life to inspire others than to criticize them? Do we instill within our young people respect for and cooperation with the leaders of our community and church life, so that as they grow older and assume responsibilities they may be a source of encouragement and inspiration to others instead of a hindrance? Nothing is more Christ-like than a kind word. If we have no kind words, let us have no words at all. "He knoweth our frame. He remembereth that we are dust." We can do no less.—Mrs. Herbert Miller, Kingman, Kansas

A DOMINICAN PRIEST learned the truth of I Tim. 2:5,6, and left the priesthood to become a gospel preacher. No men has a right to set himself between God and man as an indispensable mediator of salvation. Christ is our priest and He has constituted believers a kingdom of priests, able to come boldly to God through Christ (I Pet. 2:9; Rev. 1:6). This direct access to the Father is one of our most precious privileges. At the crucifixion of Christ the veil of the temple was rent from top to bottom, forever ending the ritual. Christ as priest had once offered Himself to bear the sins of many, became the perfect sacrifice and author of salvation. That one offering is forever efficacious, John 14:6.—Homer Leisy, Vice-President of the General Conference.

RIGHT RELATIONSHIPS with God and man are of primary importance, and need to be regarded as such by the people of the world who are giving their major attention to making a living. The peoples of the Western World are noted for their use of science. The scientific method has been used for conquering nature, for producing food, clothing, shelter, medical care, etc. There has been a systematic study of nature to the end that man might have more of the material things for his life. In a way all of this has been to the good. God in the very beginning told man to conquer nature. However, today millions are starving, not because of lack of knowledge of how to make fertilizer, grow hybrids, build railroads, etc., but rather because of human relationships that are terribly wrong. With the latter wrong all our scientific knowledge goes to waste. Even where men don't starve but gorge themselves full, life can be dreadfully empty. A tremendous amount of thought has gone into science. Let a similar amount of thought be applied to bringing about harmony between man and God and man and man, and the face of this old earth would gleam with a heavenly light.—Editor

SHARING one's homeland with others who need a home would seem to be a definitely Christian act. A bill (H.R.2910) providing for the admission of 100,000 displaced persons into the United States annually for four years has been introduced in the House of Representatives and was scheduled for a hearing beginning June 4. The Friends Committee on National Legislation points out that if action is to be secured on this bill before the end of the present session of congress, there will have to be "a great intensity of expressed concern on the part of the public at large." The Committee urges letters to congressmen.—Editor

UNIVERSAL MILITARY TRAINING may be a definite step to our nation's downfall. It is now being pushed very hard. The President wants it enacted into law before congress adjourns in July. It seems evident that such a program fits in well with the policing of a world empire which the United States seem to be creating economically if not geographically. But somehow world empires seem to have a way of going to pieces. Evidently some of the people of the world do not like to be exploited by other peoples, and the very process of ruling others seems to have the seeds of decay in it. It would seem that those world powers which once had the upper hand should have been able to keep it, but one by one they fell. Soldiering cannot solve the problems of the world. The creative spirit of Christian goodwill is much more effective.—Editor

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Twenty-seven Students To Sail for Europe on June 21

Twenty-seven students from Mennonite and affiliated colleges will sail for Europe from New York City at noon on June 21 on the "Marine Tiger" to participate in an educational tour of Europe. The tour is sponsored by the Council of Mennonite and Affiliated Colleges and will be under the leadership of Dr. L. L. Ramseyer, President of Bluffton College, and Miss Lois Gunden, faculty member of Goshen College.

Students and recent graduates of Bluffton, Bethel, Freeman, and the Mennonite Seminary, who will make the trip are Bluffton—Rev. and Mrs. Maynard Shelly, Hopedale, Illinois; Ronald Rich, Washington, Illinois; Esther Bohn, Pandora, Ohio; Bethel—Margie M. Wiebe, Aberdeen, Idaho; Betty Jane Regier, North Newton, Kansas; Melva Goering, Moundridge, Kansas; Lois H. Lohrentz, McPherson, Kansas; Marilyn Preheim, Hurley, South Dakota; Faire Stucky, Hutchinson, Kansas; Freeman—O'Ray C. Graber, Marion, South Dakota; Helen Tieszen, Marion, South Dakota; Mennonite Biblical Seminary—Burt Russell, Portland, Oregon.

Dr. L. L. Ramseyer has this to say of the trip: "The plan is to gather at Akron on June 20 for instructions and making arrangements concerning the handling of money, etc. Ronald Rich, Washington, Illinois is to act as group treasurer, and will handle all foreign exchange. The group will then go to New York City on the morning of June 21, sailing from there at noon on the "Marine Tiger."

The "Marine Tiger" is one of the two ships set aside by the State Department this summer for student travel. Each of these two ships will make four round trips to Europe. The ships are former troop carriers and apparently have not been too much changed since. They warn that there are but few accommodations. Men will live in a large barrack type of arrangement, 100 in a room. Women will have somewhat better quarters.

DR. L. L. RAMSEYER
Leader of Student Educational Tour

Programs will be given on the way over in charge of the American Friends Service Committee. These will consist of music and lectures. The lectures will attempt to give students some insight concerning what they may expect when they arrive in Europe. For example, one lecture is to be on the black market in Europe, and will caution students against participating in it. Our own group will have daily devotions and will spend some time on board ship studying language and European Mennonite communities.

The ship is due to dock at Plymouth, England, June 30. Our group will then spend about four days in England seeing Oxford, Shakespeare country, and other points of interest. We will then proceed to Paris for a couple of days. Then on to Brussels where two or three days will be spent in an MCC headquarters, not only seeing Brussels but also studying the relief work being done there. From there we will proceed to Holland where the major part of the summer will be spent.

The group will arrive in Leiden July 12. Two weeks will then be spent in summer school at the University of Leiden. This will be in the English language. An additional two weeks will then be spent under the direction of Mennonite leaders in Holland, getting acquainted with the Mennonite church there and the Dutch origins of the American church. Students will likely stay in Dutch Mennonite homes.

From there the group will go through Luxembourg and Alsace Lorraine August 11, 12, 13, 14. If some must return early they will miss this part of the trip, returning on the "Marine Jumper" due back in New York August 20. In Alsace Lorraine MCC relief units will be visited, as well as Mennonite communities. This is also an area of heavy war damage.

The group should arrive in Basel, Switzerland, August 15, and spend a week there and at Zurich and Geneva. There are Mennonite Communities in Switzerland, and the ancestors of some of the group came from this territory.

The group will leave La Harve, France, on "Marine Tiger" August 26, and arrive in New York September 5."

The objectives of the trip have been stated as follows:

1. To increase the understanding between European and American Mennonites, to the end that both groups might become stronger in the faith as a result of this understanding.
2. To study the European foundations and origins of the Mennonite Church.
3. To gain a sympathetic understanding of the problems, customs, and living standards of the countries visited, to the end that we might promote the cause of world peace thereby.

4. To observe the destructiveness of war, physical, moral, and spiritual, and thus gain first hand information on the folly of this method of attempting to settle differences.

5. To be an example of the best in American Christian living and fit representatives of the Mennonite Church to people in Europe, to the end that they might gain a sympathetic attitude toward us and our problems.

6. To gain first-hand information on the work being done by our relief centers in Europe, as well as of relief needs, to the end that this information might be given to others upon return and thus promote the cause of a Christian testimony through administering to human needs.

It is estimated that the cost of the trip will range from $500 to $700. Each person takes care of his own financing. Mrs. C. H. Musselman, a friend of Bluffton College, is paying Dr. Ramseyer's expenses. Dr. Ramseyer, who this year is President of the Council of Mennonite and Affiliated Colleges, has been delegated the responsibility of selecting the foreign students who will come over this fall. The details of the trip have been worked out by Menno Travel Service of the M.C.C.

Anna Liechty Reports from Africa

(Anna V. Liechty, one of the newer missionaries which the General Conference has sent to Africa, reports to the home board after nearly one year of experince in missionary work.)

As it shall soon be a year that I was led from the homeland to this corner of the Lord's harvest field, I thought it well to write to you, the members of our General Conference Foreign Mission Board.

At present Miss Agnes Lutke, Miss Selma Unruh and I are vacationing at our C.I.M. rest home at Lac Madimape. We are enjoying our renewed fellowship, the boating and swimming at this lovely lake, and the lake with its setting. Now we also have time for some of the things we have little time for when we are on our stations, such as reading, sewing and writing letters. Last, but not least, at this quiet retreat, midst the beauties of God's handiwork, we find physical rest and refreshment, and spiritual uplift. We have more time to spend alone with Him and His Book, whose message of salvation from sin through faith in His blood we have come to proclaim. At Charlesville it is difficult for me to have *private* devotions at any time of the day other than before 6 A. M. chapel. Therefore I must rise fairly early to have sufficient time with Him.

The Lord has kept me in good health. It is true that sores on my legs, itch all over, and jiggers around my toes have been unwelcome visitors much of the time, but such ailments are merely uncomfortable and inconvenient, and have not kept me from my work, nor curbed my naturally good appetite, nor disturbed my ability to sleep well at night. The three mild attacks of malaria were noticed as they were coming, since I am well at other times, so quinine and atabrine were promptly taken to drive out the bugs before they got a chance to work in me in earnest. Becoming acclimated did not seem to be difficult nor even noticeable to me. When I arrived I at once felt at home, and was never even homesick.

Formal language study ended a few days after Christmas. By this time I'm usually able to make myself understood when I speak to the natives, but I cannot understand all they say to me. This is partly due to the fact that they seem to talk so rapidly, and so many words which I do know escape my ears, and they use many words not yet in my vocabulary. My first message was given in a prayer service last January. Perhaps after I've been here many years I shall be able to say that I know Tshiluba, my interesting and expressive adopted language.

On my last day at home last year, on Easter Sunday, I little thought that by the next Easter Sunday I would bring an Easter gospel message in Tshiluba to a heathen Bashalele village near Lac Madimape, but that is what I was privileged to do. My folding organ, which I took to the lake for recreational purposes, was used for the song service. Selma, Agnes, and I went to that village each of our four Sundays here, and the last two Sundays we also went to a Batshoke village a little farther away. Needless to say, we saw anew the need for lengthening our stakes, and for many new missionaries.

This semester I'm trying to teach arithmetic in French, Tshiluba grammar, and Bible memory work in both languages to the sixth grade boys. (There are no girls among the thirty-three boys in the class, for the men think they are too dumb to learn.) I also work in the elementary school office, act as station secretary, play the organ for the third and sixth-grade chapel period every school day morning, have charge of the Sunday School class for village children not yet in grade school, and have charge of the guest house. The other missionaries have just as much or more than I to do. There also I see the need for more new missionaries in our field.

Please join us in praying for the following requests:

That the Lord may soon send many more new laborers into this part of His vineyard.

That those of us who are here may let the Holy Spirit continually have complete control of our lives, working in and through us His own perfect will among the people out here.

That the native leaders, teachers, outstation evangelists and teachers may all seek first the kingdom of God and His righteousness.

That the native Christians may obey the Lord in all things, following Him closely all the way, lest they fall back into the ways of sin and of the world.

That those who have backslidden may return again to the Lord, and then serve Him faithfully.

That the fathers will consent to send their daughters to school.

That our Bible school graduates and those now in our Charlesville Bible School may all be willing to go where He would lead them, even though it be to distant villages to preach Christ and Him crucified and risen to some who have never heard the message.

That more prayer warriors may be raised up in the homeland.

No doubt similar requests could be voiced for the other stations, and some are applicable for missionary work throughout the world.

May the Lord richly bless every one of you, and continue to make you all a blessing to many, both in the homeland and in the mission fields.

Two Very Busy Days Each Month

(In the following report Mrs. Harold Ratzlaff gives a vivid picture of what busy days there are in the experience of a missionary in India.)

This morning we finished a two and one-half day session of Palak Meeting. This is the monthly district evangelistic workers meeting composed of the three district pastors, the evangelists in charge in other areas, the deacons, and the missionary. At these meetings plans are made for the work: "Where shall we place Gundhar when he comes home from Bible School? He is needed at seven places; where is the need most urgent?" "What shall be our policy toward volunteer workers?" "What shall we do about this disciplinary problem in Rajpur?" "Shall the Eden Church elect a Palak or shall we try to get a Hindustani pastor immediately?" Then plans must be made for the thanksgiving services which must be held in every village where there are Christians (about 140 villages) in the next six weeks. Also plans must be made for an evangelistic retreat before touring: "Would it be advisable to plan an intensive teaching program among our Christians this year instead of the regular touring work among non-Christians?" "What will we do about housing during the retreat and tour. We do not have nearly enough tents to go around." Then there are always many announcements to be made at Palak Meeting: "Have your church elect conference delegates soon." "Be sure your annual reports are ready by the middle of December." "When you send charity patients to the hospital get full assurance from them that they will obey doctor's orders and accept all treatment." "No bicycle parts will be given out without seeing the bicycle." (Incidentally the district missionary stationed here is almost compelled to run a complete "bicycle supply and repair shop"!) After the announcements and all other business are completed monthly reports are given: How many baptisms in your church in the past month? How many communion services held? How many weddings? How many births? etc. Then the financial reports must be taken for all five district churches. It is a busy time.

The last half day is usually "Pay Day." That always involves a lot more than just handing out money. Of course, they get their salaries, but the pastors also get into their hands the salaries for all the other evangelistic workers in their area. There are at present between fifty and sixty people on the pay roll besides the ten district school teachers. There are always many requests coming in at this time. Today everyone wanted some pants and coat material that we had brought from the hills at their request. It is almost impossible to get cloth here these days. Then we allow our pastors to take simple medicines out into their area because they always have many requests for them. These medicines had to be gotten ready.

A meal also had to be gotten ready for nine of us—six Indians and us three. My cook did this; I just gave out food supplies and looked into the kitchen occasionally. We have fed from eight to thirteen people every meal the last two days. Toward the end of the morning one of the pastors came to me, "Memsahib, my wife is trying to teach a few women to sew but she doesn't have any more needles, do you have any extra?" I gave, as I have previously when such requests came. We missionaries are almost expected to keep a "store" on hand. Needles, thread, stamps paper, pencils, kerosene, cloth, sugar, wheat, tea—these all are not uncommon requests. Incidentally, now after eating, an evangelist begged for sugar, so I sold a pound apiece to five people. They just don't get these things where they live, and we were permitted an extra bag for such purposes.

Finally everyone is off again to their home and work in the district. And tonight as we bow our heads together for evening devotions we will again pray that the work which has been done and the plans which have been made will mean a stronger and a more spirit-filled Christian constituency.

The Need for Something Powerful

(Vernelle S. Waltner gives us a realistic insight into a phase of mission activities which is sometimes not so evident to us and then goes on to suggest a parallel in the realm of the spirit. Rev. and Mrs. Waltner are in charge of the leper home at Champa, India.)

One morning shortly after I arrived at the Leper Home, Miss Pauls came up to me saying, "I have rather unpleasant news for you." The day before she and a helper had sprayed DDT solution in one of the houses in the Girls' Boarding. The reason? Bed bugs! They are common enough here in India, but I was hardly prepared for the number I saw there. All of the rope-strung, wooden cots had been sprayed also and were out in the sun. By lifting one end of a cot and letting it down with a bang we found out just how infested they were! Big, medium and little ones, most of them dead, but some still kicking, fell out onto the ground. Boards on which the girls' clothing boxes had stood were lying in the sun but had not been sprayed. They were still infested. When the underside was turned uppermost they ran for shelter until the DDT struck them. They could be seen on the white-washed walls of the second cottage, high and low, wherever there was a tiny depression in which they could take shelter.

For some time we had noticed that some of the girls looked pale and pep-less. A number of them felt ill frequently and couldn't attend school regularly. Now we realized that one reason could surely be these bed bugs. When asked whether they minded the bed-bugs the girls answered, "Yes, they bite us every night." But what had they done to get rid of the pests? Nothing, for they were beyond their control. Only something as drastic and powerful as DDT could be effective, and that would have to be repeated regularly. If one kills the first there is no chance for them to become as numerous as we found them. But when they become so numerous that no ordinary action will kill them something powerful must be used.

The bed bugs experience seemed to be a parable—one which was readily applicable to India. Are not our sins and evil habits much like them? Bed bugs hide in cracks and folds and do their worst at night when all is dark. "And men loved darkness rather than light because their deeds are evil." John 3:19. Can ordinary measures bring relief when sins have gotten control of our lives? No, many give up without trying to get rid of them. But there is a powerful and sure remedy in Christ Jesus, a remedy which must be applied to one's whole life. If we allow him to reach every corner He will keep it clean and free from evil.

Smith Corner Has Steady Program

(The little Smith Corner Church in Pennsylvania is one of the "outpost" churches of the General Conference. John S. Raugh, home mission worker serving this church, tells of the steady but significant program which this small rural church carries on.)

When the time comes for something interesting to be written for *The Mennonite,* I wonder what it should be, since we here at Smith Corner share about the same experience as any other small country church. We are for the most part isolated from our brethren in the faith and throughout the year we just go from Sunday to Sunday without anything outstanding taking place. We have our regular services each week during the year. Our program is: Sunday School and morning worship and preaching again Sunday evening; each Wednesday evening we have prayer meeting and Bible study.

There was one outstanding event in our church recently. On Ascension day the Eighth District of the Blair County Sunday School Association held its annual meeting in our church. This was an all-day session with some of the very best speakers being with us. This was the first time since before the war that we were able to hold an all-day session. Folks from many denominations came for the day, and we had two meals together, served in our basement, constructed by the Brotherhood. The theme of the convention was, "*The Sunday School in The Home and Community.*"

At this writing all our boys are home from the armed service and C.P.S. Camps. Some remained faithful while away. Since their return some who had been in the armed service, have told me that they found it hard to be a Christian in the army. These are they who need our constant prayers. Some are seldom found in the House of God. Many are the cursed results of war, and I believe this is one of them.

Anxious for Love and Understanding

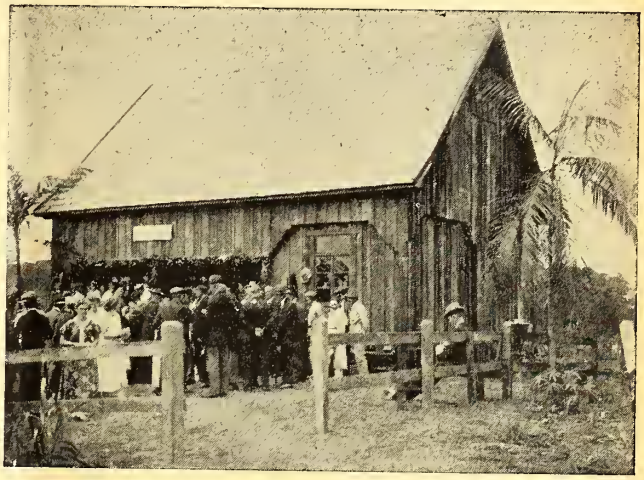
(How children of a big city like Chicago respond to love, understanding, and the opportunity to do constructive things is brought out in the following report by Burt and Lila Russell. While attending Mennonite Biblical Seminary the past year, the Russells carried on a mission to children at the Mennonite Gospel Mission, 62nd and Carpenter, Chicago. Their work may be regarded as home mission work, for the Home Mission Board of the General Conference supports this type of work through the Mennonite Seminary.)

Our work at the mission has been with the children. As our time draws to a close, we are happy that when we walk down just one block here, we find ourselves saying "hello" with practically every step. There are a number of boys and girls in the neighborhood, and we have grown to love each other. They are anxious for love and understanding—two things that few of them get much of at home, and we are happy to bring them the Love of Christ.

Our first religious emphasis was in our Sunday School classes. Burt has a class of boys, and Lila a class of girls.

We found the children almost constantly on the streets or playing on "the prairie," a vacant lot across the street from the church. We played with them, and soon organized craft classes during the week, in order that we might give them a constructive evening pastime, as well as to learn to know and love them. These classes, which at first were just two—one for boys and one for girls—grew by leaps and bounds, and soon we had to have four classes—junior and senior boys, and junior and senior girls. We did a number of crafts: woodcraft, shellcraft, plastic work, blueprinting, making button boxes from old cheese boxes, and sewing.

(Continued on page 14)



Upper left: Mennonites delivering milk in Curitiba. Upper right: Residence and barn of David Toews. Lower right: Dedication of the school erected in the honor of B. H. Unruh.—Cuts courtesy "Mennonite Life."

Brazilian Mennonites Unique

We can say that we know of no other country in which Mennonites have adjusted themselves so rapidly to the surrounding civilization and are being urbanized so quickly as in Curitiba.

Cornelius Krahn

For a number of reasons the Mennonites of North America have less contact with the Mennonites of Mexico and Brazil than with those of Paraguay. The Mennonites of Mexico came from Canada without the help of other Mennonites. The Mennonites of Brazil were helped, but predominantly by the Mennonites of Europe, while the Fernheim Colony project of the Chaco in Paraguay was sponsored to a large degree by Mennonites of the United States. For this reason contacts with this group, information about it, and interest in it has been stronger. A large staff of Mennonite Central Committee workers is stationed in Paraguay, while only casual visits are paid to the settlements in Mexico and Brazil.

The Witmarsum Settlement

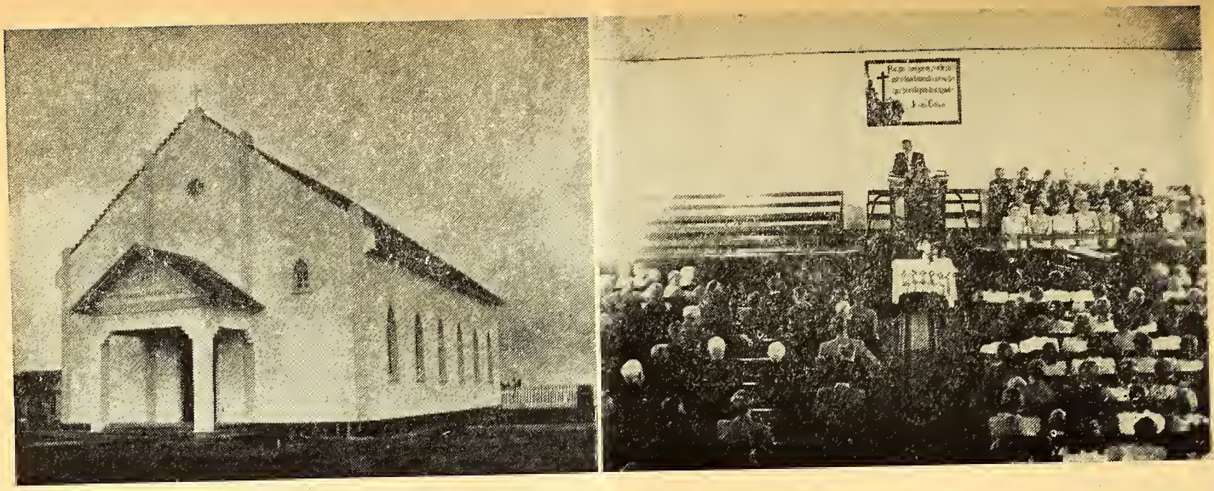
There are two chief settlements of Mennonites in Brazil, the older, at Witmarsum, and the newer, at Curitiba. Before we speak of these settlements, we shall briefly summarize where these people came from.

The Mennonites of Brazil are part of the stream of immigrants that moved toward Moscow in the year 1929 when the rigid measures of collectivization, attack on the church, and deportation became imminent. Some five thousand Mennonites succeeded in leaving in Russia and proceeded to Canada, Paraguay, and Brazil. The latter group consisted of approximately 250 families that settled on the Krauel River in the Province of Santa Catharina, naming its settlement "Witmarsum" in honor of Menno Simons and the Dutch Mennonites who assisted them in this project.

The farmers of the steppes found themselves suddenly in a hilly, primeval forest without any experience and means for the new task. Nevertheless, they lost no time felling trees by hand and establishing saw mills to provide lumber for their buildings. Gradually the pioneer shacks were replaced by more permanent buildings, some of which remind one of traditional European patterns and others of prevailing styles of the newly adopted country. The Witmarsum community is predominantly rural, with corn, aipin (manioka), and other tuberous fruits as the main crops. A Mennonite cooperative at Witmarsum operates, among other enterprises, a starch factory. At present there are some 130 families located in this settlement with additional families living scattered in the surrounding communities.

The Curitiba Settlement

Soon after the Mennonites had arrived in the primeval forest, some of them began to move on in search of better earning possibilities and the provisions of modern conveniences which were naturally scarce in their



The picture on the right shows the front interior of the new church built cooperatively by various Mennonite groups in Curitiba, Brazil. The motto in back of the pulpit frames a Portugese version of I Cor. 3:11. "For other foundation can no man lay than that is laid, which is Jesus Christ." The picture to the left shows the exterior of the new church. Note cross on top.—Photos courtesy "Mennonite Life."

community. These they located in their neighboring province to the north, Parana, in and around Curitiba, a city with a population of 125,000. Here they found employment, started small businesses, engaged in woodworking, etc. Soon, some became specialists in dairying. Today three-fourths of the milk demand of Curitiba is being supplied by the Mennonites. The Mennonites live either in the city or in the suburbs of the city. The young people are rapidly adjusting themselves to the life of the country by learning its language (Portuguese) and adopting its customs. It is naturally a little more difficult for the older folks. After all, they have lived in the country approximately fifteen years only. This community has outflanked the Witmarsum settlement by far, both economically and numerically. Some 253 families are located here. They are, however, also beset by many problems.

Religious and Educational Life

The Mennonites of Brazil had a large number of intellectuals in their group. Among them were numerous ministers and educators, some with university training. Their traditional cultural life prospered even in the primeval forest. Grade schools and high schools were established in the best Russian tradition and functioned well. But even before the war broke out these schools were nationalized and Brazilian teachers with no understanding and appreciation of the Mennonite culture and background were put in place of the Mennonite teachers. This was a great disappointment for the people who had come all the way from Russia to Brazil mainly for the purpose of teaching their children in their own Christian schools. But there was still the church.

The Mennonites from Russia brought with them a culture predominantly German, speaking German in their daily life and worshipping in the same language. During the war this language was put on the black list. Since they had been in Brazil, a few years only it was impossible for the older people to switch suddenly to the Portuguese in their worship. Being deprived of the possibility of worshipping in the customary way, they again experienced a reminder of the days under Stalin. In 1943 our brethren finally managed to arrange a compromise by which they were permitted to worship God in the Low German language, which must have been passed as Dutch. We see that our Brazilian brethren were handicapped in many ways.

Looking Forward

There are signs that the Mennonite community is gradually rooting in the new soil. The Mennonites of Curitiba have just completed the building of a large church in that city and another one in the country. As we look at the motto on the wall above the pulpit, we discover that it is Menno Simons' own motto from I Cor. 3:11, but it is written neither in the Dutch, nor in the German, nor in the English, but in the Portuguese language. In a new language the Christian message, as practiced by the Mennonites, is being proclaimed. Another thing unique about these churches is that they were built jointly by all the Mennonite groups of the settlement and that they are used jointly by all of them for fellowship every Sunday.

We can say that we know of no other country in which Mennonites have adjusted themselves so rapidly to the surrounding civilization and are being urbanized so quickly, as in Curitiba. At the first glance that may seem to be ideal. Fifteen years ago they arrived in an entirely strange country and today they are more or less at home. But on the other hand, we should like to call attention to the fact that these people came as bearers of a northern culture into a Latin civilization and as a Protestant group into a Catholic country. These are just some of the basic differences which should be considered when we think of our brethren to the South who are at present making rapid adjustments and far-reaching decisions.

In conclusion, let us ask ourselves a few questions.

(Continued on page 14)

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Volunteers for Summer Service

Thirty-six young people will serve in General Conference work in four units this summer. The units will serve at the following places: Chicago Mission; Canadian Youth Farm, Rosthern, Saskatchewan; the Montana Indian Mission, Lame Deer, Montanna; a Youth Team will visit churches in the Illinois-Indiana district.

The volunteers and their home churches are as follows:

The Chicago Mission, Rev. Arnold J. Regier leader. Frieda Claassen and Martha Thimm, First Mennonite Church, Beatrice, Nebraska; Cornelia Franz, Catherine Regier, Anne Marie Regier, Hoffnungsau Church, Inman, Kansas; Violet Goering, Arlene Kaufman, Eden Church, Moundridge, Kansas; Phyllis Duerksen, Alexanderwohl Church, Goessel, Kansas; Irene Foth, Bethel Church, Mountain Lake, Minnesota; Gladys Dester. Deer Creek, Oklahoma, Mennonite Church; Marjorie Unruh, Onecho Mennonite Church, Colfax, Washington. This group will live at the Mennonite Seminary and serve in Bible School teaching at three points in the city.

The Canadian Youth Farm, Rosthern Saskatchewan, Elva Ratzlaff, Bethesda Church, Henderson, Nebraska, leader. Lois Jean Riesen, Bruderthal Church, Hillsboro, Kansas; Edith Claassen, Emmaus Church, Whitewater, Kansas; Helen Franz, Emmanuel Church, Delft, Minnesota; Beverly Pahl, Calvary Mennonite Church, Barlow, Oregon; Bernice Preheim and Betty Preheim, Salem Church, Freeman, South Dakota; Ella Wiebe, First Mennonite Church, Paso Robles, California; Anna Friesen, Bethesda Church, Henderson, Nebraska; Marie Buller, First Mennonite, Upland, California.

The Montana Indian Mission, Charlene Unruh, Tabor Church, Newton, Kansas, leader. Hilda Warkentin, Alexanderwohl Church, Goessel, Kansas; Sarah Penner, Bethel Church, Mountain Lake, Minnesota; Ella Voth, Walton Mennonite, Walton, Kansas; Henry Grimm, Evangelical-United Brethren Church, Lima, Ohio; Martha Mierau, Langham Church, Langham, Saskatchewan; Erna Dyck and Ella Heppner, Zoar Church, Waldheim Saskatchewan; Cornelius Driedger, Rosthern Church, Rosthern Saskatchewan; Cornie Dick, Rosemary Church, Rosemary, Alberta.

The Mennonite Youth Team, Erna Fast, Bethel Church, Mountain Lake, Minnesota, leader. Erna Friesen, Elsie Epp, Bethesda Church, Henderson, Nebraska; Norma Jost, Bruderthal Church, Hillsboro, Kansas; Eloise Faust, Emmanuel Church, Delft, Minnesota.

Great Men on the Bible

Robert A. Millikin, American scientist: "I consider an intimate knowledge of the Bible an indispensable qualification of a well-educated man. Contact with the finest influences which have ever come into human life can be obtained only in this way."

The late King George V: "It is my confident hope that my subjects may never cease to cherish their noble inheritance in the English Bible, which in a secular aspect is the first of national treasures, and in its spiritual significance is the most valuable thing that this world affords."

Immanuel Kant, German philosopher: "The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced."

Count Leo Tolstoi, Russian novelist and dramatist: "I do not know a book which gives in such compact poetic form every phase of human ideas as the Bible."

Hon. H. H. King, high in official life of China, and a descendant of Confucius: "Throughout my life I have always regarded the words of the Bible as clear in meaning and significant for life. They lead men to that way of virtue that endures through the ages, by which the heart of man is rectified . . . . I have studied the Bible with constancy, diligence, and awe."

Dr. Toyohiko Kagawa, Japanese Christian leader: "The New Testament is a wonderful manifesto. It is a proclamation of hope even to those in the depths of despair. When, as at the present time, civilization is sick with moral insanity, and in its delusion has lost its sense of direction, all the more this proclamation promises the hope of regeneration."

Young People to Conference

The C. E. Witness paper, for the Eastern District young people states, "Young Folks! Plan your vacation for August and attend the General Conference at Berne, Indiana." The General Conference is to be held from August 20-27.There will be much going on at the conference to interest young people. The business meeting of the Young People's Union will be held as well as another special meeting of young people. After the Conference, a young people's retreat is planned at Camp Mack, Indiana. Every church should have a representative at the conference and this retreat. It will afford unusual opportunity to learn to know each other and to plan ahead.

Summer Service Leaders Meet

A meeting of the leaders of the Summer Service projects was held at the Mennonite Seminary, Chicago, Illinois, on May 24-25. This meeting was for the purpose of outlining final plans for the summer Service units to be at Rosthern, Saskatchewan; Lame Deer, Montana; and Chicago, Illinois. The meeting of the Mennonite Youth Team, prior to going out to their work, will be held in Chicago over the week-end of July 5.

At the May 24 meeting, the leaders, Rev. Arnold Regier of the Chicago Mission; Miss Elva Ratzlaff, leader of the Rosthern, Saskatchewan unit; and Miss Charlene Unruh, leader of the Lame Deer, Montana, unit met with Bertha Fast, director of the voluntary service units for the General Conference. The group discussed the purpose of the voluntary service, the program of activity for the units, the way voluntary service developed, and its relationship to the conference.

Letter by Student from Italy

(The following is a letter to the **C. E. Witness** by Paolo Comba, student at Bluffton College from Italy. Paola is one of the exchange students from Europe who has spent the year here.)

It has been a great experience for me to come to America and spent a year at Bluffton College under the sponsorship of the M. C. C.

The people I come from, the Waldensians of northern Italy, have in their history many points of kinship with the Mennonites. For over 650 years they had to endure severe persecutions because of their religious beliefs, and only in 1848 was the freedom of worship granted to them. After that year many of them spread throughout Italy with eager zeal to evangelize the country, and several Waldensian churches were founded in many towns and cities.

After World War II, during which many Waldensians lost their homes and property, a Mennonite relief unit was sent to Italy by the M. C. C. and the workers of that unit got in touch with the Waldensian church and in July, 1946, took care of the execution of student exchange project.

It would be hard for me to tell what impressed me most about America. There are in a sense many differences between the American and the European ways of living and thinking; but after all man is the same all over the world and has the same needs, struggles, ambitions, aspirations, regardless of the place he lives in. What I really found interesting and challenging about the Americans is their unlimited confidence in the power of education. As a prospective educator I learned very much from it.

Paolo Comba, twenty-one, from Turin, Italy,
came to Bluffton, September 6, 1946

What Do You Think About in Church

The choir has just completed the morning anthem of praise. A holy reverence pervades the sanctuary. The minister announces his text for the morning message. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). Suddenly a door is opened in the rear of the auditorium with a noisy bang and a grating sound. The man at the door whispers to some of the men in the back of the building, and they jump to their feet to assist him, and lo, they carry in a plow! He is a farmer and has brought his plow to church. He sits there in deep thought, studying the plow through the remainder of the service.

Another door opens. A woman has brought her sewing machine to church! She studies her sewing machine while the pastor preaches, and once or twice during the service is even seen to leave her seat and sit at the machine and sew.

The interruptions continue. A man is heard nailing a tin roof. Another is mending shoes. Another seems to be back in his everyday clothes working on a damaged automobile, underneath the balcony. A young woman sits in the choir punching a typewriter. Another bends over a washing machine.

That afternoon the farmer said to his wife who had a big wash to do on the morrow, "I didn't get anything out of that sermon this morning, did you?" His wife answered, "No, I didn't."

Whose fault was it?—**Baptist and Reflector**

Oregon Churches Announce Retreat

by William M. Zehr

The Oregon Retreat is to be held July 21-28 at Trout Creek Camp, located a few miles from Springdale, Oregon. The camp is situated in the hills surrounded by evergreen trees and all of the western rustic beauty which provides a very appropriate setting for a retreat. The purpose of our retreat is to gather the young people of high school and college age together for a week of instruction and help prepare them for a consecrated Christian life and service.

The instructors are the five Oregon ministers. We plan on building our program around the theme of witnessing.

"The Witness of the Christian Home," Rev. P. Kliewer, Albany, Oregon.

"A United Witness (Church)," Rev. Paul Roth, Canby, Oregon.

"Week Day Witness," Rev. W. A. Regier, Pratum, Oregon.

"Our Heritage (History)," Rev. Clyde Dirks, Portland, Oregon.

"Camp Fire," Rev. Homer Leisy, Dallas, Oregon.

The retreat committee consists of the following officers: President, William Zehr, Portland, Oregon; Vice President, Mrs. Martha Toews, Dallas, Oregon; Treasurer, Miss Alma Stauffer, Salem, Oregon; Secretary, Miss Elaine Widmer, Albany, Oregon.

Items of Interest

Rev. Edward Burkhalter of Berne, Indiana, and student at Biblical Seminary, New York, was the speaker at a joint meeting of the Eastern District Young People's Union and the Sunday School Union. On May 30, the fifty-second Annual Young People's Convention was held by the Eastern District. The theme was, "Christ Calls Us — Will We Answer?"

* * * *

Several carloads of young people are planning to go from the Eastern District churches in Pennsylvania to Kitchener, Ontario, to attend the retreat to be held there August 1-4. The Kitchener church recently became a member of the Eastern District Conference. Up to that time it was unaffiliated with any conference organization.

* * * *

The Eastern District young people own their own retreat grounds, Men-O-Lan. They have built their own cabins and buildings on it and made all other improvements. On May 10, about thirty men came out for "work day" on the camp site, putting the camp in condition for another summer of use.

* * * *

For the year, the Eastern District had a money raising mission project. The budget for this purpose totaled $600. Of this amount $250 was for the development of the new church at Lancaster, Pa.; $250 was for student education to help foreign students get an education in the conference schools; $100 for building a new church at the Lame Deer, Montana, Mission Station. A total of $631.79 was raised for this budget.

* * * *

European Protestantism, struck a body blow by the war and postwar disillusion, will require at least two generations to recover if it can recover at all. This was the statement of Dr. J. Hutchison Cockburn of the World Council of Churches who stated flatly last month in New York that Europe was no longer Christian. At the same time, he declared that "the future of Europe depends on the vitality of the Church more than any other single factor in the situation." Nazism was not yet dead he warned, and Communism was prospering in the resulting confusion. "Throughout Europe the majority of people are definitely non-Christian or indifferently Christian."
—"World"

* * * *

**In 119 seminaries in the country, there were 14,001 students enrolled this year. In 1940, there were 9,746 regular students, the gain in students over 1940 being 44 per cent. Of the total, 3,437 are veterans. At the same time, colleges report that candidates for church vocations are appearing in numbers not equaled during the past two decades.
—"The Protestant Voice"**

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An Assembly hall being built by the Church of God in Red Bay, Alabama, is to have a seating capacity of 150,000 and is to be used for national meetings of the denomination. It is said to be "the biggest church in the world."

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Since the Methodist church added a million members to its church rolls in its evangelistic campaign, the Presbyterian Church USA has decided to launch a similar program of evangelism setting their goal at a million new members in three years. In the Methodist campaign, within sixteen months 1,050,899 persons were gained in 40,264 churches. Of these, 483,655 were transfers from other churches, 567,233 were by profession of faith. In this same period 894 new churches were established or closed churches reopened.

* * * *

"World — an International Newspaper", a new publication published by a group of ex-C. P. S. men, has been receiving wide recognition and interest. Of three occasions, material from the paper has been printed in the **Congressional Digest** because of pertinent information it contained. Rep. Walter Judd of Minnesota, Sen. Glen Taylor of Idaho and Representative Phillips of California used material from the paper in the debate on aid to Greece and

With God

To talk with God, no breath is lost:
Talk on!
To walk with God, no strength is lost;
Walk on!
To toil with God, no time is lost:
Toil on!
Little is much, if God is in it;
Man's busiest day not worth God's minute.
Much is little everywhere
If God the business doth not share.
So, work with God—then nothing's lost;
Who works with Him does best and most.
—Old English Verse

Turkey and on the Yalta agreement. So far four editions of the paper have appeared. Sample copies are obtainable from "World — An International Newspaper," 1236 Eleventh Street, N. W., Washington, D. C.

* * * *

Nine hundred counties out of the 3,063 in the United States legally ban distilled spirits. In the dry areas of the U. S. live 25,000,000 people.

* * * *

On June 3, seventeen student nurses graduated from the Bethel Hospital School of Nursing. Dr. P. E. Schellenberg, President of Tabor College, was the speaker. On June 1, the Mennonite Hospital School of Nursing held their graduation exercises at the Grace Church, Bloomington, Illinois.

* * * *

E. Stanley Jones is now in India. He has been holding meetings in cities and colleges throughout the country and reports that never in his forty years of mission work in India have the people shown so much interest in the Christian Gospel.

* * * *

The second issue of WORLD, an international newspaper, has made its appearance. This paper presents international news without a nationalistic flavor in it. Rather than presenting "foreign" and "national" news, it treats all news alike. Dr. Edgar Dale of Ohio State University's Bureau of Educational Research stated regarding the paper, "It is a fine collection of writing, reporting, and organization . . . . Another major point I like very much about this paper is that it has good humor, subtle, intelligent, appropriate—and instructive." Two of the editors, James Stanley, and Robert Fangmeier are former C. P. S. men. Sample copies can be obtained from WORLD, 1236 Eleventh Street, N. W., Washington 1, D. C.

* * * *

Sociologists after a study of two hundred autobiographies have come to the conclusion that guests in the home may have an important role in the development of children. They point out ten ways in which the guest may influence the child; among these are: giving standards for comparing or measuring his parents or the status of his home, exposing the child to new beliefs and customs, teaching better rules and habits of social behavior, stimulating the child intellectually.

* * * *

Seventy-five years of achievement were marked on April 18 by the International Uniform Lessons, used in churches throughout the United States and Canada. The founder of the lessons is Rev. John H. Vincent, a Methodist minister. A Baptist layman championed the cause for the plan and was able to inspire a committee meeting on April 18, 1872, to select a course of Bible lessons for a series of years not exceeding seven.

* * * *

Portions of Roman Catholic church lands in Austria are to be allocated to 10,000 small tenants in an effort to meet their social and economic needs. This action was decided upon at a recent meeting of bishops.

MENNONITES THE WORLD OVER

Gradually actual statistics of the Mennonites of Russia are coming to this country. The most detailed statistical tables of any Mennonite settlement known to the writer of this column reached him recently. They were sent by a minister who was the last Mennonite to leave the Mennonite settlements of the Ukraine. These four tables give complete information about the population and the economic and cultural life of the Mennonites of the Chortitza settlement between World War I and World War II. Of the 13,965 Mennonites residing in the Chortitza settlement in 1941, 2,287 were exiled at that time. Of the total number of Mennonites of the Ukraine, a great number, especially men, were exiled and evacuated to Siberia before the German army occupied the Ukraine. It is estimated that the total number of Mennonites of the Ukraine that was evacuated to Germany by the retreating German army in 1943 approximates 35,000. Of these, 25,000, it is estimated, were sent back by the Russian occupational authorities in Germany. Thus there is a remainder of some 10,000 Mennonites of the Ukraine scattered in the American and British zones of occupation, who will feel very insecure until the time when they will reach another continent.

Our papers have reported the thrilling escape of some 1000 Mennonites that had gathered in Berlin and had to pass through the Russian zone of occupation. For a long time they had been waiting for this hour. Not only the people who prayed for their own deliverance, but all of us are grateful to God and the human agents who helped in this modern exodus. Let us pause for a moment to look at statistics concerning these people. These statistics were gathered through the U.N.R.R.A. and the Mennonite Central Committee and published by the latter.

From them we learn that of the 2,303 Mennonites that reached South America recently approximately one-fifth were men (16 years and over) two-fifths women (16 years and over), and two-fifth were children (below 16 years). In other words there were 950 women and only 444 men. This is the result of the exiling of men to Siberia before the German army moved in.

From these statistics we can make some other interesting observations. Almost half of the 2,303 passengers came from Berlin. Among them the percentage of men is only about one-tenth, instead of one-fifth like in the total. That raises some questions in our minds. Does it mean that these families remained in the Russian zone because of lack of men who would have rushed them into the western part of Germany ahead of the Red Army? Or does it mean that the Russian occupation army did not care especially to repatriate them since there were so few men among them, meaning that this group had little value for physical labor? Could this also have been a factor in the Russian authorities' official permission for withdrawal into the American and British zones? Afterall the Russians are known for being "realists," Thus they could have figured, "We have the men for labor in Siberia. Let the 'sentimental' Mennonites take care of the women and children."—Cornelius Krahn

M. C. C. Reports Conscription Picture Unfavorable

AKRON, PA., June 6.—A 448-page report on May 29 by President Truman's Universal Training Advisory Commission recommeded adoption of universal military training "as an essential element" of national welfare and foreign policy. The report, obtainable from the superintendent of Documents, Washington 25, D. C., for 75 cents, gives twelve supporting reasons for the urgency of immediate action, lists the favorable public opinion polls, suggests the use of local draft boards and says, "For each youth who is physically and mentally qualified . . . . such training should be of a predominantly military character."

Recommended treatment of conscientious objectors: "Training programs for such conscientious objectors should be conducted at training sites which are apart from those employed for military training, and should be under exclusively civilian control."

The present conscription picture stacks up this way: The War Department is enthusiastic about the U.M.T. experimental unit at Knoxville, Kentucky, Congressional mail highly favors it, newspaper editors and the public, reportedly, want it, and, now, the the Advisory Commission demands immediate action. It is not certain whether this session of Congress will vote on the matter.

M. C. C. Favors Flour for Relief Shipments

The question as to whether whole wheat or flour should be shipped for relief was recently raised when the M.C.C. received the following telegram from Hooker, Oklahoma: "Will Again Collect Wheat After Harvest For Relief. Is Whole Wheat Acceptable? . . . . If Wheat or Flour Wanted, Send Instructions For Shipment." Since milling facilities are very scarce overseas, it is advisable to send flour instead of whole wheat. Much of this goes to child-feeding projects, and it should be in a usable form when received. Shipments of flour after the harvest this year will constitute one of the most practical and most needed relief foods. Indications are that relief needs in Europe will not be any less next winter.

Pensioning Our Ministers

by Walter H. Temple

The laymen of the Eastern District Conference reached a conviction that they could serve the cause of Christ and their ministers, who labored faithfully in building the spiritual life or the congregation, if they would provide for the reasonable comfort of those loyal servants of God, when they reached the age where it was necessary for them to be relieved of the responsibilities of the active ministry.

Brother J. D. Moyer, an active layman and business man of Souderton, Pennsylvania was the leader of the idea twenty-five years ago, and the credit for much of the early plans should go to him. He realized that he had been able to provide for his needs after this period of active business effort.

The Brotherhood, a laymen's organization of the Eastern District Conference, discussed the idea at several annual meetings. After considerable study of possible plans in operation in other denominations, consulting with actuaries, surveying the field to develop the need, etc., it was felt that it would be impossible to set up a plan within a district conference which would be equitable and workable.

It was felt that there was a definite need for such a plan, not only in the Eastern District, but no doubt also throughout the General Conference. With this in mind, it was decided to instruct the committee to present the thought to the General Conference for consideration, which was done at the sessions held in Saskatoon in 1938.

The thought in the minds of the originators of the idea was that the ministers were not paid sufficiently to provide for the later period of their life and while they were willing to make the sacrifice because of their desire to serve God and their fellowman, the laymen who were blessed by the service should assume this responsibility willingly.

Several points, which confronted the Eastern District Conference, can be cared for under the present plan with a larger group included and therefore will not act as hindrances. With the plan covering the General Conference area, ministers might be called to congregations in different district conferences and still continue their participation in the plan. This would eliminate the possible hindrance of congregations calling, or ministers accepting a call to other fields.

In some people's minds, the thought arises that the ministers are seeking something for themselves. This is not a fact and should be discarded. The idea originated in the minds of laymen who felt it was an opportunity for service on their part. It is true that such a plan cannot be discussed in a congregation without the cooperation of the minister, and the minister should feel free to express his views, which no doubt would not reflect how it would affect him personally but rather how he feels it would affect the Conference as a whole. His views were solicited by the Eastern District in order to determine if there was a need and how he felt it would help or deter the presenting of the gospel message to the world.

This movement, in the mind of the writer, is an opportunity for the laymen of the Conference to cooperate in a work of service of appreciation for the faithful work of the loyal servants of God who labor so untiringly in the work of the Kingdom.

ANXIOUS FOR LOVE AND UNDERSTANDING

(Continued from page 6)

In the two boys' classes there have been as many as twenty-seven; the girls, about fourteen.

During the year we have used the craft classes also in practicing for Sunday evening worship programs. Most of the boys and girls come for the Sunday evening meetings, which are entirely on a religious basis. However, some of the children are Catholic, some Lutheran. The attendance on Sunday evenings varies greatly. We found that in order to draw the young people, there had to be a challenging program, interesting and different. Slides were used at times to tell Bible stories or to portray hymns. This created a great deal of interest and gave us an opportunity to present the great truth of salvation more vividly to them.

The boys and girls like to take part in the church work, and especially do they like to sing choruses. A group took one Sunday evening to go to the Rockwell Mission to give a program. They enjoyed this very much.

These youngsters need workers who are interested in them, for they have hours of time with nothing to do. We pray that we may have been a blessing to them, and that we may have brought them closer to the Lord.

BRAZILIAN MENNONITES UNIQUE

(Continued from page 8)

How can we Mennonites of North America express our "good neighbor" policy and our missionary endeavors toward these our brethren? They are a small cultural and religious group that needs our special attention. We should help them to get educational and religious books and periodicals. We should establish more personal contacts by visiting them and inviting their representatives to visit us. We should make it possible for some of their young people to attend our schools and visit our churches and homes. Our young people correspond with European young people; why not include the Mennonite young people to the south? The Mennonites of Canada with a similar background are especially well suited for a much livelier contact with our brethren in Brazil than has taken place so far. Are we looking for more mission stations in South America? Certainly here is one, already functioning. Why not support it?

MISSIONS ARE CHEAPER THAN WAR

The cost of making the first two atomic bombs was $2,000,000,000. This amount would have put 10,000 missionaries in the field for a period of 100 years at $2,000 each per year.

The total cost of the war to America was about $300,000,000,000. This amount would put 1,500,000 missionaries in the field for 100 years at $2,000 each per year.

Why will man put his resources to destroying lives and property, when he could use them to do so much? —"Moody Monthly"

Jottings

—**Dr. John Warkentin** is now head of the psychiatric department of Emory University Hospital, Atlanta, Georgia, and also teaches psychiatry in the university, which is a Methodist school.

—**Rev. and Mrs. John T. Neufeldt** of the Mennonite Bible Mission, Chicago, recently commemorated twenty-five years of happy married and home life. At this occasion they also reviewed twenty-five years of church work in Chicago.

—**A number of Mennonites** attended the Institute of of International Relations, held at Friends University, Wichita, Kansas, June 6-15.

—**Sister Hillegonda van der Smissen** of the Bethel Deaconess Home will be ninety-nine years old on her birthday, June 30.

—**Aberdeen Church To Celebrate Fortieth Anniversary:** "The Lord willing, we will celebrate the fortieth anniversary of the founding of our church here at Aberdeen, Idaho, on Sunday, June 29 1947 . . . . Brother M. J. Galle of Odessa, Washington, a former pastor, will be our guest speaker. We extend a hearty invitation to any one who might be coming out our way to stop over or to any one who might wish to send a greeting to be read on this occasion.—In the name of the First Mennonite Church, Aberdeen, Idaho, the Board of Deacons, F. L. Wenger, Secretary.

—**The Board of Foreign Missions** held a special meetin Newton, Kansas, on June 3 and 4. The following board members were present: D. J. Unruh, P. A. Wedel, S. F. Pannabecker, and Howard G. Nyce. Rev. A. E. Kreider is still in China, and Rev. A. P. Waltner could not attend on account of ill health. The officers of the Women's Missionary Association were also present. They are: Mrs. A. M. Lohrentz, Mrs. W. C. Andreas, Mrs. W. C. Voth, Mrs. Frieda Regier Entz.—Howard G. Nyce, Secretary, Foreign Mission Board.

—**Mrs. J. R. Duerksen** will lead the "missionary conference" to be held June 14 at the Kansas Christian Endeavor Convention, which will convene at the Hyde Park Evangelical United Brethren Church, Wichita, Kansas, June 13-15.

—**Mrs. Selma Linscheid** of the M. C. C. Relief Clothing Center, Newton, reports that large amounts of "grease for peace" have been received. Fats and oils are used by the M. C. C. to make soap, which is a desperately needed article in Europe. Pork or beef fats, chicken fats, butter, cottonseed oil, peanut oil, and almost any kind of animal or vegetable fats can be used provided they are rendered.

—**Boynton Mennonite Church, Hopedale, Illinois:** Miss Mabel Sauder, missionary to Africa, was guest speaker on June 8. Anette de Graff, Dutch student, and Paulo Comba, Italian student, of Bluffton College will present a program in our church on Monday evening, June 23.

—**Ivan P. Deckert's** address now is: Sudan Interior Mission, Zonkwa, Nigeria, West Africa.

—**Butterfield (Minnesota) Church:** Rev. Paul Tschet-

Walter H. Hohmann Receives Special Recognition

Walter H. Hohmann received special recognition for his outstanding work and contribution in the field of music at the Commencement exercises of Bethel on June 3, and was honored with the presentation of the honorary degree of Doctor of Music.

Dr. Hohmann was born in Halstead, Kansas, October 27, 1892, and was married to Elsbeth Ressler on June 6, 1921. He is the father of three children. He was a student at Bethel College from 1912 to 1915; a student also at Bush Conservatory, Chicago Musical College; and at the Westminster Choir School at Princeton, New Jersey. In 1922 he was awarded the Bachelor of Music degree at Bush Conservatory, and the same institution gave him the Master of Music degree in 1928.

Dr. Hohmann held teaching positions at Freeman Junior College from 1916 to 1918, 1922-23; the State Teachers' College, Peru, Nebraska, 1920-1921; and Bethel College since 1923. He holds membership in the National Music Teachers Association, and National Supervisers Conference.

He is author of a number of published musical compositions, among them are "Autumn Afternoon and Upon a Hill," "O Power of Love," "Po' Good Jesus," and "Christ Walks into the Hills." He is the author, also, of "Outlines in Hymnology with Emphasis on Mennonite Hymnology,' and co-editor of the much lauded and generally used "Mennonite Hymnary."

To him goes much of the credit for the success of the annual Mennonite Song Festival, for the growing appreciation of dignified church music in General Conference churches, and for the outstanding reputation attained by the Bethel College A Cappella Choir. For three full summers he has given himself freely to the development of choral singing in the Mennonite churches in Canada. This fall he will enter his twenty-fifth year of faithful, dependable, and praiseworthy service to Bethel College and its music department.

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ter and three members of the church attended the Northern District Conference in Doland, South Dakota. We expect to have Missionary Anna Quiring as our main speaker for the mission society program on June 22.

—**Newport (Washington) Church:** Rev. and Mrs. Rudolph Schmidt have arrived, and we are being blessed by their ministry. June 1 was welcome day for our new pastor and wife. About fifty children enrolled in vacation Bible school. Many of these had never attended Sunday school or church.

—**Dr. Ernest E. Leisy,** who is Professor at Southern Methodist University, Dallas, Texas, together with Mrs. Leisy stopped at General Conference Headquarters, Newton, on June 11. Mr. Leisy was en route to the University of Colorado, Boulder, Colorado, where he is to teach two English courses until July 18. After that date the Leisys plan to go to Washington, Oregon, and California, before returning home to Dallas.

—**Puram Banwar,** former business manager of the Leper Asylum at Champa, India, is now in this country and has enrolled in the summer course at Bethel College. Mr. Banwar plans to take at least two years of work at Bethel College before returning to India. After arriving in the United States on May 12, Mr. Banwar visited the following Mennonite churches and communities: Los Angeles, Reedley, California; Marion and Freeman, South Dakota. On June 4 he arrived in Newton, Kansas. He also attended the recent Northern District Conference, which was held at Doland, South Dakota.

—**Bethel College Church:** Three weddings were announced in our church recently. They were: Elaine Wedel to Oswald Goering, May 25; Orletta Warkentin to Lawrence Templin, June 4; and Dorothy Wedel to Gordon Kaufman, June 11.

—**Ebenezer Church, Bluffton Ohio:** Rev. Richard Reilly, Director of the Youth for Christ in Elkhart, Indiana, was the guest speaker at the annual young people's rally, May 30-June 1. Freeman Burkhalter of Berne, Indiana, directed the music. Over one hundred young people attended our fellowship meeting Saturday evening. The theme was 'The Shining Life," Matt. 5:16. On May 25 the St. John's C. E. visited our C. E., putting on the program in each department. Later on we return the visit.

—**Ebenezer Church, Gotebo, Oklahoma:** Ebenezer, Greenfield, Herald and Sichar Churches of Gotebo, Carnegie and Cordell held a youth rally June 3 at Spring Lake under the directorship of Rev. Walter Goossen, Gotebo. Rev. C. M. George of Grace Bible institute was the speaker. His challenging messages were, "Who's Who with God," "The More Abundant Life," and "The Three Great Questions of Life." Special music was furnished by the Go Ye quartet, students of Grace Bible Institute, who will spend the next six weeks in the Go Ye Mission. A banquet supper was served at six with 110 present. Young people present from each church were: Greenfield thirty-four, Herold thirty-three, Sichar seventeen, and Ebenezer fifteen.

—**Einsiedel Church, Hanston, Kansas:** The Hanston Baptist, Methodist and Mennonite Churches closed a two-weeks daily vacation Bible school Sunday evening, June 1 with a program by the children.

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

Seven of the forty-three children enrolled were from our church. The total offering of $17 by the children will be used for purchasing Bibles and Testaments for Germany. Since we have no regular pastor as yet, Oswald Goering, Bill Unrau, V. Wm. Hinshaw and T. A. van der Smissen served us in the morning worship hour during April and May. On April 27 Edwin Stucky spoke here on the work of the Western District Young People.—Mrs. Agnes E. Schowalter, Corr.

—Salem Mennonite Church, Dalton, Ohio: A full and very appreciative house enjoyed the sacred program given by the Men's Community Chorus of about fifty voices under the able direction of Mr. Victor Gerber on Sunday evening, June 1.

—Emmanuel Church, Moundridge, Kansas: Forty-seven children attended our vacation Bible school, the largest ever held. We had three teachers.

—Tabor Church, Newton, Newton, Holds Youth Retreat: On May 29 the young people of the Tabor Church enjoyed a new experience in inspiration, friendship, and recreation when they went to the Harvey County Park for an all-day retreat. Mr. B. Bargen and Mr. Robert Tully were the speakers at the retreat. Elvera Voth was the music director, and Mr. Tully directed the recreation. The group of about sixty-five met at the church at 6 A. M. and then left for the retreat grounds. After morning devotions in the shelter house of the park they enjoyed a delicious breakfast. Following breakfast Mr. Tully led a recreation period in which everyone enjoyed playing "Rhythm," variations of "Two Deep," "Thread the Needle," and other games. Then there was a free period in which everyone could choose what he wished to do. At 10:45 the group met in the shelter house to hear Mr. Bargen talk on "Thirteen Roads That Have No End." He showed how such roads as fear, jealousy, criticism of others, etc., mislead and deceive the individual and leave him lonely and unhappy. The chill gone, dinner was eaten outside, and the afternoon classes were also held outside. Mr. Bargen finished his topic, and Mr. Tully led the group in a discussion of the place of recreation in our lives, just what it is and what it should do for the individual. The free period in the afternoon was spent in hiking, learning skill games and some rope tricks, and a game of softball. After a wiener roast supper the meeting was closed with group singing.—Arlene Schmidt, reporter.

—Walton (Kansas) Mennonite Church: Fifty-six pupils were enrolled in the vacation Bible school, which was taught by five teachers. The offering for the school amounted to ninety dollars. Mr. and Mrs. Al Zahlout gave us a concert of sacred music on June 4.

—Missionary Arthur Friesen writes, "We are now living in the house near Clinton, Oklahoma, where Rev. and Mrs. J. B. Ediger have lived for forty years during their service among the Cheyenne Indians. Our address now is: Arthur Friesen, Route, 1, Clinton, Oklahoma."

—First Church, Burns, Kansas: Rev. and Mrs. H. W. Goossen and daughter left on June 8 for Nebraska to visit their parents. The wedding of Miss Leta Mae Ott to Paul P. Stucky has been announced for June 15. Mr. and Mrs. Al Zahlout gave us a musical program on June 5. The annual Sunday school picnic was held May 26.

—Goessel Mennonite Church, Goessel, Kansas: On Sunday afternoon, June 8, fifty-three children participated in an excellent Children's Day program. A very enjoyable social hour followed the program. The funeral of Mr. C. A. Reimer was held on May 11. Mr. and Mrs. J. A. Boese celebrated their silver wedding anniversary on May 12.

—All official mail for the Inman Mennonite Church, Inman, Kansas, should be sent to Aaron Epp, pastor. Brother Epp began his service as pastor on June 1.

—Johannestal Church, Hillsboro, Kansas: The wedding bells are ringing again: Eldon Schmidt to Helen Thiesen of the Zoar Church, Doris Plenert to Robert Dalke of Hillsboro, and Bertha Ewert to Arnold Nickel of Mountain Lake, Minnesota. Three of our young boys attended the retreat near Goddard, Kansas.

Dr. P. S. Goertz To Spend Year in Europe for M. C. C.

Dr. Peter S. Goertz, who has been granted a leave of absence from his duties as Dean of Bethel College for the 1947-48 school year, will engage in M. C. C. work in Europe from August, 1947, to August, 1948. According to the Bethel College Bulletin Dean and Mrs. Goertz "will spend their first few months in Copenhagen, Denmark, in rehabilitation work among the refugees and displaced persons stranded in that country. It is likely that they will later serve in similar capacities in Germany and Austria, although the exact location has not yet been determined. They will be stationed in Amsterdam, Holland, for a good share of the year, with the likelihood that they will be in charge of the relief center at that point. In general, their function will be to serve as interpreters of the American Mennonites and the M. C. C. to the European Christians and to help them establish their social, moral, and spiritual outlook in life."

The Mennonite

Volume 62 ——— June 24, 1947 ——— Number 2~~4~~5

Cut courtesy "The Voice of Peace"

The Parable of the Granite Mountain

Harold H. Gross

In the beautiful Black Hills of South Dakota there stood a white granite mountain, protruding above the stately blackgreen pines which surrounded it—the manifestation of a solid reality which, over the centuries, had thrust its way upward through the crust of the earth. This gigantic rock, symbolizing in its weather-beaten, time-tested sturdiness the eternal qualities for which men seek, attracted the attention of people of high and low estate as they journeyed through this scenic wonderland.

One of these travelers, a man of prominence with rich imagination, conceived the fantastic idea of carving on the face of this colossal piece of nature a national monument—a "shrine of democracy," a memorial to the aspirations and achievements of a Way of Life in the New World.

To be sure, when this stupendous project was first discussed, scoffers ridiculed the notion of carving human images on such a grand scale. And truly, apart from the factors of creative genius it was an almost ridiculous dream: with bust figures on a scale of men ranging 465 feet tall; with faces measuring sixty feet from chin to crown of head, and facial features dimensionally proportioned. But for Gutzon Borglum the sculptor, who possessed intelligence, genius, and creative faith, plus a knowledge of what might ensue from the combined application

(Continued on page 7)

"Other foundation can no man lay than that is laid which is Christ Jesus"

As We See It:

Guilt Makes for Fear

After Adam bit the apple in the Garden of Eden, we read that he hid himself—because he was afraid. The sense of guilt has always been a predisposing factor to fear.

Our thinking about Communism today is increasingly colored by fear and suspicion. How much of this fear is genuinely warranted; how much of it is a mere fiction, rising out of our own shortcomings? We know that Communism thrives in areas of deprivation. Could the fact that over half of the world population lives on a starvation diet while we maintain a standard of "conspicuous consumption"—even of "conspicuous waste"—contribute to our sense of insecurity? Communism promises equality. Despite its glaring failures in this regard, it has given evidence of surmounting racial discrimination. Can we perhaps recognize in our treatment of the Negro and of other minority groups the stuff out of which wars are made, only enhanced now by the appearance of Communism?

In light of the material and man-power losses of Russia in this last war, it does not seem likely that, offered a reasonable opportunity for peace, she would refuse to take it. Nor can Communism be seriously regarded as an internal threat to our democracy. Out of the 140,000,000 people of the United States, FBI statistics inform us that only 75,000 are Communists. It appears that we must look elsewhere for the explanation of our anxiety. We must look within.

If fear did nothing more than ruffle the composure of our lives it would be bad enough. But fear is more than discomforting. It is dangerous. Fear tends to produce the thing that is feared. This is true in the life of the individual; it is true in the life of a nation. Reflection tells us that it is not anger but fear that lies at the base of warfare. Anger may be aroused once war has begun, but it is fear—the sense of insecurity—that starts it.

In quiet and confidence shall be your strength—the quiet and confidence that comes from a life, national and individual, that is free from the compunctions of guilt. "His strength was as the strength of ten, because his heart was pure."—Ralph C. Kauffman, Chairman of the Division of Social Sciences and Professor of Psychology at Bethel College, and a member of the Peace Committee of the Western District Conference.

What Is a Conference?

Since many people are looking forward to the coming session of General Conference, we do well to ask ourselves, what is a conference?

It is more than a place to meet and visit friends. It is more than a time to merely watch what is going on and to approve or criticize the same. It is more than merely reporting or planning the work of one church.

Conference is a fellowship, a time for living so close with God that we can rightly understand His will for us and the church, and a time for living in spiritual companionship with each other.

Conference is a spirit, an atmosphere of joy and love and graditude, that puts us in the proper relationship with God and our fellow-men.

Conference is a dynamic, that puts us in contact with spiritual forces and makes possible the release of the power of God through us upon a needy world.

Conference is a witness and a testimony, where we rejoice in the things God has done for us, and plan together with Him for greater things in the future, that we may be faithful witness for our Lord Jesus Christ.

Conference, then, needs careful preparation beyond arranging for the program and the physical conveniences. All should spiritually prepare THEMSELVES and come in the spirit and Name of Christ that He can more fully manifest Himself and His Will to us, and that we can glorify Him through Conference.—J. N. Smucker, President of the General Conference and Pastor of the First Mennonite Church, Bluffton, Ohio.

Need For A "Human Nature" Sunday

Nature Sunday is an institutional reminder of how God works in and through nature. Christian education in the past decades has made much of God's manifestation in this way. It is highly important that we recognize this aspect of God's creativity. Recognition of the way He works in nature has made possible the breath-

(Continued on page 6)

THE MENNONITE

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German Youth Offer Ray of Hope

by Johannes Harder

(Johannes Harder, Mennonite professor in a teachers' college in Germany and the author of a number of novels dealing with the German Mennonites, describes the spiritual and cultural conditions of present-day Germany.)

The German people find themselves today in a crisis that defies description. It is no small matter to see a political and national collapse as we have witnessed it. In the cities, the shells of the bombed homes yawn toward the bleak skies. As far as the eye can see there is nothing but ruins and rubble; and the hum of industry seems as far from reality as fairy tales. Under these conditions people must change. The German citizen of today peers hopelessly into the meaningless future. Hunger is not a topic for journalists but a stark reality that causes mute suffering which cries far louder than any demoniac roaring. The point at which we have arrived has as its background the demon, despair. The Decalog, which was doubted in past years, is now being negated with annihiliastic passion. Theft is no longer a problem, honesty has been dismissed, and covetousness triumphs. The words of Dostoyevski, "Without God everything is permissable," are being demonstrated in an appalling way. Man, not believing in himself or in man, in no way curbs his urge toward self-preservation. Crowded dance halls and the black market are the symbols of the decay of life. We have forgotten how to live, we merely exist.

There was a time after the collapse when we expected the return of the Prodigal Son. The churches began to be filled and letters from the men in Prisoner of War camps were hopeful. The men who returned seemed to be open to the message of divine mercy even for a collapsed nation. Today no one dares hope for a great return to God. We do not say this without calling attention to the fact that the churches have failed in proclaiming the message of God. Too many ministers engaged in cheap condemnation of those who had passed from the scene, stoning the dead for the thousandth time. Others superficially rejoiced that the "Christian cause" had triumphed after all. Still others merely followed their pious traditions. Few realized that God is a God of mercy. This may account for the fact that once again we are "among ourselves" in the churches while the masses pass by in despair. This is a most depressing factor, and we ask ourselves, "What more can happen to bring us back to God?"

Meanwhile the young people hunger for cultural values. One has to live among these young people in order to experience at least a little human comfort. The young people want to know and therefore they ask. They ask questions as though they wanted to make up for the past fifteen years. There is a ray of hope in observing these young people seeking for truth, and then we are led to believe that this is the beginning that will, in spite of all, lead to a new dawn. May God grant it.

Our Brethren in the Faith

by a former relief worker

(A former M.C.C. relief worker describes some of the Mennonite refugees in Europe. His story has something to say about the strength that comes from faith in God.)

It was Sunday morning at Roverstein, and I found myself strolling leisurely down a pathway through the trees which surround the home. Breakfast was over, the dishes had been cleared away, and soon it would be time for our morning service. Seeking to find a quiet spot for a few moments of meditation and prayer, I wandered along the pathway. For several days I had been living in the home learning to know our brethren in the faith. Roverstein was a place of strange, haunting tales of a people who had endured terror and bitter suffering during their flight. For days they had gone without food; daily they had found their lives endangered and had sought refuge in straw stacks and out-of-the-way places. Many had been separated from loved ones and forced to flee not knowing whither they went. What a strange story as they told of their flight. And even now with what apprehension and uncertainty they looked into the future! I was deep in thought as I strolled through the trees.

Suddenly I found myself awakened out of my meditations. The quietness of the early morning was broken with the sound of children's voices. They were singing—singing as though their hearts were filled to overflowing with the goodness of God. Only a short time ago they had been silenced with fear and trembling. Now their voices rang through the forest in joyous, unrestrained hymns of praise. As I followed the trail I found them. There they were happily running about accompanied by two of the older girls, bursting forth into a continuous song. One could hardly believe that these were the same children.

I wish you could have attended the morning service which followed. I wish you could have been there as the little organ sounded forth the melody of some of the great hymns of faith to hear the halls of Roverstein resound with the singing of our brethren. I wish you could have been with me as I sat in the office room of the home. Dinner was over; soup, bread and coffee was the Sunday dinner menu. I had retired to the office for a few moments of rest when suddenly the air was again filled with song. This time it was the blending of many voices—men, women and children. Hymns of praise—hymns of confident faith—hymns of humble petition—one after another these filled the air. It was as though a great heavenly chorus had burst forth into song. All afternoon the music sounded as I listened in my room. Finally I found myself making my way to the room in which they were gathered. There they were singing out of the fullness of their heart. Not a songbook was theirs—truly they were singing *From the Heart*. Life's experiences had been bitter, but they had taught many lessons. More than that, they had filled the heart with divine melodies which sought expression on that Sunday afternoon.

These are our brethren in the faith

MENNONITES THE WORLD OVER

By Cornelius Krahn

NEW LIFE AMONG THE RUINS. Recently, for the first time in six years, a baptismal service was held in the Mennonite Church of Berlin. During the early stages of the war, its young pastor, Dr. Horst Quiring, was drafted, and he is still a prisoner of war in Russia. In the disastrous final stage of the war when almost all of Berlin went down in ruins, the members of the Mennonite congregation suffered tremendously. Dr. Crous, one of its outstanding leaders, lost his job, his library, and his home, escaping to Goettingen. Last year he was ordained into the ministry by the aged Dr. Neff, and he is now in charge of the Mennonite refugee congregation at Goettingen. After more than two years of absence from Berlin, Dr. Crous was permitted to return. He gave catechetical instruction to the candidates and baptized them. The Lord's Supper was also observed. This impressive service which lasted more than three hours was attended by 150 members.

There are indications that, inspite of the great loss in lives and property and the present horrible conditions, there is a quest and a hunger for new spiritual life and light. (According to a letter from Robert Kreider.)

FIRST INTERNATIONAL MENNONITE MEETING AFTER WORLD WAR II. It is true that in connection with relief work smaller meetings of an international character have been held. But what can be called the first international Mennonite youth conference after World War II was held in Elspeet, Holland, in the middle of May. Representatives from Holland, Switzerland, Alsace, France and Russia and MCC workers from the United States and Canada were present. The French, Dutch, German and English languages were used at the meetings. The conference was most stimulating and unique. There were the Dutch that have, to a degree, become acquainted with the Mennonites of other countries and especially the relief activities of the Mennonites of the United States and Canada. They presented their views on the religious, economic, and political problems of our day. There were the Swiss and French brethren with their entirely different religious and cultural outlook. There was the problem of the German Mennonites who are now in the greatest need. Robert Kreider gave a discussion of this. It will be hard for us to understand how much forgiving and forgetting will be necessary before the Mennonites of Holland and France will be able to wipe out all bitterness accumulated during the days of occupation. However, already they are beginning to share in relieving the suffering of these brethren.

The representatives from other countries admired the Dutch for their ability to set the stage for a free, open, and frank discussion on all possible problems without doing violence to the spirit of unity. On the other hand they may find that the Dutch do not quite keep pace in putting words into action, while the Dutch may find the American Mennonites a little too much of the activist "Martha" type.

On the whole, it must be said that such a meeting is stimulating, refreshing, and re-vitalizing, not only for those who had the privilege of attending it, but also for the congregations which they represented. May the time be near when they will be as common as our other conferences.

KANSAS DRY FORCES RALLY

Topeka, Kansas, June 18.—The leaders of nineteen Christian denominations of Kansas recently met in Topeka and unanimously voted that the Kansas United Dry Forces employ an additional assistant state superintendent, who would devote his full time to carrying out a coordinated educational program against the repeal of constitutional prohibition in Kansas in the general election of 1948. These same executives voted "to set aside Sunday, July 6, 1947, or a date as near as possible, when every church in Kansas will devote the services to the Dry Cause and request that every congregation take an offering for the support of the Kansas United Dry Forces."

In an appeal to the Christian pastors of Kansas, it is pointed out that converts to the dry cause must be won from that large group which is neither radically wet nor radically dry. A special personal approach towards young voters, who have been exposed to the liquor pressure, is advocated. It is pointed out that "the battle will be won or lost in the thousands of local polling places . . . . Here is the pastor's primary responsibility in his own parish and community. Here is his recognized place of leadership. His church has a position of influence in one or more precincts where the fateful ballots will be cast. If the church influence in every community can be mobilized for the dry position, there can be no doubt of the outcome."

Pensioning Our Ministers

by Clinton Kaufman

Our ministers perform the most important services in the community. Their life is dedicated to keeping us in tune with the Infinite. From Sunday to Sunday they instruct us in the Word. During life's most trying moments when one is confined by illness or when a loved one is called from this life, and also at festive occasions such as reunions and weddings, it is the pastor who directs our thoughts toward God and the loving Savior.

It is with a deep sense of humility that we must admit that these services are often rewarded with one of the lowest salaries in the community. True these men entered the ministry for a much nobler purpose than to gain worldly possessions. Nevertheless, their bills come due at the end of the month just like ours do.

Somehow the ministers, in spite of their modest incomes, manage to rear their children, meet the many obligations that are theirs as heads of churches, and give the tithe. But often there is not enough to permit savings for old age. Adequate pensions must be provided. This is primarily a layman's problem. We need to provide for our worthy servants so that they can retire with dignity and honor and not as one who dreads the time when he can no longer work, for fear he will become a public charge or a burden to his children.

The Pension Committee has been charged with the responsibility of providing a plan whereby the churches can meet their responsibilities to their retired ministers. The Retirement Life Income Plan, prepared by the committee, has been submitted to the churches for their consideration. It has been presented in a leaflet and in a series of articles in *The Mennonite*.

The inquiries and comments received by the committee show that ministers and laymen are very much interested in the proposed plan. A number of questions have been raised. Some of these have been answered in previous articles in *The Mennonite* by various members of the committee. A few other questions which are often asked are as follows:

Why does the plan provide that the policies be held by the Pension Committee? Seventy-five per cent of the premium which is paid to provide the retirement income is to be paid by the employing organizations. During the years while premiums are being paid, a participant may serve a number of different employing organizations throughout the General Conference. Since this 75 per cent of the premium is paid only for the purpose of providing retirement income for the participant or protection for his dependents, the participant is not entitled to the full benefits of the policy if he terminates his employment during the first five years of participation. Therefore, it is necessary that the policies be held and controlled by the Pension Committee.

Does the participant name a beneficiary in his policy? Yes. When the participant makes application for a retirement income contract or a retirement annuity contract, he will name a beneficiary or beneficiaries. The participant reserves the right to change the beneficiary from time to time.

What benefits are payable in the event of the death of the participant? If death occurs before retirement, the annuity contract provides for the return of all premiums paid, or the cash value of the policy if the cash value is more than the total of all premiums paid. The income contract would of course pay the face of the policy, but the cash value of the policy would be payable if death occurred after the cash values exceed the amount of insurance.

If death occurred after retirement is begun, the annuity contract, as at present available through the Presbyterian Ministers' Fund, provides that the monthly income checks will continue to be paid until the total of all payments made, including those paid the annuitant while living, equal the cash value of the policy at the time the income payments started. For example, if the cash value of the annuity was $7,000 at age sixty-five when retirement payments started, if the annuitant lives to receive only $1,000 the income payments would be continued until the full remaining $6,000 was paid. If, however, the annuitant lived to receive the full $7,000, or more, there would be nothing payable at death.

The retirement income policy provides that if death occurs after retirement but before the annuitant has received one hundred monthly income payments the payments will be continued until a total of one hundred monthly payments have been made from the time retirement started.

Both types of policies, of course, provide that the income payments will be made as long as the annuitant lives regardless of how long he lives.

What steps are necessary to collect any death benefits which may be payable? The participant will hold during his participation a certificate of participation which should be kept with his other valuable papers. This certificate of participation will show the name of his beneficiary. Such beneficiary should notify the Pension Committee of the death, and the proper papers will be provided for making claim for the benefits payable.

What action does a participant take if his employing organization withdraws from the plan or he moves to an organization that does not wish to participate in the plan? If an employing organization, after agreeing to participate, is unable to continue its share, or if the participant moves and his new employing organization does not desire to participate, the participant shall have two choices:

a. He may assume the payment of the full premium on his policy.

b. He may have the policy reduced. He may then continue with the portion of the policy for which he cares to pay the full premium. The portion discontinued will become a paid-up policy for a proportionate amount of retirement income as provided by the tables in the policy, and will be held for the ultimate benefit of the participant.

What procedure is necessary if a participant who is serving an organization that has withdrawn from the plan, moves to an organization that desires to participate? If the participant has continued the full premium on his policy the new employing organization will assume the 75 per cent of the premium payment. If the original policy was reduced, the new employing organization will pay the same as if the old policy had been continued in full, and a new policy will be purchased for the amount of retirement income such premium payment will provide.

If a participant now has policies in the Presbyterian Ministers' Fund or any other life insurance company, can their policies be brought under this plan? No.

Who pays the expense of operating this plan? The expense of operating this plan will be only that required for postage, printing of necessary forms and information outlines, office help and such other expense as may be necessary for the proper functioning of the Pension Committee. Such expense should be provided by the General Conference Treasury.

Additional articles will be published in *The Mennonite* explaining the plan. Leaflets outlining the plan have been prepared. Each minister is asked to turn in the name of a leading layman to whom this material can be mailed. If you have neglected to send in a name, will you please do so at once so that we can get this information to your church members.

NEED FOR A "HUMAN NATURE" SUNDAY

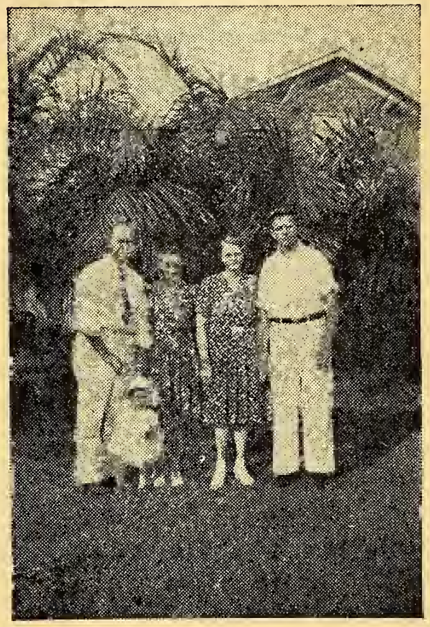
(Continued from page 2)

taking inventions of science. It has helped solve many a problem in the production of food, clothing, and shelter. However, recognition of God's activity in and through nature has not helped mankind to any great extent in solving the problem of how to use the products of scientific research. Another realm of nature needs to be studied to solve that problem, namely, the realm of human nature. We know only a little about it even though it is in each one of us. Man has given but very little systematic study to it. However, it seems reasonable to believe that just as certain laws work in nature and can be definitely ascertained and utilized, just so do certain laws also work in human nature and so also can they be discovered and utilized to the end that God's will may be carried out in human relationships upon earth as in the ideal of heaven. Perhaps, someday we will conclude that it is as important to have a Human Nature Sunday as it is to have a Nature Sunday, such as many churches will again observe on June 29.
—Reynold Weinbrenner, Editor

Elmer Dicks Report From Africa

(The following are excerpts from a letter written on March 5, 1947, by Mr. and Mrs. Elmer J. Dick, Kalamba, via Tshikapa, Kasai District, Congo Belge, Africa, to the Secretary of the Foreign Mission Board.)

The Lord has blessed us as a family in that He has entrusted to our care little Doretta Ann, weight 7½ pounds, on Feb. 23, 1947. At the time of this writing the mother and baby are doing very well. We are expecting to be able to return to our work at Kalamba station about Mar. 12.


Elmer Dicks and George Neufelds

We have called all of our outstation teachers to the main station during this first week of March. They are to bring in the offering boxes from their respective villages and get their pay for the first quarter of this year. We also have some inspirational and instructional meetings with them.

We were privileged to send out six new teacher-evangelists at the end of last quarter but only several of them were able to take up new work. The rest had to replace other workers, who had to be relieved of their responsibilities because of sin. We are praying that they may be convicted of their sins by the Holy Spirit so that they will return to the Lord with a penitent heart and once more be able to resume their work as teacher-evangelists.

We are enjoying our work, conscious of the fact that this is God's appointed place for us. The language is not quite as much a mystery for us anymore. We have been able to do some extra studying while here at Mukedi.

Mennonite Seminary Adds Faculty Members

A school is as strong as her faculty. Last fall we were very fortunate to have Dr. S. F. Pannabecker join our faculty as Dean of the Seminary and Professor of Missions and Church History.

For the coming year we are very happy to announce that Rev. Donovan E. Smucker, Graduate of Princeton Theological Seminary, has answered the call of the Seminary Board to teach Biblical Theology. Rev. Smucker is well known as a scholar and speaker. In 1946 he was awarded the Archbald A. Hodge prize in Systematic Theology and recently Princeton honored him with a $1000 Graduate Fellowship in Systematic Theology. Besides his B. D. he has enough credits for a Master of Arts.

Brother Smucker will teach courses in both the Seminary and the Bible School. His scholarly mind and his warm heart for Christ and the Church will inspire our young people. His "Damascus Road Experience" wil lhelp him to teach with the spirit of Christ, to understand our youth, and to give good counsel. We are persuaded that students will find it very advantageous to have him as friend and professor.

The Smucker family expects to move to Chicago by August 1. They will live on the Campus in the Franz Home.

Excellent work was done by Rev. Marvin J. Dirks last year in conducting the Seminary Choir. He also was engaged as instructor of voice in Bethany Biblical Seminary. The Seminary Board has now unanimously asked Brother Dirks to join our Seminary faculty as teacher of music for the coming year. We welcome him most heartily to his new position.

Rev. Dirks has his A. B. from Bethel College and his M. Mus. from Northwestern University. He is an enthusiastic musician who has inspired young people's groups at retreats and church gatherings whereever he acted as choir and music leader. For two years he and his family have been on the China Mission field. Three more years they were detained in a Japanese internment camp on the Philippines. In 1945 they returned to the home land, and since then he has been active in his beloved field of music.

We are also privileged to announce the coming of Miss Katie Andres from Newton, Kansas, as our librarian. Miss Andres graduated as librarian from Kansas State Teachers College, Emporia, Kansas. She has done library work at different places. The last few years she has served as librarian of the Western District Conference Loan Library and the combined Mennonite Historical Library at Bethel College. Her friendly Christian character and her eagerness to be helpful will be appreciated by all.

Our other staff members are Rev. John T. Neufeld, Business Manager; Rev. Ed. J. Miller, Field Secretary; Mrs. David Habegger, Secretary; Mrs. S. F. Pannabecker, Hostess; Mrs. J. D. Goering, Dietician.—A Warkentin

The Parable of the Granite Mountain

(Continued from page 1.)

of skill, hard work and dynamite—for this man a mountain could unquestionably be transformed into a *monument* for the Ages.

Nearly fourteen years of combined faith and work (with countless obstacles added for good measure) were required before the busts of Washington, Jefferson, Lincoln, and Teddy Roosevelt appeared in near-completion. However, the master artist did not live to see the finished product of his creative efforts. He died too soon, and the mantle of his unfinished task was thrown on the capable shoulders of his son, Lincoln Borglum, who carried on his father's work.

The philosophy of this master sculptor's art is expressed in this paraphrase of a statement of his: "I am not the creator of those figures. It was merely my duty and privilege to dynamite away the granite debris' which covered them, so that they may be seen. For *they were already there!*"

The Kingdom of God is something like that. Luke reports Jesus as saying to the Pharisees that "*the kingdom of God is within you.*" Whether one translates the Greek as saying "within you" or "in your midst" (as some prefer) the point is well taken: namely, that the Kingdom of God in some sense *already is* (a reality), and that its manifestation emanates *from within* the lives of people. Of the three main strands of teaching about the Kingdom in the New Testament, that it *is*, is now *coming*, and is *to come*, the first of these is a bed-rock reality for Christian hope and admonition.

Borglum believed in the fulfilment of his fantastic project, because *he knew that the figures were already there* as realities. Skilled appliction of dynamite and chisel made their manifestation an actuality.

In Romans Paul calls the gospel the *dunamis* (the "dynamite," *dynamic, the power of God)*, which, if applied to human lives, is expulsive enough to blast away the debris' which clutters them and limits the manifestation of the salvation of the Kingdom. Skilled Christian discipline—applied as diligently as the sculptor applies his drill and chisel—with ample placement of the charges of Christian dynamic, generated through study, prayer and labor, should go a long way toward blasting from our lives the irrelevancies and sins which hide the divine image which is the Christian's life and character.

The figure of our parable is quite clear, and its implications rather evident. Its application to our lives constitutes our problem and our task. Is our faith in the reality of God in Christ, and of the Kingdom, great enough to surmount the obstacles of our day? On the answer to that depends the manifestation of the Kingdom "on earth as it is in heaven."

H. Albert Claassens Now Serve Toronto Mission

(Rev. and Mrs. Albert Claassen, formerly of Beatrice, Nebraska, are now working in the United Mennonite Mission, Toronto, Ontario. They serve under the Home Mission Board of the General Conference. Their address on June 6 was: 35 Hastings Avenue, Toronto, Canada.)

"Transplanted into another country and sent here for the ministry of the Word of God and the testimony of our Lord Jesus Christ. "These are the sentiments I wrote into my diary on February 1, 1947. A few days earlier we had driven our little Studebaker into this metropolis of Canada. One day a passerby on the sidewalk in downtown Toronto, where I parked my car, looked at the car and then at the license-tag, and then turned back to the car and remarked, "Didn't you come here at the wrong time?"—It was in the midst of winter and in a week of most springlike weather that we arrived here. With a few of the most essential articles in our car and a little trailer, we started out from our home in Beatrice, Nebraska on a Wednesday noon and arrived here two days before a heavy snowstorm set in.

Our ministry, to which we had been called by the General Conference Board of Home Missions, is to a small group of Mennonite people who have labored and who have sought to make a home here for their families. They welcomed the efforts of the Conference to help them gather and establish themselves as a Mennonite congregation in the great Church of the Saviour. To our encouragement they welcomed us into their midst. They have gathered for worship every Sunday and on the great holy-days of the Church, regardless of snow or storm.

The United Mennonite Mission here purchased a residence on 140 Victor Avenue and changed the first floor thereof into a hall for worship. An attractive job of it was done by men, who worked at it after "working hours." Folding chairs were used for seats. Soon after our arrival some of our men found an advertisement of some used church benches. While these did not fit into our narrow hall, they being curved and fifteen feet long, it was decided to purchase them at five dollars a bench. We did, however, have to take all of the fifteen or allow them to go to another buyer. They were taken apart, hauled over and stored in the basement.

Tuesday and Thursday evenings a number of men would come to work these benches over into fourteen seven-foot lengths. It required hard persevering, and faithful labor, plus skill to transform them into church pews which would fit into our little sanctuary. But it was done with much evident appreciation for the cause of the Lord. This was something of fellowship-craft work on part of both the men and the women, who shared in this task, by finishing and cleaning the cushions which are a part of these church benches. We are glad that the work is done, and we thank the Lord for furnishing His sanctuary for us with such attractive and comfortable seats. Now we can use the chairs for the Sunday school classes for the young people in the third story of the house.

The second floor of the Mission is occupied by a veteran and his family who are to vacate as soon as they can find other living quarters. These, however, are very scarce in Toronto. That our people, here in the city, agreed to find and rent an apartment for us, if we would consent to come, is another evidence of the Lord's provision for His own. In less than a month the committee from the Mission was offered the apartment into which we moved upon our arrival. As soon as this was found, the secretary of the Committee notified us, and we hurried to Canada as reported earlier.

Will you, dear reader, pray with us that the Lord may continue to do miracles for our mission task here, to build us into a holy temple, a habitation of God in the Spirit.

Russia on Reading

Twenty years ago, when Communism started in Russia, only 5 per cent of her people could read. Today it is 95 per cent. Russia realized how important it was to get information about the new form of Government to her people. The quickest way to do this was to teach them to read. She would send airplanes up and have them drop leaflets of Communism information so that more of the field might be covered. Printing increased mightily when Communism began, because not everyone could be reached by teachers and speakers. Time was important; not a year must be lost that did not see many people persuaded toward the new Government.

"Reading maketh a full man."

That is what Russia also believed; so with the greatest possible dissemination of literature her principles have taken hold in the hearts of the people, and her end has been attained.

If a Godless Government has seen the necessity of spreading information in this way, how much more should we, the children of God, see it, in these fast-moving times, when it is so important to inform our people of our ever-increasing work that is to be done through our Conference Publications. On the one hand, we face the problem of financing the ever-increasing demand for better printed materials, better Sunday school lesson helps, greater editorial costs, and so forth. On the other hand, we face greater opportunities too. Large groups of people are calling on us and calling more insistently than ever before for better church publications. If Russia can do what she did through the printed word what is our responsibility as a Conference to our young people?

The answer as we see it is this: We must pump considerable financial support into the publications program for a greater variety of printed materials and a more inclusive circulation. It will never be done on the basis of individual subscriptions, but it can be done by Conference-wide subsidization of an over-all publication program.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

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Universal Military Training

The President's Study Committee on Universal Military Training has announced its findings which recommend the establishment of a program of such training. There will now be a drive on to enact such legislation before the present congress recesses in August, it has been announced. The interests supporting the plan for universal training are in the process of putting on an all out drive for this legislation. A part of this is a big promotion campaign publicising the idea as being necessary and desirable. A model camp composed of volunteers in the army has been functioning in Fort Knox, Kentucky, to demonstrate the desirability of such a program. It has been pointed out that it builds character, develops skills and has educational values, provides wholesome discipline, etc. This program has received widespread publicity as being what the future training program would be.

* * * *

The Fort Knox experiment, however, fails to represent the program of universal training in several important aspects. First of all it is made up of volunteers. A premium was put on the unit making it especially desirable for those in the army. Thus, a picked group could be chosen to make up the group. Secondly, the group knows that they are a special group and are receiving widespread publicity. For these two reasons the complexion of the "Universal Training Camp" at Fort Knox is entirely different from what a regular camp would be. There is a tremendous difference between freely volunteering to become a member of a group and being conscripted into it. Also, there is an amazing difference between being the center of publicity and being stuck off in an obscure camp and forgotten.

* * * *

Word from Washington states that enactment of Universal Military Training is much more likely now than it has been in the past year at any time. A combination of factors contribute to this fact. First of all is the present international situation. The recent Greece-Turkey loan of 320 million dollars and the so-called "Truman policy" of which the loan is a part has set the stage for an American get-tough policy. The general unsettled world condition is another factor which plays into the hands of Universal Military Training. The strained relations with Russia and the hysteria which the American press generally has given to those relations has further caused people to seek security once again in the mailed fist.

At the same time that these conditions have arisen, word from Washington states that apparently the Congress has not received much mail opposing universal military training—at least not as much mail against it as they did during the past year. However, a 240-page compilation of anti-conscription resolutions passed in the last two years has been presented to the Speaker of the House as evidence of the widespread opposition on the part of church, educational, farm, labor and veteran groups. There is evidence that the traditional lines have been drawn favoring and opposing such legislation. These lines remain distinct and strong.

* * * *

The grave significance of such a move on the part of the nation to undertake universal military training at a time like this hardly needs emphasis. Never in the history of the country has peacetime conscription of all able bodied young men been undertaken. History has not proved that such a policy brings peace. Rather, it would seem the opposite has generally been the case. In the light of present invention and power, a program encouraging suspicion and distrust between nations becomes doubly grave.

* * * *

In the light of these factors, the registration of Christian opinion in Washington with the congressmen would be very much in place. Such an expression need not and should not be of the pressure type. Rather, it should be in the spirit of a grave concern for the welfare of the nation and of mankind. Such an expression which raises questions about such action and points out the fact that American tradition and militarism are two different things, our forefathers having come to America to be free from military shackles, and points out that such action today has many serious implications both in American relations with other countries and her own internal policy and life, would be in place.

* * * *

An expression of concern to the Congressman representing your state and district, the members of the Armed Services Committees, the Republican and Democratic leaders in the House and Senate on this matter is of great importance. If the reader is not sure who his Congressman is, by ordering the leaflet, "Register Christian Opinion" from the Commission on World Peace of the Methodist Church 740 Rush Street, Chicago 11, Illinois, and paying five cents, this information is available.

Goodwill Christmas Bundles for 1947

By Mary Shank Lehman

You are probably thinking, "It's much *too* early to be thinking of Christmas when this happy day is in the very last month of the year." However, when we stop to think of how long it takes packages to be shipped across the miles of water on a big boat, then we can understand why we must get our Goodwill Christmas Bundles for 1947 ready now.

Many of you made children happy this past year with Goodwill Christmas Bundles. Perhaps, some of you received thank you letters from the children who received your bundle. MCC has received thank you letters from children, teachers, pastors, relief workers, and others which we would like to share with you.

A relief worker in Holland writes: "Towels and washcloths are items which are worn to frazzles here and are not on the market yet. I'm certain other war ravaged areas will find that feature of the packages a God-send also."

A French relief worker wrote: "Among the children, in spite of the fact that most of them are Catholic, the little New Testaments created by far the most excitement. Francois, a fifteen-year-old Spanish boy who is one of the leaders of the group asked, (when his package was being carefully refolded to lay away until home-going) if he could keep his New Testament. To one of the American delegates he confided, "I want to carry it in my pocket all the time. Before you people helped us know this book, we were always very bad; now we try to be very good. I am going to read it every night."

From France—Daniel, age fourteen wrote:

"Dear Americans, you who have done everything possible to help us. We don't know how to thank you—you who are so far from us. But we shall always keep such a good remembrance of all that you have been able to do for us and we will always have a great love for you."

From Belgium:

"Thank you very much for your packet. My name is Peter van Nes. I try to learn very good. Our home is in Terneuren (Holland) but there are no coals (and it is very cold). Therefore we are now at our aunt's home in Ronse. The clothes are very good and warm. Thank you very much for the packet and marbles, too. Now I am 6 years old and November 16 is my birthday."

From Corrie Numan in Holland:

"My dear friends in America, I thank you very much for the fine clothes, the comb, the towel, the handkerchief, and even the safety pins. It was all very welcome! And last, not least I thank you for the "Gospel of John'. I hope it will remember me for life of all you did 'In the Name of Christ' for your brothers and sisters in Holland."

From S. de Jonge, Head of the school, St. Marie, Belgium:

"We enjoyed the visit of Paul Peachey, your delegate in Belgium, who brought us a number of packets prepared by members of your church and distributed them among the pupils. By this present, we return our thank to all those who have contributed to these gifts."

"We, the children of the Children's Home at Baexem, Holland, have received your fine Christmas bundles safely and we thank you ever so much for them. We have suffered so very much from this last terrible war and need such a lot, almost everything. So you can understand how pleased we were with your kind gifts! It is awfully nice to know that we have friends right across the big ocean, who, although they do not know us, still have not forgotten us!"

These are just a few of the letters received which show how these last year's gifts were received by our friends overseas. This coming winter again brings great need among the children. There were not enough bundles last year to help all the children. One report said that there were many packages for children 6, 8, 10, and 12 years of age and so few for older children up to 16 years.

Now you have an opportunity to share your Christmas and help a needy child have a Merry Christmas this year. This, too, is a very good way to start a correspondence with a friend overseas. You can do your part by enclosing a self-addressed envelope in your bundle.

Your gifts should be wrapped in towels and pinned with safety pins. Before you pack your bundle, be sure to follow the directions in the folder which tells what to put into your bundle and how to pack it. If you have not already received this descriptive folder telling all about Goodwill Christmas Bundles, 1947; write to:

Goodwill Christmas Bundle Project
Mennonite Central Committee
Akron, Pennsylvania.

Boys and girls who live in Canada should write to:

Goodwill Christmas Bundle Project
Mennonite Central Committee
223 King Street East
Kitchener, Ontario

Each person who sends a bundle will need a folder, for the folder also contains the Packing Label which must be fastened to the *Outside* of every towel.

When your bundles arrive at the MCC office, the testaments will be added, the bundles will be packed for overseas shipment, they will be taken to New York and put on a ship, and will be sent to the country across the ocean. All this must be done so that our relief workers can distribute the bundles by Christmas time. In order that our workers can distribute them at Christmas all your bundles must be sent to the MCC office *before August 15, 1947,* so do not wait too long to get yours ready.

These Christmas Bundles will be sent to the countries where the need is greatest as told us by the reports of our workers on the field.

Remember how Jesus said that we can be happy—"It is more blessed to give than to receive."

Western District Intermediate Retreat Features "Kingdom Tax"

From twenty churches in Oklahoma, Kansas, and Nebraska boys and girls came to the Third Annual Western District Intermediate Retreat at Camp Fellowship near Goddard, Kansas.

For four days retreaters and leaders lived together, getting acquainted with each other and learning to know and love better their Heavenly Father.

Forenoons were spent in studying the Bible, general Church history, and Mennonite doctrine. During the afternoons retreaters spent time in the crafts shop or on the playground under the direction of trained leaders. Late afternoon found the boys and girl together again for the Appreciation Hour which consisted of music, stories, and talks on relief work and voluntary service. A brief play period after supper and a worship service closed the day's activities.

A very important feature of the retreat was the Relief Bank which was placed in the camp store. In this bank, beautifully constructed of clear plastic, retreaters were encouraged to deposit the equivalent of money they spent at the camp store. A poster with the words "Kingdom Tax on all your snacks" reminded each one to share with children in need. During the four days at camp, the sixty-eight retreaters, together with leaders, paid $39.66 in "Kingdom Tax." The boys and girls decided that this money should be sent via the MCC to Holland. Their interest in Holland was heightened by the presence of Peter Verhulst of that country who served as lifeguard at the retreat and spoke to the group one evening of the experiences of the Dutch people and of their need.

Something new, introduced this year by the Retreat Committee, is a Young People's Christian Character Bond. This "bond" is sold to raise funds for retreat work and especially for the purpose of establishing a fund for the purchase of retreat grounds of our own. The children at the retreat were given opportunity on the last day to make contributions for this purpose. With the substantial help of leaders, $125 was contributed.

An English-German Fellowship Meeting

By Fred Peters

A few evenings ago I had the privilege of attending an English-German fellowship meeting which proved to be very interesting and educational for me. This evening was sponsored by "Toc H," which is a British organization interested in being a home for the service men away from home. It is quite similar to the Y.M.C.A., but on a small scale. Toc H is also interested in doing personal contact relief where possible and bringing about understanding between conqueror and vanquished. This time they had invited Herr Neumann, the leader of the German Y.M.C.A., Verein Christlicher Jungermaenner (V.C.J.M.) and some of his boys. The program consisted of the English Air Force Padro asking Herr Neumann three questions and he, with his boys, tried to supply the answers.

The first question was, "How many of the German youth of today are still Nazi-minded?"

Herr Neumann's reply ran somewhat like this: I can only suppose because 50 per cent of the youth refuse to show their line of thought. They are as if they are stunned—like after a train crash many victims and onlookers aren't really hurt, but the shock has rendered them speechless. Because these 50 per cent refuse to utter any coherent comment, it is difficut to say what they are. Most of these seem to be cynical, what they knew is gone and really nothing has come to replace it. Twenty per cent to 25 per cent are definitely Hitler-minded and wish strongly for the return of that regime and foster thoughts of revenge in themselves. Twenty-five per cent to thirty per cent are on the right road to recovery. They are hunting up what correct literature they can find, focus their mind and thinking on a different track than heretofore, desire to build the future anew for themselves and Germany. But there is a great danger of losing some of these, if prevailing conditions cannot be altered soon."

Question number two was, "What should the British and Allies do to win all the youth for themselves and the democratic world and also to endure keeping these they now had?"

This reply was divided into various points, but first was the question of food. "Give the young men to eat and you will have accomplished much. The British have not fulfilled their promise of giving the Germans 1,500 calories per day. This has disappointed the hopeful Germans and turned many away from the Allies. The young men are dissatisfied with themselves because they are continually thinking of and longing for food. Young men of eighteen look like fifteen and sixteen years and those of that age appear like twelve and fourteen year olds. An empty stomach is not a friendly thing and were these satisfied the difficulties would be mainly overcome.

"The second thing required is work, and tools to work with in all types of trades. Although some youth are working with very little food, many want work, but can find none. Applications always bring seven to twelve fellows—one is accepted; the others are forced into the black market by hunger and circumstances. Youth wants to work with an eye to the future; at present there is very little work and no future ahead."

These, as well as other points following, were illustrated by Herr Neumann with incidents out of his everyday experiences with young men. He showed where clothes and housing facilities also should be supplied and offered. Many have no underclothing and the outer garments are fast going and there is nothing to be gotten to replace these except some things on the black market.

About this time some questions were asked by the British and a few of the five boys Herr Neumann had brought along gave their viewpoints. One emphasized books: The English should supply paper for the printing of good books which state the conditions as they had been to the youth. He stressed these books should be by Christian authors who relate the faults and atrocities of the Nazis as they had been. Such books would be believed by the youth and especially the afore-mentioned thirty per cent and even some of fifty per cent are asking for such volumes. The English then asked if films, showing the cruelty of the Nazis, were not more effective than books. The youth thought no, for several reasons. They believed books written by reliable authors, but not films. Films were always made up behind the actual scenes. The British retallied with the statement that the atrocity films were genuine and then in the following exchange of comments I suddenly realized a very drastic truth—the films that the British showed of the concentration camps under Nazi times *were* true, because the Germans had taken them themselves and shown them to their own public, but under the heading of Russian, French and British crimes. Now the English were showing them under their original title, but the Germans would not believe because they had seen them before. I am realizing more and more that the brutality of the Nazis was as generally depicted. Personal conversations also bear this out.

The youth also complained that when such films were shown in Lubeck and also in other German cities, Germans were always barred entrance and only Occupational personnel permitted. Too, they lamented the fact that such films were shown to the entire world, but not to the Germans themselves. One young man said the world hated them enough already and that if the Germans could see them more, some might realize and correct their ways of thinking. This reminded me of the butcher who said, "If my meat is bad, *don't* tell others, but do tell *me*."

Two more points were mentioned that the British might do. First, about the Olympic games to be held in England next year. Herr Neumann said that many of the youth who were favorable to Britain had changed their opinion when they discovered that they were banned from these sports. The Padre then replied that the Christian Youth Sport Convention in Oslo had recommended Germany's application and had gone so far as to state that there would be no real Olympic Games without Germany's youth there. But when the United Nations had decided on some phase of the Games, Russia had vetoed Germany's entrance. At this news most of the English sport world protested, but to no avail. Herr Neumann thanked them for this statement and regretted that it had turned out this way. Then it was broadly hinted at from the Anglo side that were it not for that one power much more would have been and could be done for Germany. Nodding heads and approving glances underlined this fact and most of us sighed with regret and remorse that such should be the case.

The other point that concerned the future welfare of Germany was the stabilizing of the Reichsmark, the Germany currency. The money having no fixed value, there was no use in trying to get ahead. The farmers were only producing what they needed for themselves and very little extra because what should they do with worthless money? Were their currency fixed at a certain value, the land would produce more; more work would be created and more would be accomplished, especially in the production of food.

Quite a free and good discussion followed, but it had to be cut short because time was getting on and another question was still unanswered. This was, "What are the Germans doing toward the goal of democracy and peace with the world?"

The reply was rather brief and loaded with negatives. "Germany could not do much because first, she had no food and without food man accomplishes very, very little. People are disappointed in democracy, disillusioned in promises given, and disheartened with themselves. Such people generally make no progress. Germany has no tools for work, no factories to make tools or work, no stabilized money system to give incentive to the working man, especially the farmers and food producers. We have no paper for publications of democratic and peace-working reviews, periodicals or other books.

"However, despite all these, some of her people are seeking to help others out of their sick bed and fever of Naziism. The Christian German World is working with youth where possible but feel acutely the need for food to back up their work. Quite a few," he went on to say, "see the folly of what has been and realize what Britain is doing for us, is trying to do and also would like to do. We realize that England too has had a hard time of it this year and is hardly capable of doing that what she is doing—however, talking and knowing this doesn't fill the empty stomachs."

Herr Neumann closed with remarks of gratitude for those things that England really was doing for the youth and for the chance the Christian World was getting to influence her youth and the freedoms of thought that they could now enjoy. He was thankful for the school feeding programs of the British as well as for the presence of other relief organizations who were permitted to operate in Germany.

That about summed up our worthwhile evening. Tea and cookies were served during which time small groups discussed pros and cons mentioned during the course of the program. I went home resolved to tell others what I had heard and that is why you had to read this.

If all were poets, and all could write
What need would there be for The Mennonite?

Justice Robert Jackson recently said, "It is one of the paradoxes of our time that modern society needs to fear . . . only the educated man. The primitive peoples of the earth constitute no menace. The most serious crimes against civilization can be committed only by educated and techically competent people."—**College and Church.**

M. C. C. Makes Information Available to Mennonites in Europe and S. A.

H. S. Bender Goes to Switzerland

Akron, Pa. June 13.—Information about non-resistant beliefs and practice as found among the American Mennonites is being made available to Mennonites in Europe and South America. Not long ago, C. J. Rempel, manager of the Canadian branch of the M. C. C., left for South America to make such information available to the Mennonites of Brazil and Paraguay. Now H. S. Bender has left for M. C. C. headquarters in Bazel, Switzerland, to carry out a similar mission. Dr. Bender plans to spend a year in Europe. Peace literature is now being translated into German so that German-speaking Mennonites in Europe and South America can read it in their own native tongue. Mennonites in both areas are severely handicapped by lack of printing facilities at present.

Acute Need for Shoes

There is an acute need for shoes, which will be very much aggravated by the approach of fall weather, among the refugee groups in the American Zone of Germany, according to a report by Ulrich Hege, German Mennonite, who recently made an extensive tour through the Zone. Hege writes: "People are much concerned about their footwear as they have often to walk long distances. I wonder if one could not talk to the American brethren if a special program is possible. Especially shoes for boys and men up to twenty-five years are very scarce. The smaller children can now go bare-footed, but what will it be in late year? Let us only hope that soon men's clothing will arrive from America so that we can help again. Many have nothing except their uniform." Hege continues, "Bed sheets which we do not have are often requested. We have some blankets and can help with them."

Refugees Trickle into Parguayan Colonies

A report from South America states that the movement of the 2,300 Mennonite refugees continues at a slow pace, with small groups gradually making their way to the Mennonite colonies north of Asuncion. Many of the refugees are at present housed in an agricultural school at San Lorenzo, which lies about 6.8 miles southeast of Asuncion. The Paraguayan civil war is blocking the movement of refugees.

H. R. 2910 Unlikely to Pass

The Emergency Temporary Displaced Admission Act, H. R. 2910, which asks that the U. S. admit 400,000 during the next four years as her share of nonrepatriables, appears unlikely of passing. May Christians pray that United States, a Christian nation, accept her responsibility for feeding, clothing and rehabilitating the thousands of displaced persons.

Large Number of Mennonite Young People Volunteer for Summer Service

A large number of young people from various Mennonite branches has again volunteered to serve in the M. C. C. Summer Service Units. The various units, leaders and members are as follows:

MCC Headquarters, Akron: Edna M. Boese, Pearl Brenneman, Agnetha Duerksen, Doreen Harms, Janis J Krehbiel and Kathleen J. Yoder; Matron, Mrs. J. N. Byler.

Cleveland State Hospital: Leader, Ray Horst; Matron, E. Susan Sensenig; Bessie Zimmerly, Orpha Baltzer, Mary E. Bender, Katherine A. Enns, Nettie J. Good, Clara Greider, Elaine Hiebert, M. A. Hostetler, Donald Isaac, Matilda Kliewer, Ethel Lehman, Betty Nachtigall, Dorothy Neufeld, Elvina A. Neufeld, Esther Shank, Gerald N. Wingert, Eva R. Belveal, Hugh M. Cronister and Ramona B. Repine.

Gulfport, Mississippi: Leader, Orlo Kaufman, Matron, Frances Beckenbach; Glen L. Boese, Joseph M. Esh, Myrliss Groening, Geraldine Gross, Mary Anna Gross, Pearl Hartz, Edith Hostetler, Mary Ann Kaufman, Marjorie Linscheid, Wanda L. Weaver, Lois Yoder, Elizabeth Craandyk, Alice C. Ferf, Doris N. Moyer and Eldora Stutzman.

Pennhurst Training School: Leader, John Fisher, Matron, Beth Wingert; Ethel Amstutz, Lavina Ediger, Clara B. Esch, Emil L. Goering, Hazel Graber, Phyliss Lehman, Bernice Lehrman, Ella Mae Myers, Ralph E. Wade, Jean G. Wismer, Loretta Zehr and Treva Zuercher.

Colorado State Hospital: Leader, Ralph Lehman; Grace Bauman, Mary Lou Dean, Evelyn Dirks, Alma F. Fast, Elinor V. Friesen, Esther S. King, Anne McGinnis, Mae Marks, Hilda R. Neufeld, Erna Marie Penner, Robert Ramseyer, Rosella Reimer Amelia L. Schmidt, Hilda Schmidt, Len Smucker, John C. Stutzman, Agnes Suter, Kenneth Tippin and Katherine Voth.

Mexico: Leader, Melvin Funk; Myrtle M. and Victor Buller, Martha Friesen, Angel L. Gutierrez, Miriam Haarer, Randall Heinrichs, Berniece Landis, Myra Peters and Clara Schellenberg.

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It's becoming clearer every day that when your gifts specify "For Publications" you help all.

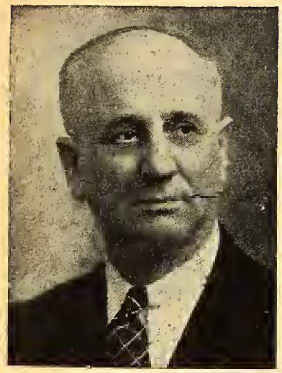
You help Missions when you specify, "For Publications," because your church papers keep you posted on what the missions are doing. You help Relief when your gifts specify, "For Publications," because your church papers bring you the reports on new workers on the field, and what those on the field do with your relief contributions. You help the entire Conference, when your gifts specify, "For Publications," because your church papers bring you each week the most recent, the most authentic, the most digestible summaries of news and views on Conference affairs.

Specify "For Publications" and you help ALL!

C. Henry Smith and N. E. Byers Granted Honorary Degrees

C. Henry Smith and N. E. Byers were granted the honorary degrees of Doctor of Letters (Litt.D) and Doctor of Humane Letters (L.H.D.) respectively at the recent commencement exercises of Bluffton College.

Dr. C. Henry Smith, was born in 1875 and married Laura Louise Yoder of Tiskilwa, Illinois, in 1908. He received his Ph.D. degree from the University of Chicago in 1907. Positions he has held include: Instructor Elkhart Institute, 1898-1900; Fellowship in History, University of Chicago, 1906-1908; Instructor in History, Manual Training High School, Indianapolis, Indiana, 1907; Instructor in History, Illinois State Normal University, summer 1908; Dean of Goshen College, 1908-1913; Professor of History, Bethel College, 1922-1923; Professor of History, Bluffton College, 1913—.



Books on Mennonite history by Dr. Smith are: "The Mennonites of America," 1909; "The Mennonites," 1920; "The Coming of the Russian Mennonites," 1927; "Mennonite Immigration to Pennsylvania in the Eighteenth Century," 1929; "Menno Simons," 1936; and "The Story of the Mennonites," 1941.

Besides his extensive writing and teaching he has served as President of the Citizens National Bank of Bluffton, Ohio, and as Vice President of the First National Bank, Pandora, Ohio, and as a member of the Board of Publication of the General Conference since 1940. He is also a member of many learned societies.

Noah E. Byers was born in 1873 and married Esther Ebersole of Sterling, Illinois, in 1898. He received his B.S. degree from Northwestern University in 1898, his A.M. degree from Harvard in 1903, and studied at University of Chicago 1901-1902, and at Oxford and Heidelberg Universities 1930-1931.

From 1898 to 1903 he served as Principal of Elkhart Institute, from 1903 to 1913 as President of Goshen College, from 1913 to 1933 as Dean of Bluffton College, from 1913 to 1938 as Professor of Philosophy at Bluffton College, and since 1938 as Professor Emeritus.

He is the author of "Sunday School Methods" and is a member of several learned societies. Dr. Byers was a founder of the Intercollegiate Peace Society in 1905 and of the All-Mennonite Conference in 1911.

A Y D Service

So familiar in business, yet so unfamiliar in a church paper, you say!

Yes, every businessman knows that "A Y D Service" means "At Your Door." In the business of the church it suggests that you can subscribe for the Sunday school quarterlies which you find so helpful on Sundays so that they will reach you "At Your Door." That way you will always have your quarterly—and you'll always have your lesson! That's the main thing, after all, isn't it?

Single subscription prices: 40 cents per year—but specify GERMAN QUARTERLY, or SENIOR-ADULT QUARTERLY, or JUNIOR QUARTERLY, (50c) (or TEACHER'S HANDBOOK). Address: Mennonite Publication Office, 722 Main, Newton, Kansas.

Jottings

—**Edward Charles** is the name of the son born to Dr. and Mrs. Ralph C. Kauffman on June 4.

—**The Contributors:** Dr. Harold Gross, author of the picture editorial on page 1, is Dean of Freeman Junior College. Mr. Clinton Kaufman, member of the Ministers' Aid Committee, teaches in a Wichita, Kansas, high school.

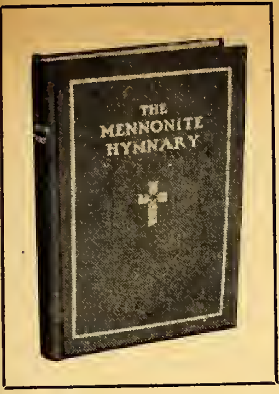
—**Mrs. E. E. Leisy** of Dallas, Texas, recently visited with friends and relatives in Newton, Kansas. The General Conference Headquarters Building was donated to the Conference by Mrs. Leisy in memory of her parents, H. P. and Tillie Krehbiel.

—**Bethel Church, Fortuna, Missouri:** We and the people of surrounding towns had the pleasure of hearing the Bluffton College Vesper Choir on June 9. We are looking forward to another treat in August when the Bethel College Choir will sing here. David Allen, is the new son of Rev. and Mrs. Erwin Albrecht, arrived on June 4.—Mrs. Joe Lehman, Corr.

—**Calvary Church, Barlow Oregon:** Rev. D. G. Lewis, artist-evangelist, is giving us some inspiring messages in word and also in song, painting a picture as he sings the message. The remodeling of our church is nearing completion. Our church was filled to capacity when the June singspiration was held here with the pastor of the Evangelical church as leader. These singspirations are really a wonderful fellowship.—Corr.

—**First Church, Aberdeen, Idaho:** June 1 was children's consecration day. About fifteen children were consecrated. Rev. Suckau and quartet from Grace Bible Institute brought us messages in word and song and also showed pictures. Sunday, June 8, the Rev. E. J. Millers of the Biblical Seminary in Chicago brought the messages both morning and evening and showed slides of the Seminary.—Arnold Bartel, Corr.

—**First Church, Beatrice, Nebraska:** We were privileged to have Rev. and Mrs. Sam Goering with us on June 8. Our church is sponsing two different Bible



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101
Hymns
from the
MENNONITE
HYMNARY

schools in two different localities.—Mrs. John J. Wiebe, Corr.

—First Church, Colfax, Washington: Dr. Suckau and quartet from Grace Bible Institute will be with us June 10. The picture, "God in Creation," was shown in our church on June 5. Members recently spent a day thoroughly cleaning the church inside and outside.—Mrs. Horace D. Rogers, Corr.

—First Church, Geary, Oklahoma: The church lost a very useful member through the death of Emil R. Lehman, the deacon of the church. The funeral was held May 25. The ladies of the church have collected over 500 pounds of clothing for relief and shipped it to Newton. Preparations are being made for celebrating the fiftieth anniversary of the church on August 3.

—Grace Church, Dallas, Oregon: Fifteen women enjoyed the meeting which was addressed by Mrs. A. J. Richert of Los Angeles, who is secretary of the mission societies. The students who have returned from Grace Bible Institute will give a program on June 15. Rev. and Mrs. Homer Leisy attended the M.C.C. meeting which was held at Reedley, California.

MENONITE SEMINARY GRADUATES FIRST STUDENTS

In the graduation exercise held June 1, two students from the Mennonite seminary received the first Bachelor of Divinity degrees to be issued by the school since it opened its doors two years ago. These two students were Arnold J. Regier of the Zion Church, Elbing, Kansas, and LaVerne Rutschman of the Swiss Church, Whitewater, Kansas. Albert Jantzen received a Master of Religious Education degree. Albert is from the Second Mennonite Church, Paso Robles, California, Burt Russell, member of the Alberta Community Church, Portland, Oregon, received a Two-Year Certificate from the Bible School.

These graduates will follow varied courses of activity. Arnold Regier will be an instructor in the Mennonite Bible College, which is to open its doors in Canada this autumn. LaVerne Rutschman is a candidate for the mission field in Colombia, South America. He will be leaving for South America at the end of the summer. Albert Jantzen is waiting to return to China to continue his interrupted service there in the mission field. Burt Russell will continue his education at Bethel College.

—Arlington, Church, Arlington, Kansas: Rev. Reynold Weinbrenner was our guest minister Sunday morning June 15. We are looking forward to having him with us again on June 22.—Mrs. Lester Ewy, Corr.

—Bethel College Church: The marriage of Max Graber to Alice Arnita Banker, Salina, took place June 8. Evelyn Goering and Maurine Siemens are attending a student Christian conference in Estes Park. Marjorie Linscheid left for Gulfport, Mississippi to join other young people in a M.C.C. summer project among the underprivileged.—Eldon Graber, Corr.

—Bethel Church, Mountain Lake, Minnesota: June 15, in the evening, we expect to have the Bluffton College Vesper Choir, consisting of fifty voices, in our church. Our pastor is in Aberdeen, Idaho, this week in the interest of the Board of Education. Mrs. P. R. Schroeder has returned from the hospital at Rochester and is on her way to recovery. The delegates to the Northern District Conference, gave their reports on Wednesday night.—Helen Penner, Corr.

—First Church, Caldwell, Idaho. Dr. and Mrs. C. H. Suckau and the male quartet of the Grace Bible Institute were with us last Sunday. They showed us some pictures of the school. It was very interesting, and every one received a blessing from their testimonies. Rev. Kliewer and family are planning on going to the Conference to be held next week. —Mrs. Leonard Schmidt, Corr.

—First Church, Ransom, Kansas: Richard Ratzlaff of Pretty Prairie is serving the church during the summer months. The pupils of the community daily vacation Bible school gave their program on Sunday afternoon, June 8, at the Methodist Church.—Rose Ummel, Corr.

—Lorraine Avenue Church, Wichita, Kansas: Progress is being made on our new house of worship. The laying of sheeting on the roof has been completed and the composition shingles are to be put on this week at which time the stone-mason will also complete his work. As soon as the windows are in, the basement rooms are to be finished. This should be accomplished within a month or six weeks. The basement fellowship room will then be used for Sunday morning services and should afford approximately twice the space of our present meeting place. Three other rooms will then also be available for Sunday School in addition to what we now have. The main sanctuary and other Sunday School rooms are to

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

be completed as rapidly as labor, material, and finances will permit.—Corr.

—**Mennonite Bible Mission, Chicago, Illinois:** A special service was held June 4 to celebrate the twenty-fifth wedding anniversary of Rev. and Mrs. John T. Neufeld. Many friends from the city and out of town gathered to extend their congratulations and present them with gifts.—Evelyn Triebe, Corr.

—**Salem Church, Dalton, Ohio:** Miss Hazel Nussbaum and Miss Hazel Gerber represented our church as teachers at the Dalton Bible School the past two weeks. Thirty-five from our church attended. Our minister drove the school bus to facilitate transportation. Miss Anna Fahrni and Leland Stuck were united in marriage on June 15. The Junior Department, under the leadership of Mrs. Leonard Moser, and the Christian Endeavor of which Richard Rosenberger is president, gave a fine Children's Day program. Miss Mary Rose Sommer, Caleb Gerber, and Rev. Rosenberger are leaving for Camp Mack Retreat this week.—Corr.

—**Saron Church, Orienta, Oklahoma:** On June 6 a demonstration program terminated two weeks daily vacation Bible school, which was sponsored jointly by the Sunday schools of the north M. B. church and this church. An invitation was extended to the surrounding community. Seventy-five were enrolled. The "Go ye" quartet from Grace Bible Institute rendered a program June 1, and on the following Wednesday night also sang at the silver wedding anniversary celebration of Mr. and Mrs. H. J. Buller, whose son Vernon is a member of this quartet.—Mrs. Wm. Frantz, Corr.

—**The West New Hopedale Church, Ringwood, Oklahoma,** announces the ordination of Brother Harold K. Dirks as pastor. This event is to take place Sunday morning, July 6. The dedication of the parsonage will be held in the afternoon—Nelson Wedel, Secretary of the West New Hopedale Church.

—**West Swamp Church, Quakertown, Pa.,** Miss Elisabeth Goertz, returned missionary from China who was interned for two years during the war, spoke in our church on June 11. On June 1 half of our offering was given for relief and the remainder for missions.—Mrs. Earl Schmeck, Corr.

—**Correction:** The name of Roland Bartel (Hillsboro, Kansas) was inadvertently omitted from the list of Bethel College graduates receiving honors in the Order of the Golden A. Mr. Bartel, President of the Senior class and an assistant in English, has been granted an assistantship in the department of English at Indiana University, where in September he will begin his study toward the Ph. D. degree.

—**Miss Delsie Tieszen,** who served as Financial Secretary of General Conference Heaquarters, Newton,Kansas for the past two years, has resigned, Miss Tieszen has accepted the position of commerce teacher in the Goessel, Kansas, Rural High School.

—**Twenty-two pound parcel post packages** can now be sent to Germany and Austria according to the **Postal Bulletin** of June 10. However, cigarettes or tobacco of any form can not be included in the packages.

Attention: Delegates to General Conference Traveling Via Newton

The Atchison, Topeka and Santa Fe Railway Company is willing to arrange with the Pennsylvania Railroad to provide our delegates who can arrange to leave Newton on Tuesday evening, August 19, with through Pullman or chair car accommodations, as the case may be, provided of course there is sufficient interest to justify it. Under this arrangement it would not be necessary to change cars en route.

The round trip first class fare from Newton to Berne is $47.95 plus $7.19 federal tax, or a total of $55.14. The round trip chair car fare from Newton to Berne is $34.30 plus $5.15 federal tax, making a total of $39.45. The lower berth rate in connection with the first class ticket from Newton through to Berne is $8.15 plus $1.22 tax, total $9.37; upper berth between these two points is $6.20 plus .93 tax, or $7.13 total. There are no party or club rates in effect.

We are showing below the suggested schedule from Newton to Berne and return which may be the most convenient schedule:

Lv. Newton	SFe No. 6	6:05	pm	Tues	Aug. 19
Ar. Chicago	" "	8:30	am	Wed	Aug. 20
Lv. Chicago	P.R.R.	11:30	am	Wed	Aug. 20
Ar. Ft. Wayne	"	1:55	pm	Wed	Aug. 20
Lv. Ft. Wayne	"	2:10	pm	Wed	Aug. 20
Ar. Berne	"	3:02	pm	Wed	Aug. 20
Lv. Berne	P.R.R.	11:53	am	Thurs	Aug. 28
Ar. Ft. Wayne	"	12:52	pm	Thurs	Aug. 28
Lv. Ft. Wayne	"	2:00	pm	Thurs	Aug. 28
Ar. Chicago	"	4:40	pm	Thurs	Aug. 28
Lv. Chicago	SFe No. 5	8:15	pm	Thurs	Aug. 28
Ar. Newton	" "	12:05	pm	Fri	Aug. 29

Delegates who would enjoy private car accommodations, and who would be able to leave Newton with a special party on the above schedule, please notify the *General Conference Headquarters*, 722 Main Street, Newton, Kansas, as soon as convenient, and not later than August 1. Please state whether you prefer Pullman or chair car accommodations.—Walter H. Dyck, Executive Secretary

The Mennonite

Volume 62 — July 8, 1947 — Number 26

A Drink of Cold Water

Photo by Eva Luoma

Everybody likes to feel that he really "matters." John Dewey has said that the strongest urge in human beings is "the desire to be important." William James has stated that "The deepest principle in human nature is the craving to be appreciated." Abraham Lincoln wrote in a letter, "Everybody likes a compliment." A great minister has suggested that home is a place where everyone is given a sense of importance. No wonder we sing "Home Sweet Home." Samuel M. Shoemaker, in his latest book, says, "Happiness is the sense that one matters." Though the urge to "matter" may not be as strong and as inclusive as the human being's longing for God, it is a very pronounced God-given urge.

The urge seems to have its basis in the way God made us. Therefore it must be good for something even though people try many wrong ways of fulfilling it. For one thing, this urge stimulates a human being to develop the unique resources which God has put into him. God made us to live, and to live we must "matter" in this world.

A minister of wide experience has suggested that "in the eyes of Jesus everybody was somebody." Jesus made very clear that people "matter" to God. He made clear that God so loved the whole wide worldful of people that He gave his own son for them.

People make many varied attempts to fulfill this urge. Dale Carnegie writes, "This desire makes you want to wear the latest styles, drive the latest car, and talk about your brilliant children." His list could be extended indefinitely. Man seeks to be biggest and best in a multitude of ways in order that he may "matter" in the eyes of his fellowmen. The disciples of Jesus had this same urge. However, he pointed out to them that there is but one valid way to really "matter" in the sight of God and man—" . . . whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many," Matt. 20:26-28, (R.S.V.). If this is the only true way to greatness, then why so many mistaken attempts?

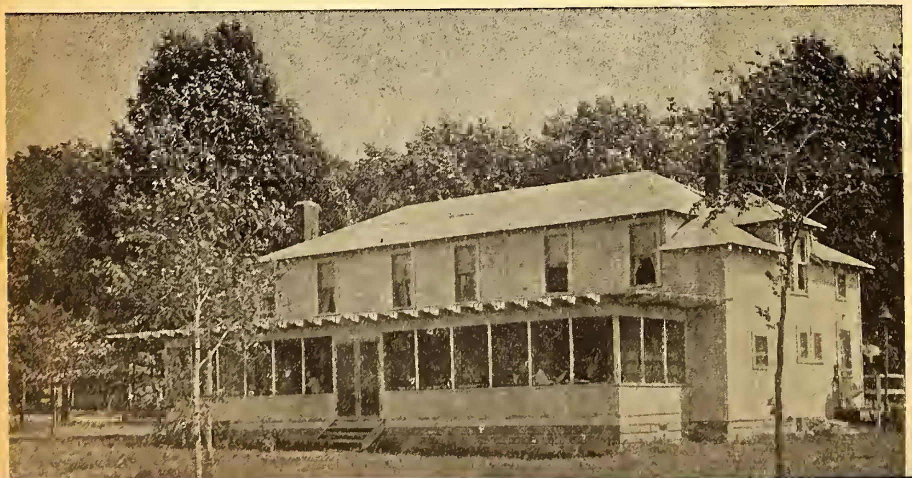
As suggested in the words of Jesus, greatness is to be found in loving. However, before a person can love, he must be empowerd to do so. The person who feels unwanted, unneeded and therefore that he doesn't "matter" can be told that he must love and serve if he would "matter." This is true, but such a "lost" person needs more than the admonition. He needs the love of God reflected to him through another human being. Someone has pointed out that when an individual is most unlovable, that it is then that he most of all needs love. An individual needs self-esteem if he is to esteem others. He must feel that he "matters." We love God because He first loved us. The unwanted, unlovable, nuisance-like individual is like a pump which needs to be primed before it can pour forth water and fulfill the purpose for which it was made. Once primed it can go on on its own accord in being useful. Samuel Shoemaker, in his book, "How You Can Find Happiness," describes the primary requisite as "A great bath in the love and forgiveness of God." Whoever witnesses of God in such a way as to give recognition to the worth of each individual gives a drink of cold water which is as refreshing as the cold drink in the harvest field.

General Conference Minister's Retreat

August 15-19

Camp Shipshewanna, Shishpewanna, Indiana

BRETHREN TABERNACLE



Plans are again under way for the second General Conference Ministers and Missionaries Retreat, to be held August 15-19, just prior to the General Conference sessions at Berne.

Camp Shipshewanna is located beside the beautiful Lake Shipshewanna, and is owned and operated by the Brethren Church. It has ample facilities for 175 to 200 people who will be housed in home-like dormitories and cabins surrounding the lake.

Shipshewanna is located approximately 95 miles from Berne, thus enabling the retreaters to travel directly to the Conference in a few hours.

The total cost for the four and a half day period, including board, room, and registration, will be $13.50. Children under 16, requiring a bed and regular meals, $10.25. Part-time registration,—$4.00 a day.

Further announcements concerning the program will appear later.

We herewith wish to extend a cordial invitation to all ministers and missionaries and their families to attend this period of inspiration, fellowship, and relaxation.— **The Retreat Committee, Olin Krehbiel, J. D. Unruh, A. S. Rosenberger, J. N. Smucker, Ronald von Riesen.**

(See also page 6)

Upper — Overlooking the Lake.

Center — Brethren Tabernacle, to be used for meetings.

Lower — One of the summer hotels with dining room facilities.

"Other foundation can no man lay than that is laid which is Christ Jesus"

As We See It:

For a Blessed Conference

General Conference at Berne! What shall we bring to this great conference? Let us come with **"the whole armour of God . . . ."** (Ephesians 6:11-18)

Bring the truth!

Bring the breastplate of righteouness!

Bring your feet shod with the preparation of the gospel of peace!

Bring the helmet of salvation!

Bring the sword of the Spirit which is the word of God!

Above all, bring the shield of faith to quench all the fiery darts of the wicked.

Add to all this constant prayer and supplication in the Spirit, and watching thereunto with all perseverance and all supplication for all saints.

Bring all this to Berne and I promise you, in the name of the Lord Jesus Christ, the most blessed conference in the history of God's people.—Don E. Smucker, Professor of Biblical Theology, Mennonite Seminary; and Chairman of the Committee on Doctrine and Conduct of the General Conference.

Unaffected Sincerity

Those who have read "Ike" Hoover's **42 Years in the White House** will recall the visit of Bryan Untiedt to the White House upon invitation of President Hoover. He was the boy hero from Colorado who had saved his schoolmates from death in a blizzard. "But he was stoical, stolid, unconsciously understanding. He was appreciative, but not demonstrative. When he was gone he left a beautiful atmosphere behind him . . . His innocence was beautiful, so different from anything that had ever been known at the White House before." So "Ike" Hoover described this little visitor who conquered officialdom in the White House.

Such unassuming, unaffected sincerity and simplicity cannot but leave an impression. It becomes all the more beautiful if one is conscious that underneath lie intellectual and spiritual resources. Blatant intellectuality and "spirituality" have never appealed to traditional Mennonite simplicity. Our communities are eagerly awaiting well trained young men and women who exhibit a genuineness of Christian character without display.—J. D. Unruh, President of Freeman Junior College and a member of the Board of Education of the General Conference.

Man Learns Slowly, but He Learns

Some see one thing, and some another, and in time they may learn to appreciate each other. Once Fundamentalism had very little use for the social emphasis, but today it seems to be having an awakening in regard to the ethical in the gospel. Harold John Ockenga, former president of the National Association of Evangelicals, writes in the **Christian Life and Times** for June, "Fundamentalism is negative. In an hour of crying social problems in the realms of war, race class, liquor, imperialism, crime delinquency, etc., fundamentalism stands isolated and aloof, while all other religious groups are rolling up their sleeves to tackle the threat to their very existence. If an individual fundamentalist has a social theory and program he is eyed with suspicion by his fellows. Yet the fundamentalist Christian has an uneasy conscience about abandoning education to the secularist or to the modernist, about his fatalistic view of human events, about his divorce of the Jesus of pity, service, healing and human interest from the Jesus of fundamentalism. He knows there is a need for a progressive fundamentalism with an ethical message." Once liberal Christians were so caught up with the then new social emphasis that they tended to neglect the emphasis on personal conversion. Today the liberals are receiving a new appreciation for the personal conversion experience through the insights that some of the better psychology is yielding. It is becoming apparent that men must be freed from their self-centeredness before they can be free to care for others. Instead of remaining aloof from each other, the two groups ought to learn from each other to the benefit of both.

—Reynold Weinbrenner, Editor

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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Commission to South America

by John J. Plenert

On February 21, 1947, Dr. P. C. Hiebert, Chairman of the MCC, and I left New York, by plane, for South America for a two months stay. Our commission was triple: I. To help the church groups in Brazil to become recognized and registered as required for church groups. II. To work out appropriate and satisfactory liaison arrangements with the colony leaders in Brazil, the assignment of the two couples sent there by the MCC. (Rev. and Mrs. John E. Kaufman and Rev. and Mrs. George Seibel). III. To contact the Brazilian Government as to, the possibility of further European Mennonite refugee migration to that country, their attitude on the matter of exemption from war, the military, and preparation for war connections, whether it would be possible for our people to maintain the German language in their homes and church services and teaching facilities for their church for some generations.

Government Officials in Rio de Janeiro

The initial contacts in Rio were made through Frederico Arentz, a Mennonite in Rio who has lived there for about fifty-two years. He and his son Edgar met us at the Terminal and made arrangements for Hotel lodging. We came to the Hotel about 5:00 A.M., and as we checked in we found the Rev. and Mrs. Ernst Harder checked out to go to Paraguay. What a fine experience; the world is not so large, Mrs. Harder and I come from the same community and church (Johannestahl Church, Hillsboro, Kansas) and here we met in Brazil.

We contacted the American Embassy for further leads and saw such men as Dr. Bush, Agricultural Attache, Dr. Bowles, Labor Attache, and Wm. Pawley, American Ambassador. All these men were very helpful; in fact, the Ambassador said, "I will go to bat for you." All agreed that seeing the President would be futile, because he is not a self-exertive character but one who would shove the matter off by referring us to the ministers; besides President Dutra, a soldier by profession, would perhaps little understand our scruples against military service and training. After almost three weeks of waiting, we got a hearing with the Minister of Foreign Affairs. Ambassador Pawley took us in his Packard in real style and presented us with a prestige which seemed to have the weight of the U. S. A. back of it. We had the opportunity to present our special desires, to which he, in general, agreed in full, until he came to the clause suggesting our willingness to do alternative service but containing our request for exemption from military service. He said, "Foreigners need not serve, but those born in this country must serve." Then after a moment's delay, "But I will study the entire matter and report to the Ambassador." Among other things he said, "Will you prepare a Mennonite passport on your letterheads, duly authenticated by you. Send us a copy for photostating and then supply each consul with a copy. Furnish a copy of this passport to each of your people whom you have selected to apply for a Brazilian visum."

Group of Mennonite refugees baptized by Rev. J. J. Plenert at Buenos Aires, Argentina, on April 13, 1947. They are part of the 2,303 Mennonite refugees which came from Germany to Buenos Aires early in 1947. En route to the Mennonite settlements in Paraguay, they were detained at Buenos Aires by the Paraguayan civil war. By now practically all of them have gone on to Paraguay.

With the Mennonites in Brazil

SAO PAULO. Here we spent a few days in the home of Geraldo Rempel. There are between sixty and seventy Mennonites of all ages scattered throughout the

(Continued on page 8)

Rev. J. J. Plenert, Pastor of the Grace Mennonite Church, Lansdale, Pa., and Vice-Chairman of the Board of Home Missions of the General Conference, was asked by the M. C. C. to visit Mennonite settlements and refugees in South America and to investigate the possibilities of further Mennonite colonization there.

Report on the Recent Northern District Conference

by H. M. Harder, Conference Secretary

The Northern District Conference sessions were held from May 31 to June 4, 1947, in Doland, South Dakota, the Emmanuel Mennonite Congregation being host of the conference. The Ministerial Conference was held in the church building; the balance of the sessions were held in the Doland high school auditorium. The weather was cool; yet it was comfortable.

The general theme of the conference was, "Evangelism." The conference speaker was Missionary S. T. Moyer. Rev. J. N. Smucker, General Conference President, was also in attendance.

During the ministerial session on Saturday Rev. Benno Toews spoke on the "Meaning of Evangelism." He defined it as an art of soul winning, as the armor of preparedness, and as a loving concern for others. Everyone who loves God and His cause is to go and deliver God's message. Rev. S. T. Moyer spoke on "The Place of Evangelism in the Church." "The whole program of evangelism is to go on simultaneously, in Jerusalem, Judea, Samaria, and in the uttermost parts of the earth," he said, and suggested that evangelism be given primacy in every church. When souls are brought to Christ then it is for the church to build them and to send them forth as soldiers of Jesus Christ.

During the mission services Sunday morning, Rev. M. M. Lehman spoke on home missions. He based his thoughts on Acts 1:8, "Ye shall be witnesses onto me." To be witnesses we must have experienced Him ourself, and we must achieve contact with lost souls. To do this we must never lose sight of the Master. We must know Him better and this through the Holy Spirit. He closed by saying that home mission work should begin right at home and in the home community.

Missionary Moyer reported on the last seven years in India missions. He mentioned the huge tidal wave sweeping ashore, the great unrest, famine, and partial invasion by the Japanese. Yet said he, "God spared our Mennonite Missions."

In the afternoon our district conference president, Rev. Willard K. Claassen, delivered the conference message in the form of a dissertation on Third John. He contrasted the Gaius type of church leadership with that of the Diotrephes type, and charged us to be aware of ourselves lest we fall into the group of Diotrephes.

Rev. J. N. Smucker, our General Conference President, spoke on, "Evangelism, the Motive For." As text he used, John 13:34," Love one another," and Mark 12:30,31, "Thou shalt love the Lord thy God and love thy neighbor as thyself." Love should be the primary motive for all Christian work. We are to love God with all powers and capacities. This we can do only if God is truly first in our lives. Our neighborly love should be as Christ loved us. Love must be expressed; it demands an outlet. Love's outlet is the motive for evangelism. Rev. Smucker closed by saying that Christians must be specialists in the art of love.

After testimonials, in the evening by three young people, Rev. Moyer spoke on, "Evangelism an Integral Part of Our Peace Program." We live in an oasis of peace and security in a world of turmoil partly because of Communism," he stated. Communism is a competitor — an economic scheme with Jesus Christ left out. Relief, separated from evangelism, will not bring peace because there are no permanent results from relief. Relief in the New Testament was mainly for and practiced by believers. Education, good government, industrialization, and progress will not bring peace. Soul winning must be the spear head in our peace program. It is only the beginning, however, for we dare not stop with baptism for there must be Christian culture to meet Communism. One hundred years ago Japan wanted 1,000 missionaries, but there were not enough missionaries nor was there enough money to send them. This meant war. Later men were sent to fight the Japs. Rev. Moyer mentioned two fears: first, fear that Christ could be crowded out of relief work, and second, that of stopping to preach to the unevangelized. It was the revival movement by Wesley that saved England from revolution.

Monday morning, after a business session during which various reports were delivered and accepted, Rev. Moyer addressed the assembly on "Evangelism in India." He spoke of the draught years 1897 to 1899 in India. This led to the opening of mission work there in 1900 when Rev. and Mrs. P. A. Penner from Mountain Lake, Minnesota, and Rev. and Mrs. J. F. Kroeker of South Russia were sent to India, and after negotiations with the Hindu governor, were given a mission territory consisting of over 1,000,000 people without Christ. There were no bridges over the large rivers, there were no churches, no teachers, no medical workers. Severe temptations and trials came to this group of four. Missionary Kroeker became sick and returned to Russia—later he was exiled. Missionary Penner's daughter, Linda, died; a little later Mrs. Penner also died. Little Miriam came home with her grandfather Penner who visited in India at this time. Rev. Penner filled his term and later returned to America like Naomi of old. Later he remarried and returned to India for a number of times. Other workers joined the ranks.

Rev. and Mrs. Moyer went to India to pioneer in the South area in 1920 and build a station under great hardships.

In the forty-seven years the work has prospered, and the missionaries are beginning to turn the work over to the natives, of which there are now thirteen congregations with fifty-one ordained Elders. During the past year there were 1,000 converts. There are 650 Lepers in the Asylum and many waiting to enter. A great revival has set in, but with it come problems and again a cry goes out for more workers.

Monday afternoon Mrs. Moyer spoke on "The Medical Evangelist." She stated there were about 600 Christian doctors and nurses in all India. An All-India Christian Training Institute for doctors and nurses is now planned. She described the work of the doctors, nurses, helpers, and compounders. In the baby show held, the Christians' babies are very superior to the non-Christian. Dr. Dester established a hospital in Jagdeeshpur. Thus many sick are kept alive and many if not already saved become believers later.

Mr. Banwar, a native Hindu recently come to America with Mrs. Moyer, spoke at this time. He spoke about the caste system and about the illiteracy of India's rural people. Through missions, schools are opened and most Hindu Christians learn to read the Bible.

The Monday evening program centered around the Sunday School.

After the business sessions Tuesday morning communion services were held with Rev. Willard Claassen in charge. Rev. Moyer preached the communion sermon.

Tuesday afternoon the Womens' Missionary program was held. Mrs. Moyer spoke on "Evangelism among Women in Our Mission Field in India." And Anna Quiring, Congo Inland Mission, spoke on "Evangelism through the Mission Societies."

In the evening two young men spoke on, "Why I Take the Non-Resistant Stand." Testimonies on "How the Lord Called Me", were presented by quite a number of people. Rev. Moyer then delivered a message on Luke 15 "Christ and the Lost." He mentioned the stupidity of sheep and the waywardness of men. The service was closed by an altar call.

On Wednesday the Young People's Conference was held with President Carl Epp of Henderson, Nebraska, in charge.

During our business sessions the Evangelization Committee recommended that a Mennonite Church be organized in Sioux Falls, South Dakota, and that work with a group in Kelsey, Minnesota, be considered. These recommendations were adopted. The Mennonites in Minneapolis, Minnesota, are to be especially remembered in prayer.

The Conference secretary was instructed to write to our Washington, D. C., senators and congressmen from the States of North and South Dakota, Nebraska, Montana, and Minnesota, and to voice our disapproval of Peace Time Conscription and Military Training as proposed by President Truman's special commission on this matter. (The Conference Secretary has

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How To Reach Berne, Indiana

By AUTOMOBILE —

The First Mennonite Church of Berne is located on the intersection of U. S. Highway 27 and Indiana State Highway 118. U. S. Highway 27 runs north and south from Mackinac Straits, Michigan, to Tallahassee, Florida, so east and west travelers are bound to cross this highway somewhere. Those traveling on U. S. Highway 30 would turn south at Fort Wayne on U. S. 27, and those traveling on U. S. Highway 40 would turn north at Richmond on U. S. 27.

BY TRAIN —

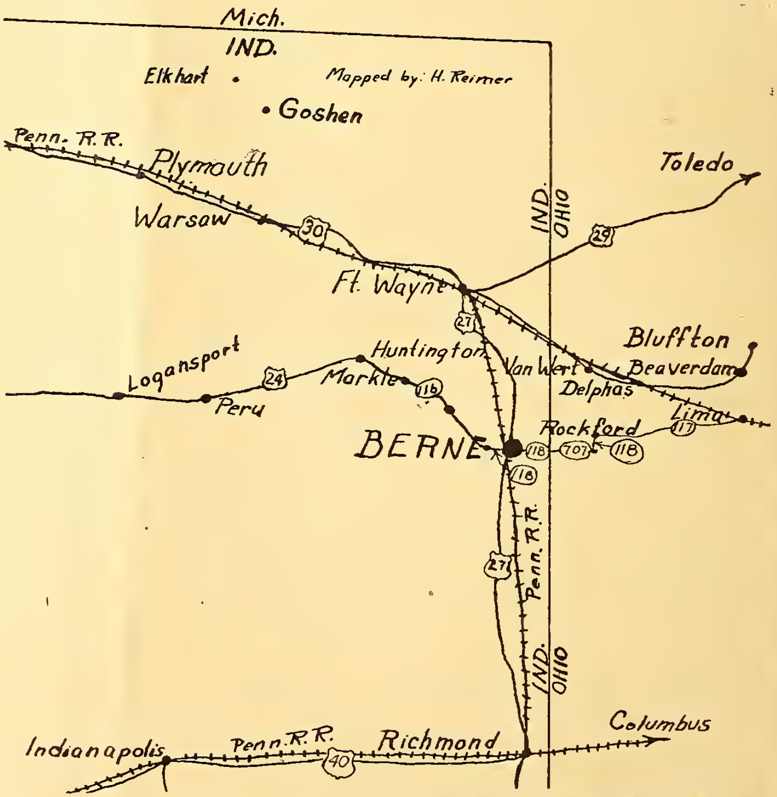
The only railroad running through Berne is a branch of the Pennsylvania with one southbound and one northbound train each day, except Sunday. Connections can be made with the main line of the Pennsylvania at Fort Wayne and with the St. Louis-Pittsburgh branch at Richmond.

BY BUS —

The A.B.C. Coach Lines run through Berne with five southbound and five northbound busses daily. They run from South Bend through Fort Wayne to Richmond with connections to Cincinnati. One can also get an A.B.C. bus at Indianapolis for Portland, making connections there to Berne.

BY AIR —

The nearest commercial air line stop is at Fort Wayne, thirty-three miles north of Berne.



Story and cut courtesy "Mennonite Life"

written these letters and is daily receiving letters in reply. Most of the Senators and Congressmen voice opposition to the proposal; others promise very careful consideration.

Rev. Jacob A. Tiezen, Marion, South Dakota, was elected Conference president for the ensuing year. The remaining officers were re-elected. A few changes in the various committee personnel were also effected. Invitations for next year's conference will be gratefully received by the conference officers.

The conference sessions were greatly enriched by special music and general singing; the Freeman Academy Quartet and Academy Choir sang especially well. Much prayer was also offered.

The people of the host church served and entertained their guests in a marvelously fine manner. This had much to do with the success of the conference sessions.

Service Unit Teaches Bible School

(Rev. John T. Neufeld, 4221 South Rockwell Street, Chicago 32, Illinois, tells about the Service Unit which is conducting Bible school in Chicago this summer. This Summer Service Unit is being supported and made possible by the Board of Home Missions of the General Conference. Rev. Neufeld has done home mission work at the Mennonite Bible Mission for many years.)

In a Chicago bus station a young man with a mustache was looking around for two girls whose appearance would indicate that they were Mennonite girls. In the same station not far away were two Mennonite girls wearing slacks (for travel conveniences). These girls were looking for a dignified Mennonite minister, an elderly man. Result, an hour of waiting and worrying before the three met. This was just one of the experiences of the coming of the Summer Service Unit to Chicago. The minister could not be at three stations at the same time to meet ten young people.

By the time this appears in print another Summer Service Unit will have come into activity here in Chicago. Ten young people will come from distant states to help in the Vacation Bible School work here. This year the director of the unit will be Rev. Arnold Regier who has had a little experience with city boys and girls. The group will arrive about June 28. Their headquarters will be in the new Seminary building (Nice place to live). For one week they will study together and see the city. They will plan their work, etc. Monday, July 7, these young people will go to three different Mennonite churches with great enthusiasm, and some with a little fear of consequences. Bible schools will begin at 9:30 in the morning. Some fifty children will gather at each church for Bible study and handwork. The churches where Bible schools will be held are: The Mennonite Bible Mission, The First Mennonite Church and The Mennonite Gospel Mission. The forenoons will be for classes of Bible study and character building and the afternoons, perhaps, for the directing of recreation. In the evenings the group will meet and compare experiences, worship together, and pray. New plans will be made for the next day. Some evenings will be spent in visiting various institutions in Chicago.

Each member of the group will get his turn in preparing meals. Breakfast and supper will be a time of fellowship and rejoicing. On or about August 4 they will be on their way home. The children will have learned some things, the young Unit members much. The one great satisfaction to them could well be the fact that they will have the opportunity to spread the Good News of Christ and His life to children of all nations for in teaching in Chicago Bible schools they will teach children of many nationalities. These children will in the near future go to many parts of the world, and the results will be known only in eternity.

Great blessing and success to the members of the Summer Service Unit, and to the members of the Home Mission Board who are supporting this work and to the Young People who have planned it. And shall we all unite in praying for its success.

RESOLUTIONS ADOPTED BY THE EASTERN DISTRICT CONFERENCE

The following are some of the main resolutions adopted by the Eastern District Conference at its recent session held May 1-4.

1. Our conference go on record and communicate with the proper authorities our opposition to the present and any future plans of our government to give military aid to Greece or any other foreign country; also our opposition to Universal Civilian Training.

2. That we learn from our experience after the last world war; and that we do not relax our efforts to keep alive our Biblical and historical doctrine of non-resistance and that one of the ways of carrying out this resolution is by helping to support our C.P.S. men in our colleges by financial aid.

3. Our conference go on record opposing the propaganda of the Liquor Traffic, and all of us as Christians become total abstainers, and so teach our children.

4. Under the mighty hand of God, through our prayers, tithes and gifts our conference, its churches and individuals bend every effort to aid and assist the Mennonite Central Committee in its program of relief of the suffering and especially in the re-settlement of our unfortunate European brethren in America. Also that our conference ask our government to open the doors of our own United States to some of these homeless brethren.

The conference also passed a resolution commending Dr. L. Gilbert Little, conference speaker for "his lectures on 'The Harmony of Psychiatry and Christianity,' so ably and helpfully presented." It went on to say that the lectures "opened a new field of thought to many and were helpful to all of us." Members of the resolutions committee were: Ernest Leitzel, John E. Fretz, and Catherine Niswander.

COMMISSION TO SOUTH AMERICA

John J. Plenert

(Continued from page 4)

large city. Two small gatherings during the evening that we spent there, convinced us that there still was interest in the better way of life. All agreed in desiring spiritual help.

CURITIBA. Milk producing, factory working group, numbering around two hundred families and living in close proximity in two sectors. We had meetings with the KFH (Kommission fuer Kirchliche Angelegenheiten), and preached in the two churches that they have built in the last few years. All preaching had to be in the German. This gave us a fine opportunity to brush up on the German language. We found that the leaders speak well of each other, that is the M. B. and the General Conference leaders. The Lord blessed us wonderfully in the seven services so that we went away much encouraged by the spiritual awakening and response.

WITMARSUM. A farming and trucking community in three villages embracing more folks than those at Curitiba. We had services in all the churches and found a fine response. Had special meetings with the KFH to consider the work in general. The General Conference group is the smaller group and at present without an Elder, since Rev. Martin died last fall. It was evident that these folks stand in need of some good leadership. We were told that about 30 per cent of the young folks hold no church membership anywhere. For the present Rev. and Mrs. John E. Kaufman are serving in this section.

Buenos Aires, Argentina

We visited the tent colony of 1,093 Mennonite refugee's stranded here due to the revolution in Paraguay, the country to which they were assigned. We spent three weeks with these folks, listened to their stories and also had services with them. It was quite pleasant to observe children running about, young people playing volley ball and older folks lounging and visiting or watching the players while small groups usually stood around the daily German paper which was posted at several places in the camp. Naturally a spirit of unrest and concern prevailed because of the long delay in their movement to Paraguay. A large group of young people came with the request of further catechetical instruction and baptism while we were there. Most of them were General Conference folks; so that fell to me. It was a great joy to have such a class, and on Sunday April 13, I baptized thirty-five young people out under the blue sky by the tents and had communion service. This was a mountain peak experience.

We also made contact with the government officials and found that they were well impressed with the Mennonites, and that as a whole they would be happy to have Mennonite farmers immigrate to Argentina, and they offered some good land. Government banks, will advance money at a low rate and on longtime payments. Exemption from military service is not granted outright. Dr. Piralta adding that the general behavior of the Mennonites as consistent in their confession and practice of life would doubtless affect the final decision.

Resettlement of refugees presents very many unforeseen problems. Only a choice personnel working under the grace of God will be able to cope with the economic, social, moral, and religious difficulties. These colonists will need much spiritual nurture and guidance to instruct and to motivate them towards higher spiritual planes.

IN MEMORIAM

Herman Jantzen, son Johann and Lissethe Jantzen, nee Jantzen, was born in West Prussia on November 12, 1866. In 1869 his parents moved to Russia. In 1884, after spending about four years in search for a new home, they migrated to a farm northwest of Beatrice, Nebraska. He was baptized in 1886 and in 1900 he married Cornelia Martens, with whom he shared life for forty-six years on a farm near Plymouth, Nebraska. The union was blessed with two daughters. He passed to his reward on May 22.

Levina Mosiman Kennel, born June 26, 1870, and died May 27, 1947. In 1892 she was united in marriage with Thomas J. Kennel, and to them were born seven children, all of whom survive. She is also survived by four brothers and five sisters. Her husband preceded her in death in 1941. She united with the Apostolic Mennonite Church at Trenton, Ohio, in early youth. Rev. J. E. Amstutz conducted the funeral service.

Emil Risser Lehman, son of John and Eliza Risser Lehman, was born at Halstead, Kansas, December 10, 1881, and departed this life on May 22, 1947. At the age of sixteen he was baptized and received into the Mennonite Church at Halstead. Later he became a member of the First Mennonite Church, Geary, Oklahoma, in which he served as deacon and as Sunday school teacher. From 1908 to the present he was manager of the Geary Milling and Elevator Company. In 1916 he married Fern Cummins Waddell. He is survived by his wife, a son George of Britton, Oklahoma; three brothers, Will and George of Halstead, Kansas; and Edgar J. of Geary; and two sisters, Mrs. Mary von Riesen of Marysville, Kansas, and Miss Anna Lehman of Halstead.

Mrs. John Krehbiel, Lind, Washington, pioneer, passed away recently at a Tacoma hospital. She had lived at Lind fifty-eight years, coming there before there was a town called Lind. She was born in 1878, near Avoca, Iowa, the daughter of Henry and Caroline Jansen. In 1899 she married John Krehbiel. Four children were born to this union, two of them preceding her in death. She is now survived by two daughters, Mrs. Susan Baumgart and Mrs. Helen Peterson.

Paul R. M. Hofer, son of Michael R. and Anna Tschetter Hofer, was born March 8, 1866, at Johannesruh, South Russia. He was baptized and received into the Hutterthal Church, Freeman, South Dakota, in 1882. In 1942 he was accepted as a member of the Bethany Church, Freeman, South Dakota. He was united in marriage with Aganetha Pankratz in 1898. To this union five children were born. Of these one son died. Those surviving are: Edwin, Herbert, Melvin, and Elsie, wife of Dr. Ernest Hofer. He died May 7, 1947. His wife preceded him in death the week before.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Migrant Work in California

by Mrs. Herbert Lichti

Benny was only eight years old when he "let Jesus come into his heart" while attending the Missionary Ummel's Sunday school class. But he was unhappy because his parents would not go to the services. Each Sunday Benny would ask Rev. and Mrs. Ummel, "Do you pray for my mother and daddy every day?" Finally one evening while Benny was sitting on his father's lap with his head resting against his father's breast, Benny suddenly sat erect and exclaimed, "Do you hear something, Daddy?" The father replied that he didn't hear anything. But Benny insisted, "Why, Daddy, someone is knocking at your heart's door. It's Jesus! Why don't you let Him come in?" Benny's father said that he didn't know how to let Jesus in, so Benny slipped on his knees and prayed. The father was deeply moved and prayed with Benny. Later the mother also accepted the Lord. And so God used the life and testimony of a little boy to win his parents. This is one example of Rev. and Mrs. Chris F. Ummel's work in the government camp near Shafter, California. Several hundred souls have been saved in this camp since the Ummels have been in Shafter.

Early in 1940, the California Mennonite Sunday School and Christian Endeavor Conference undertook the project of supporting two missionaries in the migrant camp. At that time Rev. and Mrs. Ummel were still attending the Bible Institute in Los Angeles. During their years of study, neither had felt called into any definite field of service. Just before graduation the opportunity of working with the migrants was called to their attention, and they definitely feel that the Lord led them into the work. Rev and Mrs. Ummel have been working in the camp since September, 1940. Their daughter, Gwen, has helped them with the work, especially in the music department. At present she is attending Fresno State College. The Ummels are originally from Ransom, Kansas.

Miss Doris Andres of Newton, Kansas, who is helping the Ummels, is a comparatively new worker. She has been in Shafter since August, 1946. The young people of the Pacific District Conference have undertaken the project of supporting Miss Andres. She attended Bethel College for two years, and spent three years at the Columbia Bible College in Columbia, South Carolina. Miss Andres works mainly with the juniors, and has replaced Gwen Ummel in the music department.

Rev. and Mrs. Ummel and Gwen

The population of this camp varies from 1,200 to 1,400 people. The migrants work in the cotton and potatoes. When the Ummels first started their work, the migrants were very poor. During the first year, almost seven tons of clothing were contributed to this camp, mainly by the California Mennonite Churches. Now there are few needy people; they only need spiritual aid.

The Camp Social Center serves as a church. It is a large building with adequate space, and even a small kitchen. Since the attendance is mainly children, there is no church service on Sunday morning, but an extended Sunday school instead. Nine teachers, mostly from the camp, conduct the classes. The average attendance is 130, and the Sunday school is self-supporting. Three Christian Endeavor groups meet in the evening, followed by a regular church service. Weekly services consist of a Thursday night "Sing" and a Friday night "Worker's Prayer Meeting." There are also numerous socials, such as banquets, birthday parties and picnics.

The Ummels have also been teaching in release-

Pacific District Youth Issue

time school periods for three years. They feel that this gives them an excellent opportunity to contact children whom they wouldn't be able to reach through their camp services. At the present time, Mrs. Ummel and Miss Andres are spending about twenty-five hours a week in released-time teaching.

Members of the California Conference take a great interest and pride in their project. Sunday school and Christian Endeavor groups from most of the churches have visited the camp, while the Ummels have taken groups from their camp Sunday School to visit the various churches. Last summer eight of the camp young people attended the California Retreat. The migrants are sincere Christians, and it is an inspiration to worship with them. Rev. and Mrs. Ummel are doing a blessed work. Their statement is: "With the Apostle Paul we humbly say, 'And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.' Truly, as we have gone forth step by step, He has opened up the way before us."

A Summer Music Institute

by Vernon Neufeld

Last summer, as an experiment, some of the smaller churches of California, in cooperation with the Y. P. U. and the M.C.C., sponsored a program of visitation and instruction in music by Miss Anne Wiebe of Hillsboro, Kansas. The plan carried Miss Wiebe to the Winton, Shafter, and two Paso Robles churches and also the two C. P. S. units in California. As she went from place to place, Miss Wiebe either helped existing musical organizations, choirs, quartets, etc. with their problems, or helped form such organizations as did not already exists. To facilitate greater effectiveness, Miss Wiebe visited each group two or three times. Reports from the various churches showed that the response to the work was very good and that it was very much appreciated.

Program of the Washington Young People

by Marie J. Franz

"To know the will of God—To do the will of God—To love the will of God" has been the primary purpose of the Pacific District Young People's Organization. This too has been the Washington Young People's challenge.

To further this challenge the pastors of the Washington churches organized and arranged for the first Washington Young People's retreat several years ago. This retreat was held at a beautiful camp ground near Clearlake, Yakima. Here in God's great out-of-doors near camp fires, upon hill tops, near the lake shore and on the water we young people experience anew God's never failing nearness. It was here that we experienced what a retreat from daily duties could mean to young Christians.

Succeeding retreats were held on a college campus for several days, but due to war conditions and great distances these were not attended by all state churches. This year our officers are trying to secure a camp ground for the retreat so that we may again become a more active group.

Our organization was established recently with the pastors feeling that if this was for young people, why not have it organized by them and advised by pastoral help. Thus our organization of president, vice-president, secretary and treasurer and advisor were voted for, and we are organized as such at the present time.

We Washington Young People are charged with the great sin of omission. We have not been as active as our Lord would have us be. This however is accredited to the great distance between churches, and each church society is very small. At present we of the six churches are without shepherds. God's spokesman are certainly needed to train and lead youth.

We at present have no special mission project. However, we do help support the young people of the General Conference with our contributions. We also are helping with the mission of the Pacific District Conference Young People. We feel that we too have helped in obtaining "A United Mennonite Youth in Christ," through the General Conference Young Peoples Union.

Activity of Aberdeen Young People

by Arnold E. Bartel

The theme of our Young People's group is "Unto you which believe He is precious," II Peter 2:7.

We are busy planning our seventh Annual Young People's Retreat to be held July 18-20 in the mountains south of central Idaho. Our theme is "The Unchanging Christ." We try to secure a minister from one of our Pacific District Conference churches as the main speaker and with our local pastor and young people fill the balance of the program to make our retreat something we will remember and carry with us all through the year.

Several of our young people will again be teaching Daily Vacation Bible School for three weeks in Aberdeen. Two of our young ladies are teaching Bible School in Grandview, a neighboring town. This is a new project of our church, and we trust it will lead to broader fields of service for next summer.

We are again planning half hour programs at the Mexican Labor Camp. These will consist of recordings of gospel hymns and sermons in the Spanish language, giving out tracts, and selling Spanish Testaments and Bibles.

The Caldwell group is steadily growing. Our pastor, Rev. H. N. Harder and several laymen have helped them by bringing messages and helping acquire buildings lots and a church building. Rev. Harder helped them organize as a church on May 25. God is continually adding more souls to His church.

California Organization, Retreats and Projects

by Alfred Heer

The California Mennonite Sunday School and Christian Endeavor Conference was organized in April, 1920, at the Los Angeles Church by a small group of people who had a vision of the possibility that there might be in an organization of the young people of the California churches. This organization has, during the past twenty-seven years, not only functioned and been a source of fellowship among the churches, but has also found many opportunities of service. The organization has always been missionary-minded, has carried out many mission projects, and now has its own mission board with our own missionaries on the field in Shafter, California.

The California Conference also was one of the first groups to pioneer in retreat work holding its first retreat in 1929, and having a successful retreat every year since that time. The retreat work has grown so that it is now taken care of by a separate committee, made up of one member from each of the seven churches and the conference president. The retreats, during the past few years, have had an attendance of close to 200 young folks, which is about 75 per cent of those eligible to attend. We feel that this, more than anything else, is drawing our groups into a closer fellowship; and that this fellowship they have received here will do much to make toward an even more successful working of our conference. Beginning this year, we will also hold an annual layman's retreat for those who no longer fit into the young people's program; and here, too, we feel that we will have an opportunity to create the same fellowship among the older group which the young folks now have.

The high point in the conference year is the annual convention held each spring, which is a three-day meeting with special speakers and numerous discussion periods. Here we also plan our work for the year and elect the officers to carry out these plans and projects. Some of the projects being worked on now are a tour to the Arizona mission field in the latter part of June and the raising of $1,500 to build a special cabin to be donated to the camp where we hold our retreats. Then the various officers also carry out projects in their departments, and we also try to do our part in any projects the Pacific District or General Conference young people are sponsoring.

One thing we are especially proud of is that our whole program is carried out by laymen. The only office we give to a minister is that of pastor-counselor. We are very well satisfied with this set-up and feel that if the young people know that they plan and carry out their own mission and retreat programs it makes them much more interested in the work. It also has done much to create leadership, and many have gone into full-time service through the challenge they received by serving their Lord and fellowmen in this conference work.

Another reason for our success is the 100 per cent cooperation gotten from each of the seven churches: Reedley, Shafter, Winton, Los Angeles, Upland, Paso Robles First and Paso Robles Second. All are always represented at every meeting, and all groups, whether large or small, have an equal voice in the work. One way we often judge a work is by the way people contribute to it. The fact that the young people of our seven churches (four of which are small with a membership of about 100 or less) gave close to $6,000 during the past year to carry out the California mission and retreat programs speaks well of their interest.

Between conventions, the work is carried on by the executive committee which meets at least twice during that time. This committee is made up of the pastors, Sunday School superintendents and Christian Endeavor presidents of the seven churches and the elected officers. This year's officers are: Louis, Claassen, Paso Robles, president; Herb King, Los Angeles, first vice-president; Paul Koehn, Winton, second vice-president; Erna Toews, Paso Robles, secretary; Mrs Herb Lichti, Reedley, treasurer; Gwen Ummel, Los Angeles, junior superintendent; Dorothy Hamm, Paso Robles, missionary superintendent; Jake Neufeld, Shafter, chairman of the mission board; Alfred Heer, Paso Robles, chairman of the retreat committee; Vernon Neufeld, Shafter, California, representative to the Pacific District young people's committee; and Rev. Ben Rahn, Paso Robles, pastor-counselor.

The Pacific District Young People's Committee

by Vernon Neufeld

When one looks at a map of the western part of the United States and locates the churches of the Pacific District Conference, he can readily see some of the difficulty in carrying out a unified program among young people there. In trying to develop a bond of fellowship and of Christian Endeavor among young people societies separated by distances as great as 1,300 miles, a person can come to appreciate the comparative compactness of some of our other districts.

The Young People's Committee was organized quite a number of years ago in order to bring about some degree of coordinated effort on the part of the young people of the district. A representative from each of the four states, Idaho, Washington, Oregon, and California, was chosen by the several state organizations to become members of the Committee for a period of three years. The Committee is still the central organization of the District young people today.

Last spring when the Pacific District Conference convened at Lind, Washington, the Committee decided to support Miss Doris Andres of Newton, Kansas, in missionary work at the Farm Labor Center in Shafter, California. In addition, the annual budget called for $600 to support the General Conference Young People's Union in its program of missionary education, voluntary service, etc. The enthusiastic support given the whole project by young people all over the District is quite indicative of their willingness to work together as a group. By present indications, the total budget of $1600 will be met by Conference time in June.

At the coming Conference in Albany, Oregon, the young people plan to reorganize the Committee into a larger group. In place of having one representative from each of the four states, the plan is to have one from each church of the District. This larger group then will elect its own officers to serve as a nucleus for the whole organization. The advantage of the new over the old plan would be, primarily, the presence of a greater number of young people during their business deliberations, which in turn would result in a program more representatively planned. A tentative constitution has been drawn up and youthful delegates from all churches have been invited; so there is great anticipation in regard to the coming youth meeting at Albany.

Items of Interest

In **This Week Magazine** of June 7, 1947, appears an article about the first census to be taken of the Western Hemisphere. In order to take the census of Latin American Indians, the officials are said to have had some real problems. The article states, "In Paraguay a few years ago, the U. S. Army, which was conducting surveys there, declared a whole large area out of bounds because of the presence of savage Indian tribes." But even these are to be counted, the article states for they have a plan.

"In 1917 a group of White Russians fled their native land and set up a colony in the Paraguayan jungles. They befriended the Indians and have lived in peace with them ever since. Contacted by Paraguayan census officials, the Russians agreed to become census takers in 1950, gather information on their Indian neighbors and leave the material at a trading post." This undoubtedly refers to the Mennonite colony in the Chaco.

* * * *

A suggestion has come from the Southern Baptist Convention that there be established in the United States an interdenominational short wave radio station to broadcast missionary programs to the world. The Board of Foreign Missions of the Presbyterian Church in the U. S. A. has seconded the plan. It is believed that such a common endeavor would unify interests of Christian people everywhere..

* * * *

Twenty-five German theological students will be brought to the United States for study in theological seminaries. Fifiteen of the students are receiving grants from the Lutheran World Federation, the remaining ten are supported by Church World Service.

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Local option elections since 1933 on the question of prohibition have totaled 18,391. Of these, 11,243 have been victories for the dry forces.

* * * *

College Cevenol is the largest and strongest Protestant school in France. It is located in southern France. Young volunteer workers have come together for an international church work camp to help build up this school. French, British, and American youth, two Dutch young people and a Swede, as well as refugees, have joined together to perform this voluntary service.

* * * *

Two hundred and twenty-seven American young people set sail this month for Oslo, Norway, to attend the second World Conference of Christian Youth to be held there. The first World Conference of Christian Youth was held in Amsterdam, Holland, in 1938. The present conference will have representatives from over the world. Robert Kreider, Mennonite relief worker in Germany, will attend the convention as observer for American Mennonites.

* * * *

Sixteen Protestant denominations plan to raise sixty million dollars for overseas relief in 1947 and '48.

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The average mental age of service men, war department records reveal, is fourteen; the median education of all adults in the U. S. falls in junior high school, according to the census bureau. To this mentally low common denominator the mediums of mass culture — radio, movies and magazines — make their appeal. —Gospel Messenger

* * * *

Dr. M. L. Crossley, who was given a medal for leadership in research, states that a fraction of the attention, thought and activity given to developing the atom bomb would solve the problem of cancer, heart disease, tuberculosis and other malfunctions. This statement was made before the American Institute of Chemists.

M.C.C. Studies Relief Needs in Java

Pockets of Starvation in Java

AKRON, PA., June 20.—There are pockets of starvation in Java because of the breakdown of the transportation system. Drifting into Batavia daily are people, who show every sign of starvation. The need in Java is great and seems to cover almost all of the island. Conditions in the area of the Dutch Mennonite Mission are among the worst. Some time ago Rev. A. E. Kreider, on a world-tour of relief areas for the M.C.C., visited Java. Now Martin Schrag, M. C. C. relief worker in Java, writes, "The three projects suggested by Reverend Kreider, namely clothing distribution, child feeding, and medical aid have been reinforced by Dr. van Beyna and Dr. De Niet. We are gathering information as to types of clothing, nature of food and medical aid needed. At a recent meeting of the Java missionaries in Batavia, the following needs were listed in the given priority: 1. Clothing, thread and needles, 2. Weaving yarns; 3. Cattle, agricultural implements, fishing tackle; 4. Tools, nails; 5. Primary school and office needs; 6. Means of transport; 7. Funds for building and repairing of buildings. This list suggests ample reason for a rehabilitation program.—**Martin Schrag**

Goodwill Christmas Bundles Due August 15

All Goodwill Christmas Bundles which children have prepared or are preparing should reach the M.C.C. by August 15. A folder giving instructions for preparing, packing, and mailing the bundles may be had from the M.C.C., Akron, Pa. Since food and clothing continue to be the basic relief needs in Europe, it is urged that children send these bundles of clothing as Christmas gifts to the children overseas. The Goodwill Christmas Bundle Project follows the Overseas Play Equipment Project, which is now being terminated. The response to the Play Equipment Project was very acceptable. From the play things shared the children of Europe will learn that children in America do love them and are willing to share the things that they have and enjoy. Such play materials as have already been collected should be sent in as instructed previously, but no further collection or solicitation should be made.

Letters of Appreciation Not Wanted

A few weeks ago the M.C.C. made the suggestion that persons in America, who receive letters from Europe requesting relief, should forward such letters to M.C.C. Headquarters, Akron, Pa. The plan is that M.C.C. relief workers in the country designated can then be asked to investigate the needs which are thus reported and supply them in an economical and efficient way. However, letters of appreciation should not be sent in, only such letters as actually ask for help. Letters of appreciation can be shared with friends, neighbors, ministers, Sunday school classes, put on bulletin boards, and used in other ways.

International Mennonite Retreat held in Holland

A number of MCC relief workers in Europe were privileged to attend the International Mennonite Retreat held at Elspeet, Holland, on May 15 to 18. Uniting in this retreat were a total of 150 representatives from Holland, Switzerland, France, as well as Russian refugees, and MCC workers. Delegates from Germany and from the Waldensians in Italy were also invited, but could not attend. It was necessary to use all of the various langauges represented: Dutch, English, German, and French. The lectures which were to be given at the retreat were translated into each of these languages in advance, so that copies could be distributed at the meetings.

Of this retreat, Ruth Hilty, MCC worker, writes, "The conclusions of the various discussion groups reiterated that our solutions begin with each of us, with a complete surrender and dedication to Christ as the Master of our daily lives. Then our outlook is toward others, not toward ourselves. Then we are recipients of the gifts of the Spirit—the courage, the enthusiasm, the time, and the wisdom to follow whereever and however that Spirit calls. This venture in international Christian fellowship has all the prospects of continuing annually, or semi-annually. However, it will not thrive on enthusiasm alone, but on the fruits of the Spirit of Christ."

M.C.C. Sends Tons of Food, Clothing, Soap to Europe and Africa

The following shipments of clothing, soap, and food were exported to Europe from May 15, 1947 to June 15, 1947.

To Nazareth, Ethiopia: 449 lbs. of soap and 411 lbs. of blankets. To Poland: 789 lbs. new clothing, 7,021 lbs. bedding, and 4,074 lbs. soap. To Austria: 10,776 lbs. clothing, 4,203 lbs., shoes, 3,248 lbs.. bedding, and 4,094 lbs. of soap. To Hungary: 2,040 lbs. soap.

To Mennonite Child Feeding, French Zone, Germany: 3,024 lbs. of seed corn, 55 ton flour and 37 ton assorted food. To CRALOG, British Zone, Germany: 30 ton flour. To Christenpflicht, American Zone, Germany: 10 ton flour. To CRALOG, American Zone, Germany: 46 ton flour. To Austria: 30 ton Ralston Relief Cereal.

CALL FOR BACK NUMBERS:

Who will furnish the Conference Headquarters office with copies of THE MENNONITE, 1944, dated January 25, 1944? Number 4.
Also: 1941, issue of January 14, No. 2.
Also: 1935 (MENNONITE AND CHRISTIAN EVANGEL), Nos. 21, 23, and 24.
Also: 1933, No. 37
Also: 1931, Nos, 6, 19, 28, and 35.
Also: 1920: No. 22.

If you have any or all of these, mail them to:

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Jottings

—Butterfield, Minnesota, Church: Two of our members were married recently—Bud Linscheid and Eunice Melheim on June 12 in the Lutheran church, Rev. Elmar Valen officiating; Ira Thiesen and Doris Mae Linscheid on June 15 in our church, Rev. Paul Tschetter officiating.—Mrs. Gust Miller, Corr.

—First Church, Nappanee, Indiana: Our church received an invitation to the dedication service of the Brethren Service Center. M. R. Zigler, Executive secretary of the Brethren Service Committee, was the speaker. Bertha Fast, a returned MCC relief worker, showed pictures and spoke at our Bible School and also at an evening service on June 6. Our Sunday evening service two weeks ago was based on the subject "Nature in the Bible," and the topic was "The Psalms through a Modern Photographer's Eyes." It was given in the form of pictures by Dr. Lotus Slabaugh. Our vacation Bible school closed last Friday with a total enrollment of fifty. Miss Mildred Rosenberger from the West Swamp Church of Quakertown, Pennsylvania, and a student at Bluffton College aided three teachers from our church with the class work. About ten members of our church, mostly young people, attended the youth banquet at the Middle District Conference, and nineteen members in all attended the conference.—Mrs. Loyal Corwin, Corr.

—First Church, Philadelphia, Pa.: June 17 was the golden wedding anniversary of Mr. and Mrs. Peter Kuyf, parents of Miss Wilhelmina Kuyf. In celebration of the joyful occasion many friends were dinner guests. Mrs. Edith Ross Dubois was toastmaster. Participating in the program were: Mrs. Edith Rick, pianist, Mrs. James Bergey, soloist, Rev. Walter Dick, who asked the "blessing," Rev. A. J. Neuenschwander, Rev. J. J. Plenert, Rev. W. C. Ewert and Miss Elisabeth Goertz, a coworker with Wilhelmina, who gave brief talks. In reminiscence, ten long-time friends related interesting incidents of their associations with Mr. and Mrs. Kuyf. Greetings from Rev. Elmer E. S. Johnson, unable to attend because of illness, were read together with those received from relatives and friends in Holland, and a cable from Wilhelmina. The climax of the evening was the recording of messages from Mr. and Mrs. Kuyf and daughters Theresa and Jane, and a number of friends, also group singing. These records will be sent to Wilhelmina in Kaifeng, China. Mr. and Mrs. Kuyf wish to thank their many friends, throughout the Conference, who remembered them with cards and greetings.—Mrs. H.S. Weiss, Corr.

—First Church, Wadsworth, Ohio: Miss Annette DeGroff of Holland, who during the past school term was a student at Bluffton College, will be with us on Tuesday evening, July 1, to present an evening program. She will speak and sing. Several weeks ago she sang a few numbers during the Sunday school hour. All of us will be looking forward to her return.—Hattie Yoder, Corr.

—First Church, Aberdeen, Idaho: We were blest by the meeting held here June 10-16 by the Curriculum Committee of the Board of Education of the General Conference. Those meeting were: Rev. Erland Waltner, Rev. Ronald von Riesen, Rev. Paul Shelly, Mrs. E. J. Miller and Rev. H. N. Harder. Rev. Waltner, Rev. Shelly, and Rev. von Riesen taught the Bible classes on Wednesday, June 11. Rev. von Riesen brought the morning message on June 15 and spoke to the Young People's C. E. that evening.—Arnold E. Bartel, Corr.

—Menno Schrag, Mennonite Weekly Review editor, who spent several months in Europe and the Near East, returned to Newton, Kansas, on June 18. Mr. Schrag says that the dominant impression that he got of Europe and the Near East was that of confusion. Editor Schrag found out in his travels that going down Italian hills on a bicycle at the rate of twenty to thirty miles an hour without brakes necessitates the use of the "foot-brake" in an emergency. However, he made it and has come home with many impressions, 900 of them being on film.

—Calgary, Alberta: June 10: The weather is cool out here in Calgary. Had a lot of rain the last few weeks. Our people are coming and going, I mean here in this district. Just about every Sunday we see new faces. The Lord has been good to us, and we praise Him for it.—J. J. Sawatzky.

—Berne, Indiana: "We expect to lodge the guests (Conference) in private homes because other facilities are very limited, and the meals will be served at the school on the opposite corner from the church."—Olin A. Krehbiel

—The Eastern District Quarterly Conference will be held in the Reformed Seminary Chapel, Lancaster, (the place where the Bethel Church worships) July 7, 2 and 7:30 P. M. The four General Conference pastors of Lancaster County churches will tell of their

The Beauty of the Unusual Trees

Each trip I make I see the trees,
  Along the railroad track.
And every time I notice these,
  With regular beauty shaped.

I overlooked the ugly ones,
  For such I did not care;
But felt God made a big mistake,
  By allowing trees so bare.

But this time the irregular ones,
  Deliberately I chose.
Before so long I was surprized,
  Their uniqueness was disclosed.

And so when'er I have a chance,
  A jungle to explore;
At the peculiar trees I like to glance,
  And I blame God no more.

For every shrub and tree and branch,
  Is a part of His own plan.
Where would be the beauty to enhance,
  If each one were the same?

—Elizabeth Wiens Thiessen

work, and S. F. Pannabecker (tentative) will speak along with Rev. C. D. Spotts of Franklin and Marshall College, the latter speaking on, "The Church Pattern of Lancaster City and County."

—Aganetha Fast, who visited C. P. S. camps for a number of years, then mission societies and conferences, etc., writes that after six years of travelling she has changed work completely and is now in hospital work in Chicago. She reports, "And what wonderful opportunities there have been to witness for the Lord. Hardly a day passes but the Lord somehow meets the need of some soul. Besides nursing I take a few refresher courses at the Seminary, which is just over the way from the hospital."

—Grace Church, Dallas, Oregon: The proposed hospital for the mentally ill of the Pacific District Conference was the subject discussed by Dr. P. C. Hiebert, Vice-President of the Grace Bible Institute and very active in M.C.C. work, at a union meeting of churches on the afternoon of June 15. Twelve students from the Grace Bible Institute gave us a very interesting program that evening.—Mrs. Dave Balzer, Corr.

—Bethel Church, Hydro, Oklahoma: Our pastor and three of the Intermediate boys attended two youth meetings, the youth rally at Inola, Oklahoma, where Rev. Kauffman was guest speaker, and the Intermediate Retreat at Goddard, Kansas, where Rev. Kauffman served as director. Wilma Mae Entz and Francis McKee were married in the Bethel Church with Rev. Waldo Kauffman officiating. Following the ceremony a reception was held in the new youth camp building near the parsonage in Hydro. The couple is at home at 123 N. Indiana in Weatherford, Oklahoma, were Mrs. McKee is attending Southwestern Tech.

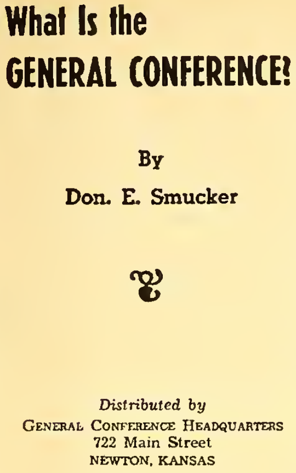
—First Church, Berne, Indiana: On Sunday morning, June 15, Loris Habegger, member of this church, was ordained to the Christian ministry. Rev. Sylvan Lehman of Lima, Ohio, and Rev. Arnold Regier of Chicago, took part in the service. In the evening the choral society sang "The Creation" to a large audience. This same oratorio will be rendered at the time of the General Conference.—Martha Gilliom, Corr.

—Bethel College Church: The Vacation Church School closes this week with an open-house and program on Thursday evening and a parent-pupil picnic Friday following the final session of the three-week term. The total enrollment in the five class groups now stands at fifty-six with a near 100 per cent attendance. —Mrs. Eldon W. Graber, Corr.

—The Burrton, Kansas, Mennonite Church: The two-week Bible school ended with a fine program in connection with our annual Sunday school picnic at the Harvey County Park. Rev. and Mrs. Arnold Epp and daughter are spending two weeks at Henderson, Nebraska. Brother Bill Unrau of Newton served our church on June 15 and Brother Gerhardt Peters also of Newton on June 22.—Mrs. P. H. Siemens, Corr.

—Brudertal Church, Hillsboro, Kansas: Miss Bernice Goertz, daughter of Mr. and Mrs. H. P. Goertz of Durham and Paul Albrecht, son of Rev. and Mrs. Abraham Albrecht, Newton, have announced their wedding day as June 29. The Sunday school held its Children's Day program on June 22. Ernest P. Suderman has been elected deacon for a term of three years.

Have You Seen It?



What Is the
GENERAL CONFERENCE!

By
Don. E. Smucker

Distributed by
General Conference Headquarters
722 Main Street
Newton, Kansas

"It," in this case, refers to the new little pamphlet by Don Smucker, put out by The Board of Publication of your conference, entitled "What Is the General Conference?"

This little pamphlet is designed particularly for use by ministers or laymen to give to people who are somewhat "on the fence," and who need a little information about who the Mennonites are, what we teach, what we believe, and what we do! If you are sometimes puzzled as to how to reach some people of this type, we believe this little pamphlet, "What Is The General Conference?" will serve you well. Handed out at the appropriate time and to the appropriate people as often as needed will give that little push that it takes to bring on a decision.

It can be ordered from any of our General Conference Bookstores—Berne, Indiana; Newton, Kansas; or Rosthern, Saskatchewan, Canada. Price $2 for 100 copies.

—Lehigh Mennonite Church, Lehigh, Kansas: Rev. D. C. Wedel and Bill Unrau of Bethel College served our church on June 15 and 22 respectively. Rev. B. H. Janzen is full time field worker for the Western District Conference since June 1. The Janzens moved to Halstead last week. Before they moved the Mission Circle honored Mrs. Janzen with a social. The church has purchased the Becker estate for a parsonage and is at present redecorating it.—Mrs. F. G. Unruh, Corr.

—Relief workers who recently came home are: Edna Peters on June 16 from Puerto Rico, and Arthur Jahnke on June 16 from Italy.

—Hillsboro, Kansas, Mennonites are again planning to contribute flour for relief. The local interchurch committee states, ". . . . if we can make the arrangements definite before harvest, and the farmers can inform the elevator men what portion of the grain that they bring in shall be contributed for relief, it will simplify the task of giving wheat, the contributions may be larger, and the flour will get to the hungry people sooner. Those unable to donate wheat may make their donations in cash . . . ." A circular from the interchurch committee gives an excerpt from a letter written by a German pastor. This minister declares that if present conditions continue in the American Zone, thousands will soon die from starvation.

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

—Rev. B. H. Janzen, who is now serving the Western District Conference as field worker, announces a change of address from Lehigh, Kansas, to 425 Locust, Halstead, Kansas. All mail pertaining to the Lehigh Mennonite Church should be sent to Rev. Pete Goering, Lehigh.

—First Mennonite Church, Beatrice, Nebraska: Installation services for Rev. Jacob T. Friesen as elder, were observed on June 22. Due to heavy rains many could not be present. Four to five inches of rain fell in our community causing much damage to both homes and crops. June 15 we had our annual picnic in connection with a reception for Rev. and Mrs. Jacob T. Friesen. The morning services were held in the open. June 13 the Bluffton Vesper Choir gave an inspiring program in our church.—Mrs. John J. Wiebe, Corr.

— Bethesda Church, Marion, South Dakota: Rev. Alfred Waltner has resigned as pastor due to ill health. Rev. Benno Toews of Freeman has served us for several months. Rev. Jacob Adrian of Dalton, Rev. David Tieszen of Marion, also served us. Recently we had the privilege of having Rev. T. A. van der Smissen of Pawnee Rock, Kansas, in our midst. He served us twice on Sunday, June 15, and then also Monday evening. At the annual C. E, business meeting on June 22, officers were elected and decisions made to support financially projects decided upon at the Northern District Conference. We have considerable rain in this territory.

—Deep Run, Pa. The fifty-second Christian Endeavor Convention held here on Memorial Day was well attended. In observance of the second wedding anniversary of Rev. and Mrs. Herbert Fretz the "Always Faithful Class" presented them with a General Electric Mixer. About fifty of our members attended the Spring Sunday School Rally at Mechanics Grove. Many are planning to go to the Menolan Retreat, and several registered for the Kitchener, Ontario, Retreat. Some of the older members are looking forward to going to the General Conference in August. Slides on "What a Missionary Does in Africa" were shown and enjoyed at the last meeting of the Ladies Missionary Society. —Mae Gross, Corr.

—Salem Church, Dalton, Ohio: Miss Ethel Amstutz and Miss Phyllis Lehman have left for New Jersey where they will spend the summer in a volunteer service project. Mr. Stan Hostetter, an ex-C.P.S. Bluffton College student, gave a provocative message on the need for better quality of Christians rather than larger quantity of Christians Sunday morning, June 22, from the pulpit. Christian Endeavorers were hosts to an all-county treasure hunt June 19.

— Topeka Church, Topeka, Indiana — The young people of the church gave a play "The Brother" Sunday evening. June 15. They also gave the same play at the Mennonite Young People's Retreat at Camp Mack. Eighteen young people and three cabin counselors from this church attended the retreat at Camp Mack June 18-22. The Sunday School paid five dollars toward the expenses of these young people. Anette de Graf of Holland and Paulo Comba of Italy, students at Bluffton College, rendered a service of sacred music by Miss de Graf and messages by both Miss de Graf and Mr. Comba at this church Wednesday evening June 18.

The Reader Says:

VERY HELPFUL IF—

Editor, **The Mennonite:**

In **The Mennonite** of February 11, of this year there is a paragraph on church architecture. I was very much interested in it but was rather surprised at the following statement: "Why should we need a crucifix if we worship God in "spirit and in truth"? Why should we move the pulpit to the side as if we were inviting the Catholic magic of the altar and the bloodless repetition of the sacrifice of the Lord in the Mass?"

When I was a student in Chicago I attended classes and lectures on worship and church architecture and also read some books along that line, but I have never gotten the above impression. It is undoubtedly true that there is Catholic influence here, but the idea is certainly a spiritualization of the Catholic one. We have taken over pagan customs, such as the Christmas tree and have made them Christian; why shouldn't we take over some Catholic customs and give them a greater spiritual significance? The reason for moving the pulpit to the side is symbolic of making the service less man centered. In that respect the Catholics are ahead of us. Their service never centers around one man. They cannot stay away from the service because they don't like the preacher. The important thing is the mass. To be sure it has become magical, but the fundamental idea is sound. Thus in modern Protestant architecture the cross, the empty cross (I don't think any Protestant church uses the crucifix), and the altar are made symbolic of Christ and His Spirit just as the actual bread and wine are symbolic of His broken body and shed blood. We might say here too, "Why use actual bread and wine when we worship in spirit and in truth?"

To me it seems very impressive to see the minister turn towards the altar with the congregation, thus emphasizing the fact that he is on the same level with them, that he is not preaching down at them, but that he has to ask for forgiveness just as much as they do, and that together they are seeking God and worshipping Him.

The majority of us human beings need some physical symbol to remind us of spiritual truth. I think Jesus admitted that when He instituted the Lord's supper. Hence I think moving the pulpit to one side and having an altar and a cross can be very helpful if people are made to realize the meaning of these helps.—Marie J. Regier, 14 Er. Tiao Hutung, Anting Men, Peiping, China, 6, 1947.

The Mennonite

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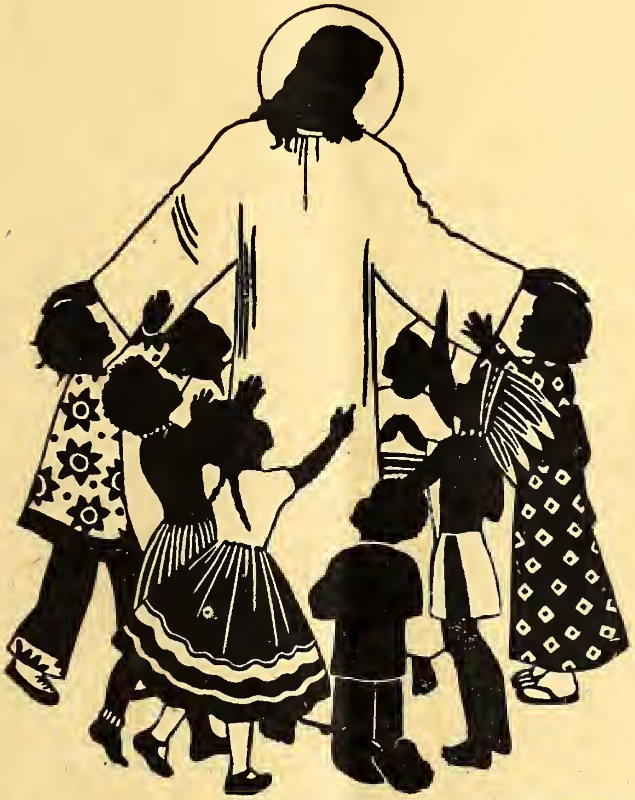

Cut, Courtesy "Gospel Messenger"

In Christ There Is No . . .

James L. Hymes Jr., in an article on "Personality Gets an Early Start," says,

"We know that children need love and affection. We know that they grow better when they get cuddling and handling and holding, talking to and singing to and laughing with and at.

"We know they need love and affection and we know they need a lot of it . . . Their cup must be full. They must have the complete and unqualified expression that, from the very start, they are deeply wanted."

The same writer also states, ". . . you cannot go out to others unless you feel good about yourself. You cannot listen while the other fellow talks—you have to talk yourself. The idea does not count; it is you, and you have to put yourself across. But feel good about yourself and then you can care, share, discuss, cooperate. You can be generous, you can be concerned about your fellow man. Doubt yourself and you must keep everything in and everyone down. This is dangerous in an atomic world."

Today, millions of children in Europe and Asia cannot feel that "they are deeply wanted," for many are homeless and others do not have sufficient food and shelter. What will they be like when they grow up? Will they be concerned about their fellow man, or will they be bitter? Will they not tend to feel that this is a hard world in which one must "fight" for existence? The desperate children of Europe may become the desperate men of tomorrow, and as education and industrialization spreads to the millions of poor and illiterate in the East there is bound to be a surge of power. The children of the world are not yet being received in a Christlike spirit, and the harvest is bound to be accordingly. (See page 2)

"Other foundation can no man lay than that is laid which is Christ Jesus"

In America a great many children have food, clothing, and homes. But if America continues in her "thing and comfort" centered way of life, these children will not necessarily develop a generous world-feeling. The "Haves" will fight for what they want as well as the "Have-nots." There is seemingly little liklihood that congress will pass the bill which would allow 100,000 displaced persons to come into the United States annually. Congress made a number of attempts to pare down the $350,000,000 relief bill while spending billions for defense. If American children do not grow up to serve the world, then they will not fit in well into the circle around Christ.

Children are the hope of the future. God, grant that the children of the whole world may increasingly be accepted in the Spirit of Christ, so that they may learn to gather as one group and worship Thee.

As We See It:

A Neglected Phase of Our Church Work

Few thinking people of our churches are satisfied with the results of Christian education among our own people. A great deal of time and energy is spent in passing criticisms of one kind or another toward some phase of the church program. Ordinarily the chief blame is placed in part or wholly upon one or more of the institutions of the church, namely, the Christian home, the Sunday school or the church-related schools. Perhaps we ought to be willing to face the challenge without shifting blame. The real challenge comes in *founding Christian homes*. The Christian home is the base of sound Christian education. The congregation is its working center in the neighborhood community. The church related schools are the power house, stimulating and enlightening the whole Christian education system of the church. In other words, without Christian homes we are not likely to have the church or its institutions. A well known political phrase at election time is, "As goes Maine so goes the nation." In religious phraseology we might well say, "As goes the home so goes Christianity."

Since the Christian home is the base of sound Christian education we realize the fact that *Christian parents must be the chief teachers of religion.* How many of our churches are putting forth sufficient effort to train the *chief teachers* of religion? In an attempt to meet this outstanding need in these difficult post war years I propose that our churches have a definite program of training young parents in Christian family life. Not only a clear understanding of the scripture and its contents is needed by parents but practical methods of transmitting Christian principles and convictions to their children.

Have we of the church been fair to young parents in our help to them in this important matter? Something is happening to the homes of our nation and the church dare not neglect the training of her chief teachers if we would be found guiltless before God and if we would have a church of tomorrow.—Harry Yoder, Assistant to the President of Bluffton College and President of the Central Conference.

Peacetime Conscription

No land can call itself "The Land of the Free" if conscription makes it impossible for man to persue "life, liberty and happiness." Let us keep our democratic way of life in America. To persue or preserve this way of life by conscription is foolish talk. We can not save the truth by lies. Many fled European militarism and came to America. Shall we now transplant into our way of life the cancer of militarism which has ruined Europe? Conscription grants to the state the overlordship of conscience. Does conscience belong to the things that are Ceasars? It is said that conscription will solve many problems such as unemployment, etc. Hitler tried this. We can get rid of mice by burning the house, and that is what Hitler did. What militarism has cost Germany is beyond computation. Shall we now choose that way? I believe that cruelty to children is wrong; I believe slavery is wrong; I believe burning heretics is wrong; I believe exploiting the poor is wrong; I believe throwing atomic bombs on innocent women and children is wrong. Then why prepare and learn to do these things? I believe war is wrong. War is wrong economically, socially and morally. I believe military training destroys the best moral and ethical ideals; it destroys character. Through the MCC your Peace Committee keeps its eye on proceedings in Washington D. C. It will be well to write a card every so often to your representative in congress voicing your protest against Peacetime Conscription.—H. T. Unruh, Chairman of the Peace Committee of the General Conference and pastor of the First Mennonite Church, Hillsboro, Kansas.

THE MENNONITE

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What about the Salaries of Our College Teachers?

by A. S. Rosenberger

Today we read and hear of much agitation for higher salaries for our public school teachers. There is a growing realization that teachers must receive more adequate financial support in view of higher living costs. It is also being realized more and more that the teacher, who directs the thought and activity of boys and girls at very impressionable ages, has a great responsibility, and should be paid in keeping with this. Many workers in industry are earning three thousand dollars and more per year, but very few teachers are getting anywhere near this amount. Such continued inequality will drive many more out of the teaching profession.

The very same circumstances, even to a greater degree, are facing the teachers in our church colleges. They have been serving for years on a comparatively low salary schedule, in most cases even lower than that of the public schools. The lot of the teacher in our denominational colleges is a self-sacrificing one, and one sometimes marvels that as many have continued in the work as have. Their profession has demanded the most by way of training and preparation. The financial return they receive is not comparable. Truly they have shown loyalty to their work, a high spirit of idealism, and of consecration to the Kingdom of God.

During the years of 1934 and 1935 it was my experience to live through part of the depression with a college faculty. I only experienced part of what the larger number of faculty people went through by way of the struggle to live at that time, as the depression was partly over at the time I came to the institution. I shall never forget the trying experiences through which the faculty went at that time. The salaries were most ridiculously small. Not forgetting that other people struggled too in those days, I want to say that it is to the great credit of these teachers in our institutions that they saw this situation through, difficult as it was, and some are faithfully serving today. I often feel that we fail to give our college people enough credit for their faithfulness and devotion.

The general situation has improved greatly since the days of the depression. Many churches and individuals have contributed generously to the support of the program of Christian education through our colleges. But the fact remains that teachers in our Mennonite schools are still receiving salaries that are comparatively much lower than those in many other denominational schools and generally much lower than those of state schools. College officials relate that in contacting men and women, oftentimes their own graduates, to teach in our colleges, they find that these people are employed in state schools at two to three times what our colleges find it possible to offer.

This fact also has its important angle with respect to interesting young people in a career of teaching in our colleges. Unless they can see some financial security; at least compensation adequate enough to face their tasks without constant financial worry, they will not choose such a career. The desire to serve and to be loyal to a great cause will, after all, not pay the bills when they come due. It is not big salaries that are expected, only that they be somewhat adequate.

Our churches must interest themselves in the needs of our faculty members just as they are caring for the needs of their ministers. Our consecrated teachers wish, above all, to be considered as servants of Christ and the Church, as truly they are. They are teaching in our schools because they are interested in young people and in Christian education. The haunting thought that so often comes to them is, "Are we really accepted as full time Church and Christian workers?" Our teachers believe that on the whole they are not "unwanted children," but they would appreciate a fuller status and standing as Christian workers. To my mind they fully deserve this recognition on that part of the church, and it would be a tremendous encouragement in their work.

Today when every effort is being made by our colleges to serve the conference in the most acceptable way, it should be part of the recognition of this program to give our loyal and faithful teachers every consideration. A part of that is to support our schools so that they can give financial security and lessen the worries that keep people from doing their best work.

It must always be recognized that a college is not like a business, that is, to pay its own way. Some might say, "Why not raise tuition to that point that this will supply the funds needed for salaries?" But what then of the students? Many of the young people of our churches would then not be able to obtain a college education. Most of them work part time now to earn part of what a college education costs. On this basis, and also as a test to determine the interest of the constituency, the accrediting agencies insist that a goodly share of the income of an institution must come from the gifts that it receives; and in so doing they are acting on a sound principle.

Yes, it is up to us as churches and as individuals to support adequately those who are giving their lives in service in our colleges and schools. I believe we are becoming increasingly aware of this. May God guide us that we may meet this responsibility more fully, and do so with a sense of our Christian stewardship!

Rev. A. S. Rosenberger, Pastor of the Salem Mennonite Church, Dalton, Ohio, is Chairman of the Mennonite Biblical Seminary and Bible School Board and Secretary of the Board of Education of the General Conference.

The Meaning of Grace:

MRS. S. F. PANNABECKER, former missionary to China and now on Staff of the Mennonite Seminary:

The earth was dry and parched. The plants were slowly dying. They seemed to fairly cry out for moisture. Then came the rain with its reviving power and refreshed the plants and soil. The sun added its warmth. The flowers took on new life and showed a transformation.

The man was spiritually dry and parched. His life seemed to be dying. Then he cried, "Father, forgive me. 'Create in me a new heart.' " Then came **Grace** — the Father's undeserved love — and poured itself into the man. A transformation took place. New life flowed in and the man arose and praised his Saviour.

That is the meaning of **Grace** — love pouring out itself, giving and giving and giving again without any thought of a reward. The lavishness with which Christ poured out His life on the Cross in order that sinners might be born again is the finest example of abundant grace. "By grace ye are saved."

Coupled with this poured-out love must go faith in the heart of the "born again one." He must believe that this grace is present, that it is flowing into his heart all the time. "By faith Enoch . . . by faith Noah . . . by faith Abraham." They believed and much was given them. They believed in a "God who giveth us richly all things to enjoy." As a result they dared to do the seemingly impossible things.

In this intimate relationship of Father and His child the Father's side must be considered as well. "I entered into a coverant with thee, saith the Lord God, and thou becamest mine." Ezek. 16:8. Because of grace God never breaks His side of the covenant. He holds His own in His hand. If we do our part that covenant is never broken. What a feeling of security He gives us.

Then there must be an appreciation of this relationship and a feeling of responsibility to keep our side of the promise to Him. Ma Hsu Sui, a young Chinese lad, came to the missionary and asked for a suit of clothes that he might attend school. After thought and prayer the needed help was given him. Later the lad assisted so frequently in the home to show his appreciation that further gifts were given him. This gift weakly illustrates God's gift of grace. The goodness that was shown the lad prompted him to do something in return. Grace always demands our efforts in return, not with the idea that we can repay it, but that we conscientiously wish to do something, and as evidence of our appreciation.

"Love so amazing, so divine,
Demands my soul, my life, my all."

KARL SCHULTZ, seminary and university student:

"The Grace of God has appeared for the
salvation of all men . . . " Titus 2:11

In the spirit and person of Jesus Christ, man comes to know the grace of God. Through grace, unworthy man is accepted as right in the sight of God. Through this acceptance man is transformed and made more righteous. Can it, then, be said that central to grace is its power to transform through acceptance? Paradoxical, is it not, that God selects such a tender and indirect method of manifesting His power? Any individual may accept by faith or reject the grace of God, but it remains available to him and sufficient for him, be he rich or poor, proud or humble, righteous or unrighteous.

Though man is an imperfect instrument of grace, it would appear that the more Christ-like an individual becomes, the more accepting and trusting he becomes. If man has faith, God accepts him even if he is not Christ-like. One of the common un-Christ-like qualities in all of us is to make acceptance of our fellow men conditional upon their conformity to our ideas of what is "good" and "right" for them. We tend to set ourselves up as an authority over others rather than trusting God to show man the way of salvation in His own way.

If the transforming power of the accepting quality of grace is central, how does grace flow from God through imperfect man into the life-pulse of human relationships—family, school, political life, church etc. Several brief examples may serve to illustrate.

A professor may require the student to know certain facts (facts which the professor assumes are important for all students) if the student is to be given a passing grade in a course. A legislator may vote for an armament appropriation to make sure that his nation's power is sufficient to compel peaceful relations with a neighboring nation. In each of these cases there would seem to be little manifestation of the accepting quality of grace. There is a lack of trust in the integrity of God and the integrity of man as God's creation.

Suppose the student found that he was free to learn what he felt was most important to himself—with the professor's guidance, of course. This might or might not coincide with what the professor thought was important for the student to know. Suppose the professor, at the same time had faith that God made the student in such a way that, given an opportunity, the student would learn something which would make him a richer and more fruitful personality. It is quite likely that a student reared in an orthodox American school system would not know what to do with this grace of God manifested in the professor. But is it not quite possible that after getting over the shock, the student would dig in and learn something infinitely more meaningful than what is found in the average factual final examination?

Suppose the neighboring nation found that it was free to work out its own problems without the threat of a foreign navy in its front yard. Suppose, at the same time, the legislator had faith that God created other men very much like himself. This being so, that legislator would not trust the neighboring nation to order its affairs in such a manner as to support rather than threaten his nation. Is it not quite possible that the neighboring nation, thus accepted, would become the kind of nation that it was accepted as being?

How much faith do we have in the transforming power of God's grace? Imperfect as we are, can we become instruments of God's grace?

FREEMAN H. SWARTZ, Chairman of the Placement Committee of the General Conference and Pastor of the Eden Church, Schwenksville, Pa.:

The Greeks had three goddesses called "The Graces." They represented the embodiment of all that was graceful, beautiful, and joyful.

The whole myth seems very charming. Charming until we realize that the picture is incomplete; there is no goddess called **goodness.** There is no ethical implication in the Greek thought of grace. Its highest conception was "beauty in motion." The Greek was not concerned with the good.

"For by Grace are ye saved!" (Eph. 2:8). Did Paul, the great exponent of grace, have this Greek framework in mind?

The Septuigent version of the Old Testament, the Greek translation made sometime between 280 and 130 B. C., used this word **grace** sixty-six times, sixty-one of which were in the sense of a sovereign bestowing a gift, an unmerited favor.

The outstanding example of the use of this word is the Aaronic benediction, Numbers 6:24-26:

"The Lord bless thee, and keep thee;
The Lord make his face to shine upon thee, and **be gracious** unto you;
The Lord lift up his countenance upon thee, and give thee peace."

The same thought of favor through love, unmerited, is expressed in Isaiah 54:8; where God says of Israel:

"In a little wrath I hid my face from thee for a moment; with **everlasting kindness** will I have mercy upon thee."

"For by Grace are ye saved!" Which conception did Paul have, the Greek or the Hebraci? He was familiar with both.

What then is grace? **Gratia** means favor; gratus, love!

"For by Grace are ye saved!" The object of this text is salvation, i.e. **goodness.** The subject, the means by which this comes, is grace—favor through love.

"Salvation comes exclusively through grace—that replenishment with Divine life which anew creates in us the good will for Christ. The God-man has brought down to earth the powers that give us back liberty to express freely the new nature." (A comment, in **Hastings Encyclopedia of Religion and Ethics,** on Augustine's conception of grace.) Listen to the echo of Luther's sledge-like blows as he pounds "the fetters of merit" with which the Roman Church had shackled Augustine's unconditioned conception of **prevenient, co-operant and irresistible grace!**

Herein lies the superiority of the virile Hebrew-Christian thought, over the cultured Greek conception. The Greek admired "beauty in motion" and called it **grace.** The Christian receives **"imparted goodness** as a gift of love, this is salvation. This is Paul's teaching on grace. Of course, it is to find expression in gracious living, Gal. 5:22-23.

"Wonderful, the grace of Jesus
Greater then all my sin,
How shall my tongue describe it,
Where shall its praise begin.'
[Lillinas]

In conclusion receive the New Testament benediction:

"The Grace of the Lord Jesus Christ be with you!" (I Cor. 16:23)

MRS. P. R. SCHROEDER, Church Worker of the Bethel Mennonite Church, Mountain Lake, Minnesota:

Upon learning of the hopeless condition of the people of Europe, a wealthy American wheat-grower confers with his son as to how their lives may be saved. They decide that the son himself must leave his beautiful home and go there with ship-loads of wheat—enough for **everybody,** although they know he will not be received too kindly. They also know that the people have nothing in which to get the wheat, so they provide special baskets to be used only for that purpose. Upon his arrival the son goes up and down the country, telling the people who he is and what he has come for. The simple-hearted receive his message gladly and come to get their basket and let him fill it. But some of the others refuse to take a free gift and offer to work for him and earn it. But there is only one way to get the wheat—simply to ask for it. Others can't trust this man who says he has a rich father and who claims to be the only one who has life-giving food for them. They see other ships painted in gaudy colors and advertising wonderful things only to find that the food they offer is mixed with poison and leads to a slow death. Another group reads up in books about its heritage and is too proud to receive wheat like the lower classes, when they think they deserve enriched, bleached flour! Still others come with wheelbarrows and even trucks, because **one** basket of wheat! What is that?!

Finally this son is so hated and rejected that they decide to kill him. After his death, his faithful followers carry on his work and many, many are saved.

That, to me, is a weak picture of "The Meaning of Grace." My utter helplessness prompts the Father's love and compassion and he sends His Son who offers me that which alone can save my soul—His Very Life. But I have nothing in which to hold this precious food —His Blood and His Body. So He provides me with the basket — **Saving Faith**! What Grace!

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

Eph.1:7, "In whom (Christ) we have redemption through His blood, the forgiveness of sins, **according to the riches of His Grace.**" Heb. 12:2, "Looking unto Jesus, the **author** and **finisher** of our faith."

The Retirement Life Income Plan

as an old minister sees it

Sometimes one writes from a sense of duty. Now and then one is given an opportunity to write when it is a real pleasure to do so. The latter is true of the present writer on this occasion. After more than forty-six years in the ministry one is glad to do what he can to help those who are now or will be engaged in the ministry of the future.

I am thankful to the General Conference Pension Committee for the Christian Spirit and for the sane enthusiasm with which they are doing their work. They really believe that Jesus meant what He said when He told men that the laborer is worthy of his hire. Their attitude shows that they realize that sacrifice is one of the most noble Christian virtues, provided it is not imposed. They see clearly that if the laborer has not received his due at the time of his labors he should certainly not be compelled or permitted to suffer during the days of his retirement.

It is interesting to note that our Committee suggests that we link ourselves with a group which faced this same problem 230 years ago. The Presbyterian Ministers' Fund was started because it was considered only fair, as well as Christian, that ministers and their families should not be frustrated because of a lack of necessary means of subsistance and of growth. There were no apologies for undertaking this forthright duty of the Church. There was no halting because of mis-quotations from the Bible. There was a sincere meeting of an existing need in such a way that those who were to be given their due should neither be humiliated nor frustrated as objects of charity.

God has certainly added His blessing to the efforts of the faithful Presbyterians of 230 years ago. Through their efforts many other Protestant groups are reaping the benefits of their sense of justice and their faith. They paid the price of pioneering and their followers are ready to share the benefits with other groups.

Every member of the General Conference will do well to study the plan of our Pension Committee carefully. That will make it possible to get the greatest benefit out of its application. "The Committee feels that the Plan is safe, sound and workable and will in the future definitely solve the minister's problem of retirement." That is an important and a far-reaching statement by the Committee. Every member has a right to put it to the test of a careful investigation. If somebody has a better plan, let him present it. If there is no better plan found, then let the Conference and the Churches rise to the occasion and meet their opportunity-responsibility toward their workers.

Many of us are too old to benefit by the proposed RETIREMENT LIFE INCOME PLAN. We are not too old to be deeply thankful that at long last something really worthy of our profession as Christians is being seriously undertaken.

●

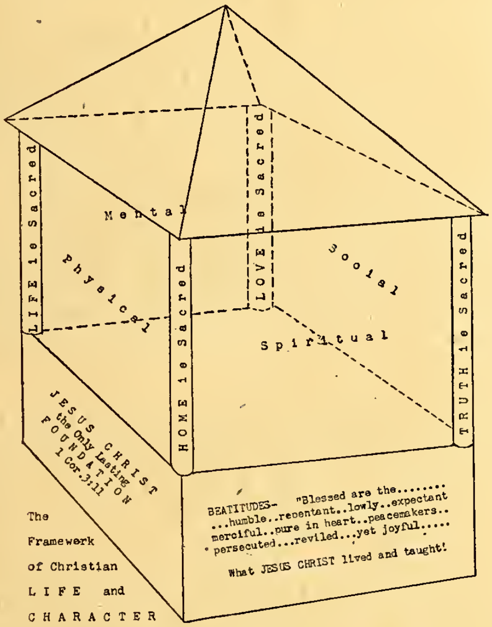
By J. H. Langenwalter

What It Means To Be a Christian in the Mennonite Church-- according to Matthew 5 and Luke 2:52

by Walter H. Dyck

A critical housing shortage exists in the realm of Christlikeness. We did not ask, "How shall we profess to be Christians?" We asked, "What does it mean to **BE** a Christian?" We mean REAL, not make-believe, Christians.

THE FUNDATION of all faith and life is Christ Jesus our Lord. I Cor. 3:11 says, "Other foundation can no man lay than that is laid, which is Jesus Christ." He is the foundation of all our faith, hope, and love.


LIFE is Sacred
LOVE is Sacred
HOME is Sacred
TRUTH is Sacred
Mental
Physical
Social
Spiritual
JESUS CHRIST the Only Lasting FOUNDATION 1 Cor. 3:11
BEATITUDES- "Blessed are the........ ...humble..repentant..lowly..expectant merciful..pure in heart..peacemakers.. persecuted...reviled...yet joyful.....
What JESUS CHRIST lived and taught!
The Framework of Christian LIFE and CHARACTER

THE FOUNDATION ATTITUDES of Christ are listed in Matt. 5:1-12. No lesser righteousness deserves the name "Christian." The Beatitudes may well mark the ever deepening stages of Christian experience. They describe what Christ actually **lived** and **taught.** We claim no lesser goal.

THE PURPOSE OF THE CHRISTIAN LIFE is outlined in Matt. 5:13-20.

1. It is meant to be **good for something,** not "good for nothing" (v. 13) like salt without saltness. Christians flavor communities in the Godly way.

2. It is meant **to be seen,** like a city on a hill, or a light on a candlestick. You can look right through Christians—nothing hidden. (vs. 14-15)

3. It is meant **to win others** to Christ. (v. 16) " Let your light so shine before men, that they may see . . . . and glorify your Father . . . ."

4. It is meant **to be truly great.** (vs. 17-20) **The Way:** "Whosoever shall do and teach them (God's Commandments) shall be called great."

THE PILLARS OF CHRISTIAN CHARACTER, Jesus says, are four, like the corner posts of a building. Each of the four are equally important. If any one of the four pillars is taken out the whole building falls in ruin.

1. LIFE is Sacred. (vs. 21-26) Human life is God-given. Whatever shortens physical life is sin. Burning the candle in both ends, by not sleeping enough or eating too much shortens life—it is sin. Jesus says, "Whosoever is angry with his brother" is killing. See also I John 3:15.

2. HOME is Sacred. (vs. 27-32) Even as life was never meant to be snuffed out by men, so homes were never meant to be broken other than by the decease of one of the holy wedlock. Jesus says that divorces are born in the thought life. "Whosoever looketh" lustfully breaks homes.

3. TRUTH is Sacred. (vs. 33-37) Swearing is a vain attempt to make statements more truthful than the character of the one who is speaking. Realizing his proneness to fail in truthfulness a Christian merely says, "To the best of my knowledge—YES." Actions speak louder than words.

4. LOVE, as a method of over coming evil, is Sacred. Jesus says, "Love your enemies." Christians destroy enemies by making friends out of them. Love is the most powerful weapon on earth or in heaven. If there were a better method God Himself would have used it. (John 3:16) God needs "other cheek" and "second mile' Christians today.

Then, in order to complete the structure, the Framework of Christian Life and Character needs four walls, which we might well call:

THE WALLS OF CHRISTIAN CHARACTER. Luke 2:52, which describes the youth of our Lord and Master, states that **Jesus increased**— He grew in

1. WISDOM. Mental growth is God-intended. If it can be known, there is no excuse for not knowing. Reading the Bible and other worthwhile books, observing plant and animal life, humbling ourselves before the grandeur of the starry heavens—all helps us to grow mentally.

2. STATURE. Physical growth and development is God-intended. To be weak, when one might have been strong, is not an honor to our Lord. (see p. 8)

—**Walter H. Dyck**, Newton, Kansas, secretary of General Conference, presents an outline of a series of studies being used at Western District Young People's Retreats this summer. The drawing is by Mary Lou Rich, North Newton, Kansas.

3. FAVOR with GOD. Spiritual growth is God-intended. How we feed our bodies but starve our souls. (Psalm 106:14-15) We were meant to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." This comes through devotional meditations, private prayer, and intercession.

4. FAVOR with MAN. How often we attempt to put this one first. We (so-called Christian people) do need to learn how to "get along" socially. Again, to neglect one of the four means that we are denying ourselves the privilege of truly BEING children of the Father in heaven. (Matt. 5:45)

Immersion Not the Only Mode of Baptism

By Harold D. Burkholder

Throughout the history of the church there have been differences of opinion as to the proper mode of baptism. The General Conference of Mennonites of North America accepts all three modes, namely, sprinkling, pouring, and immersion.

This article does not attempt to deny or discourage the use of immersion (the writer recently baptized several converts by immersion); neither is it contending that sprinkling or pouring are the only modes that we should use (the writer recently also baptized several converts by pouring); however, its purpose is to set forth the Scriptural evidence for accepting sprinkling and pouring as modes of baptism.

The strongest argument presented by strict immersionists is the statement that the greek word, "baptizo," always means "to dip, to plunge or to immerse." If "*baptizo*" always means "to immerse" then the strict immersionist has a *Water-Proof* argument. However, if it can be proved that "*baptizo*" does not always mean immersion, then their argument *Dries Up*. Furthermore, if we can prove that "*baptizo*" also means to pour or to sprinkle, then we have proved the point we wish to make, namely, that all three modes, sprinkling, pouring, and immersion, are Scriptural.

It is generally agreed that "*baptizo*", in the classical Greek, means, to immerse. However, the New Testament was not written in classical but in *Koine* Greek, which was the language of the common people. Therefore, to understand the meaning of the word we must see how the people used it.

We are not so much interested in how Socrates or Plato used "*baptizo*," but we are interested in how Jesus, John, and the people of that day used it. Consider several passages of Scripture where "*baptizo*" does not mean immersion. For example, in Hebrews 9:10 it is translated "divers washings," literally, *many baptisms*. The many baptisms known to them were all done by sprinkling. In Mark 7:4 "*baptizo*" is translated *washing*, and in Luke 11:38 it is translated *washed*. Surely, the Pharisees did not expect Jesus to *immerse* himself before dinner, but the Pharisees were surprised that Jesus did not wash or purify himself before the meal. The Pharisees purified themselves often, but this was always done by sprinkling. It was their custom to take clean water and a bunch of hyssop to sprinkle their beds and tables for purification purposes. According to Mark and Luke, this procedure was called baptism.

Now turn with me to Matt. 3:11 where we read, "I indeed baptize (baptizo) you with water; but he shall baptize (baptizo) you with the Holy Ghost." Here the word "baptizo" is used twice. In the first instance it refers to the water baptism of John, and in the second instance it refers to the baptism of the Holy Ghost. According to Acts 2 the Word of God states that the Holy Ghost was *poured out* upon them. In that case "*baptizo*" meant pouring.

Read carefully Isaiah 52:15 and Ezekiel 36:25, which predict that the Messiah will "*sprinkle* many nations." The Jews expected this prophecy to be fulfilled by sprinkling. Since they thought John was the Messiah because of his baptism (John 1:21-27), then John must have used sprinkling as his method of baptism.

In concluding this article we assure the readers that we recognize the validity of all three modes of baptism. The real purpose of the article is to prove from the Scriptures that immersion is not the only mode of baptism.

THAT THOSE WHO RUN MAY READ

In this busy age everything is streamlined and abbreviated, it seems to save time.

We had this called to our attention recently in a little incident which happened in the Publication Office. Many of our readers send in contributions and for this sharing of experiences with other readers we are extremely grateful. Sometimes, however, **sharing** becomes **bearing**.

It happened this way. A reader sent in a contribution written in the German script. It was written in extremely small, closely packed writing on onion skin paper—letters so small that we just could not make out what it was.

So we employed someone to read it and type it in German. It required this reader and translator seven hours to read those four pages and cost your Board of Publication $3.50.

We ask you to send in your contributions! Your contributions are welcome! But may we suggest that you write clearly, on white paper, on one side of the sheet only, in clear, bold writing. Your editors are not complaining, but your General Conference publications are not over-staffed at any point and every little consideration which you show them in this manner is most appreciated, you may be sure.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

There's Business at General Conference for Young People

General Conference is to be held August 20-27. For the churches this is a most important conference. There is much to be considered regarding the conference program of missions, publication, evangelism, education, relief, and young people's activity. The Conference has much of interest to young people. It gives an opportunity to see how the church works as well as an opportunity to become acquainted and have fellowship with many new people that were not known before.

This year's Conference will have special interest for young people. Two full afternoons will be devoted especially to the young people's business. One of the evening programs will be in charge of the Young People's Union. From August 28-30, a special All General Conference Young People's Retreat will be held at Camp Mack, about ninety miles from Berne, Indiana.

This retreat will be principally inspirational and for the purpose of fellowship. At it, young people from all corners of the country will have an opportunity to learn to know each other and appreciate the efforts each has undertaken for the common cause of Christ.

Because of this program in which the young people can feel they have a real and decisive part in General Conference activity, the Young People's Union has urged that a delegate under the age of thirty come from each church. The delegate should be between the age of fifteen-thirty. It is felt that by having such a delegate, the Young People's program can be made vital and an actively working reality in the local church.

Young people are urged to plan their vacation for the Conference and Retreat. It will be ten memorable days!

Plans of Y.P.U. Business Meeting at General Conference

The following is a tentative outline of the business sessions of the Young People's Union to be held at the General Conference, Berne, Indiana, August 20-27. There will be a business session on Friday afternoon, August 22, and Monday afternoon, August 25.

Friday Afternoon, August 22

1. Brief Joint Session with Women's Missionary Association and Men.
2. Opening message and devotional.
3. Presentation of agenda, procedures of business meeting.
4. Reading of minutes of 1945 meeting.
5. Y.P.U. Council and Executive Committee Reports
    a. Meetings held, Finances, Retreat Summary General Conference Youth Retreat, Central Conference.
    b. Missionary Education and other Y.P.U. Projects Planned, Statistics on Youth in the Conference.
    c. **Mennonite Youth** Section, Around the World Mennonite Youth Fellowship.
    d. Voluntary Service
    e. Institutes and field work, Program Material Preparation, Failures and Problems.
6. Evaluation and Looking Ahead
7. Recommendations

Monday Afternoon, August 25

1. Opening message and devotional
2. District and Province Reports
3. Action on Recommendations
4. Election of Officers
5. Period of Consecration.

In addition to the business meetings scheduled and tentatively outlined above, there will be a Young People's Union Program given Monday evening. At this meeting, which is for all attendants to the Conference, the new officers will be introduced and talks will be given informing the conference as a whole of the youth program underway in the churches.

All General Conference Young People's Retreat

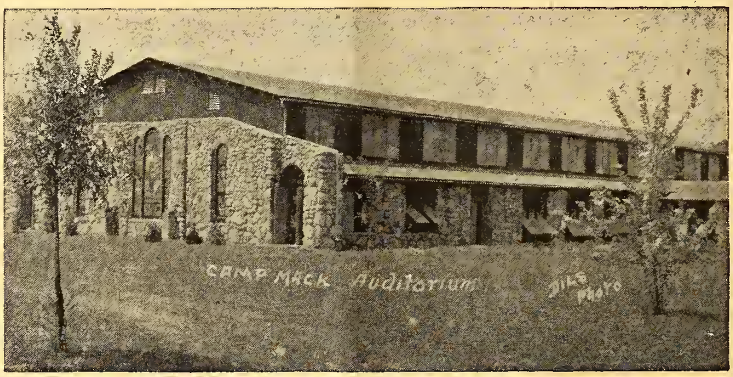
Immediately after the General Conference to be held at Berne, Indiana, August 20-27, the All General Conference Young People's Retreat will be held at Camp Mack, Milford, Indiana, August 28-30.

Camp Mack is situated about ninety miles from Berne, Indiana. It is south of Goshen. The camp is owned and operated by the Church of the Brethren and is the camp used annually by the Middle and Central district for their summer camps. There are a group of excellent facilities on the camp. A large, well built administration building contains the kitchen and dining hall facilities, the chapel, lounges, offices and living quarters for the staff. A recreation hall, large assembly hall, amphitheater and numerous cabins comprise the remainder of the camp buildings.

The camp is situated at the edge of a private lake.

BOATING
CAMP MACK
DILS PHOTO

Boating on Lake Wawbee



Chapel for worship and classes

An aerial view of Camp Mack

CLOSING SERVICE 1931
School
CAMP MACK
DAYTON, O.

A closing service at Camp Mack

Under the trees on the lake's edge are many restful spots for fellowship and meditation.

It is one of the lakes which dot northern Indiana and for which that section of the state is famous. The lake is the focal point of interest along which the camp has been built. It is secluded and well located for the purposes of religious groups desiring to withdraw for prayer, discussion, fellowship and inspiration.

The three days retreat to be held at Camp Mack from August 28-30 is for young people from the ages of 15-30. More complete publicity will be released. Plan for the All Mennonite Young People's Retreat — come to the Conference and the Retreat, it will be a memorable experience.

Personnel of M.C.C. Summer Service Units

The Mennonite Central Committee is administering six Voluntary Summer Service Units this Summer. Three of these units are located at places where such units had previously been working under the direction of the Mennonite Central Committee. These are, the M.C.C. Headquarters, the Cleveland State Hospital, Cleveland, Ohio, and Gulfport, Mississippi. The three other units are opening work in areas previously untouched by M.C.C. Service Units. These are: Pennhurst Training School, Pennhurst, Pennsylvania. This is an institution for feeble minded children. Colorado State Hospital at Pueblo, Colorado, has never previously had a C.P.S. or service unit. A general hospital and Christian center in northern Mexico has never previously been served thus.

The volunteers serving in these units are as follows:

MCC HEADQUARTERS, AKRON: Enda M. Boese, Pearl Brenneman, Agnetha Duerksen, Doreen Harms, and Kathleen J. Yoder; Matron; Mrs. J. N. Byler.

CLEVELAND STATE HOSPITAL: Leader, Ray Horst; Matron, E. Susan Sensensig; Bessie Zimmerly, Orpha Baltzer, Mary E. Bender, Katherine A. Enns, Nettie J. Good, Clara Greider, Elaine Hiebert, M. A. Hostetler, Donald Isaac, Matilda Kliewer, Ethel Lehman, Betty Nachtigall, Dorothy Neufeld, Elvina A. Neufeld, Esther Shank, Gerald N. Wingert, Eva R. Belveal, Hugh M. Cronister and Ramona B. Repine.

GULFPORT, MISSISSIPPI: Leader, Orlo Kaufman, Matron, Frances Beckenbach; Glen L. Boese, Joseph M. Esh, Myrliss Groening, Geraldine Gross, Mary Anna Gross, Pearl Hartz, Edith Hostetler, Mary Ann Kaufman, Marjorie Linscheid, Wanda L. Weaver, Lois Yoder, Elizabeth Craandyk, Alida C. Ferf, Doris N. Moyer and Eldora Stutzman.

PENNHURST TRAINING SCHOOL: Leader, John Fisher, Matron, Beth Wingert; Ethel Amstutz, Lavina Ediger, Clara B. Esch, Emil L. Goering, Hazel Graber, Phyllis Lehman, Bernice Lehrman, Ella Mae Myers, Ralph E. Wade, Jean G. Wismer, Loretta Zehr and Treva Zuercher.

COLORADO STATE HOSPITAL: Leader, Ralph Lehman; Grace Bauman, Mary Lou Dean, Evelyn Dirks, Alma F. Fast, Elinor V. Friesen, Esther S. King, Anne McGinnis, Mae Marks, Hilda R. Neufeld, Erna Marie Penner, Robert Ramesyer, Rosella Reimer, Amelia L. Schmidt, Hilda Schmidt, Len Smucker, John C. Stutzman, Agnes Suter, Kenneth Tippin and Katherine Voth.

MEXICO: Leader, Melvin Funk; Myrtle M. and Victor Buller, Martha Friesen, Angel L. Gutierrez, Miriam Haarer, Randall Heinrichs, Berniece Landis, Myra Peters and Clara Schellenberg.

Correction

In the May 27 issue of **Mennonite Youth,** several errors appeared. On page nine, it was stated that Rev. Benno Toews is head of the Bible Department. Rev. Orlando Goering holds this position. On page eleven, it is stated under the picture that Rev. Toews is instructing a Bible Class while Rev. Willard Claassen is pictured in action.

Eastern District Young People Hold Annual Convention

by Mrs. Robert M. Landis

The Eastern District Young Peoples Union held their fifty-second Annual Convention May 30 in the Deep Run Mennonite Church near Bedminster, Pa. The theme of the convention was "Christ Calls—Will you Answer?" The morning and afternoon sessions of the convention were opened with a lively song service directed by Rev. A. H. Schultz.

The President Ralph Lewis presided at both sessions and also had charge of the business session.

William T. Snyder, Director at M.C.C., had the discussion on "Relief and Refugee Work" in the forenoon and Miss Elisabeth Goertz, missionary to China, had the address of the afternoon.

The banner was awarded to the Lansdale Church for highest percentage of members present at convention.

The following officers were elected or re-elected.

President — Ralph Lewis, Perkasie Church
Vice Pres. — Robert Kulp, Souderton Church
Recording Secretary — Anna Mae Gross, Deep Run Church
Corresponding Secretary — Russel High, Bethany Church, Quakertown
Treasurer — Erwin Miller, Jr. Springfield Church
Mission Secretary — Walter Fry, Denver Church
Junior Superintendent — Verna Keiser, West Swamp Church
Intermediate Superintendent — Mrs. Horace Awckland, East Swamp Church
Peace and Temperance — James Gerhart, East Swamp Church
Pastor Counsellor — Rev. Herbert Fretz, Deep Run Church

Northern District Announces First District Retreat

by Carl Epp

The first all-district retreat for our Northern District young people is to be held August 6-10 at Crystal Lake Camp Grounds, Sioux City, Iowa. The age range for which the retreat is planned is high school sophomores and above.

The camp director will be Rev. Jacob T. Friesen, and the study groups with their leaders will be as follows:

Highlights of First John .... Rev. Erland Waltner
Studies in our Basic Mennonite Principles .... Rev. Willard Claassen
Young People in the Service of the Church .... Rev. Walter Gering
Evening Sessions
The Mission of Our Church .... Rev. George Dick

All those planning to attend should send in their registration to Adeline Quiring, Mountain Lake, Minnesota. by July 26.

Items of Interest

The summer months are days for Conferences! For young people a most unusual and outstanding conference will be held in Oslo, Norway. At this conference, the purpose of which is primarily that of fellowship, worship, and study, ten days will be spent in an international assembly. There will be 1,200 representatives at the conference of which 227 will be from America. The conference will be international in scope and will include representatives from both sides of the recent war. Speakers will represent leaders from China, Ceylon, France, U. S., England, Germany, Norway. the Netherlands. This will be a most unusal conference which will have a lasting influence on Christendom.

* * * *

The Ontario young people held their annual retreat at the United Mennonite Bible School, Leamington, Ontario. The retreat was held on June 21-22. The two days were spent in much singing, getting acquainted, playing ball, and in worship under the leadership of Rev. Andrew Shelly.

* * * *

The Middle District Young People have undertaken a project of supporting a missionary in North Carolina. Rev. Andrew Holliman, recently ordained, with his wife will serve in the Paint Rock, North Carolina, mission. This is located in the Smoky Mountains. Reports indicate that the people the Hollimans will serve, in cooperation with Miss Grantland who has been there for a number of years, are in great need of spiritual, educational, and general assistance and guidance. The Hollimans, it is reported, are well qualified to perform such a service to these people.

* * * *

The Northern District young people have been requested by Rev. Orlando Waltner, missionary in Champa, India, to help equip a much needed workshop at the Leper Home in India. A young man in India is to be trained to do the countless repair jobs necessary at the Leper home. Money is being collected which will buy: Oxy Acetylene Welding Set with cutting attachment, chain hoist, forge, wrenches (assorted kinds and sizes), post drill, socket wrench sets, pliers, chisels, hammers (assorted), files, drills and drill sets, anvil, saws, screw drivers, soldering equipment, pipe stocks, assorted bolts, washers, nuts, and cottor pins, padlocks. Contributions from the Northern District are to be sent to Delsie Tieszen, 213 North Pine, Newton, Kansas.

* * * *

World airlines flying a total of 8,346,000,000 passenger miles in 1946 had one casualty of each 29,000,000 passenger miles. Forty-two of the scheduled lines on the international routes had no fatalities.

* * * *

More than half of the people who say they belong to a church, a Gallup poll reveals, stayed away from church the Sunday before the poll was made.

The poll results showed that eight out of ten who are members of a church manage to get to that church at least once each year. Women are better churchgoers than men, college people than those who did not go beyond high school, and farmers than those who live in cities.—Gospel Messenger

Life Investments

Character investments pay great dividends!

Whether it is money, time or ability the highest returns come from investments in some personality.

Charles Wesley *invested a few hours* in a young man, loaning him a book. That investment resulted in George Whitefield being won to Christ.

A traveling salesman *invested a few moments* in a young shoe clerk. That investment chalked up to his (spiritual) credit Dwight L. Moody.

A father *invested many years* in family worship, secret devotions, spiritual communion-sessions, which resulted in the noble missionary work of John G. Paton.

If you are looking for investments (time - investments, ability - investments, service - investments, money - investments) by all means make them in some person whom you might reach for the kingdom.

If you have *money to invest* . . . invest it in souls, the missionary cause, opening a new church in some needy section (there are many rural sections dotting the nation without any type of Christian service), in training a young Christian worker.

If you have *time to invest* . . . invest it in service activities, where you can win some soul to the master.

If you have *spiritual passion to invest* . . . put it in prayer seasons, the results of which will be world-encircling.

If you have *ability to invest* . . . bank it in kingdom-work. Put that golden voice to singing God's praises!

Put that sunny-hearted disposition to wooing and winning souls!

Put that executive ability and salesmanship power into promoting and building Sunday schools!

Put that leadership-knack into boys' and girls' work!

"My dividends?" you ask.

Heaven, and not Dun and Bradstreet, will note them!

Christian stewardship pays!—"Christian Evangelist."

M.C.C. News

Appoint Directors for Home for Mentally Ill

Delvin Kirchofer of Bluffton, Ohio, and Helen Moser of Orrville, Ohio, have been appointed to take the responsibility in directing the home for mentally ill which is to be located at Leitersburg, Maryland. Before entering this work, they will serve in a period of internship at a competent psychiatric clinic.

World Conference of Christian Youth

A World Conference of Christian Youth will be held in Oslo, Norway, from July 22 to 31, 1947. In the name of Jesus Christ, 1300 delegates from many countries will meet after the separation and suffering caused by the war.

The theme of the conference will be "Jesus Christ is Lord." The five-fold purpose of the Conference has been stated as follows: (1) We must rediscover together that Jesus Christ is Lord; (2) We must rebuild our fellowship in Christ; (3) We must face the situation in the world; (4) We must find the job we have to do; (5) We must plan the strategy of our work.

Robert Kreider, Mennonite relief worker in Germany, has been appointed to attend this conference as an observer-delegate, representing the MCC and its constituency. It is felt that not only will his report of this conference be of interest to the youth of our Mennonite groups, but he will also doubtless have occasion to share with other delegates at this conference, the Mennonite belief and heritage.

Consider Immigration into Canada

A number of Christian groups in Canada have expressed an interest in bringing to Canada certain immigrants who do not qualify under the mandate of the International Refugee Organization. The Canadian government has expressed a favorable attitude toward bringing in some such immigrants, but thus far no organization had been set up to make this possible.

At the invitation of some of these other church groups J. J. Thiessen, Harold Sherk, and William Snyder were present in a meeting at Ottawo, Canada, on June 23, in which this problem was discussed. Plans were proposed for the formation of an appropriate organization through which each of the church groups could work in helping refugees to immigrate to Canada.

Call for Volunteers

The Voluntary Service office is now ready to receive applications of one-year volunteers for the Mexico project in the State of Chihuahua. There is also opportunity and need for one-year volunteers for work at Gulfport, Mississippi, and in the homes for the mentally ill which are to be established. Persons interested, write for more information, addressing Voluntary Services, Mennonite Central Committee, Akron, Pennsylvania.

1947 YEARBOOK NOW AVAILABLE

The 1947 Mennonite Yearbook is now off the press, and copies may be ordered from the Mennonite Publication Office, 722 Main Street, Newton, Kansas, for twenty-five cents a copy.

Jottings

—First Mennonite Church, Fredonia, Kansas: Sunday June 22 we had the pleasure of having with us, Brother and Mrs. Harder and four girls from the Berean Academy. Brother Harder brought the morning message. Following a basket dinner, a nice program was rendered by the group. Mr. and Mrs. Alvin Schmidt spent the week-end in Omaha visiting with their daughter, Mrs. Bob McCroskey, and family. Elfrieda Thiessen is spending her summer vacation with her parents after attending Bible school in Hesston for the past winter. Mr. and Mrs. Milford Schmidt are spending their summer vacation visiting relatives and friends in Colorado Springs and Denver, Colorado.—Mrs. Alvin Schmidt. Corr.

—Butterfield Mennonite Church, Butterfield, Minn.: Our pastor, Rev. Paul Tschetter, with three members of the church attended the Northern District Conference, June 1 to 5, at Doland, South Dakota. On June 12, Bud Linscheid and Eunice Melheim were married in the Norwegian Southern Church, Rev. Elmar Valen officiating. June 15, Ira Thiesen and Doris Mae Linscheid were married in our church, Rev. Paul Tschetter officiating. Our daily vacation Bible school started the 16th of June with four teachers. On June 22, at our Women's Mission program, Missionary Anna Quiring, from Africa, was the speaker.—Mrs. Gust Miller, Corr.

—Grace Mennonite Church, Dallas, Oregon: We had Rev. Howard Nyce, Secretary of the Foreign Mission Board of the Generel Conference, bring us the morning message Sunday. He brought us a very spiritual message. Quite a few guests were at our church for the Sunday services. In the afternoon, we all went to Albany for the afternoon and evening services. We have had a blessed time at the conference. The speakers were excellent. We are only sorry to say that Dr. Warkentin had a relapse and was taken to Portland Saturday evening so he could take the plane back to Chicago. We were sorry he couldn't bring us the afternoon message Sunday. Rev. Howard Nyce took his place. They are both real men of God. The conference was held at Albany, which is only 32 miles from Dallas. Very nice weather was enjoyed during the conference. Dr. Suckau and the Grace Bible Institute Quartet were in our church Wednesday, June 18, and they were also at the conference. Dr. Paul Baumann, vice-president of Biola, will speak in Dallas High School Auditorium Tuesday and Wednesday evenings.—Mrs. Dave Balzer, Corr.

—Lehigh Mennonite Church, Lehigh, Kansas: Rev. Ed. Stucky, assistant minister of the Goessel Mennonite Church, filled the pulpit on Sunday morning, June 29. In the evening the church had special services. The congregation honored Rev. B. H. Janzen as their outgoing pastor and Rev. P. W. Goering of Linn, Kansas, was welcomed as the incoming pastor. The pastors of the neighboring churches were invited to take part in the services. Rev. J. M. Regier served with opening remarks and the invocation. Rev. H. T. Unruh delivered a short message and Rev Arnold Funk made closing remarks and prayer. The church choir and junior choir each rendered a number. The program was followed by a social hour and refreshments in the church basement. It was a blessing to all present.—Mrs. F. G. Unruh, Corr.

—Correction: In the biographical sketch of N. E. Byers, in the issue of June 24, it was stated that Mr. Byers married Esther Ebersole. Mr. Byers married Emma Lefevre, not Ether Ebersole, as previously stated.

—A letter received from John T. Neufeld. Business Manager of the Mennonite Biblical Seminary, states: "We regret to have to report that Dr. Warkentin, president of the Mennonite Biblical Seminary, had to go back to the hospital for examination and probable operation. His condition has been getting worse lately and we ask that you remember him in prayer."

—WESTERN DISTRICT YOUNG PEOPLE'S RETREAT: July 21 to 27 are the dates for the 22nd Annual Western District Young People's Retreat. The place this year is Camp Fellowship, near Goddard, Kansas. The capacity of this camp is almost twice that of Camp Wood, where we have been in former years, so we hope that many young people will avail themselves of the opportunity of attending retreat. The age limit has been extended to include senior high school and college sudents or young people of an equivalent age, as well as young married couples. Folders with detailed information about the retreat have been sent to pastors of all Western District Conference churches and are available also at General Conference Headquarters, 722 Main Street, Newton, Kansas, and by writing the retreat committee secretary: Helen Hiebert Mueller, Box 2255, University Station, Enid, Oklahoma.

—Bethel College Church: The congregation voted to accept, as a gift from Bethel College, the lot just north of Goerz Hall as the site for the proposed church building. This location was once designated by the Rev. David Goerz as a place where a house of worship should some day be erected. It is the goal of the congregation to have $50,000 on hand in the building fund at the time of the fiftieth anniversary of the church on Nov. 1, 1941. Dr. P. S. Goertz, who has been dean of Bethel College for many years, and Mrs. Goertz left their home here on July 1 for Akron, Pennsylvania, and will soon leave to serve

MY PRAYER

My prayer is not,
"Deliver me
From this thing, Lord,"
But, "Let me see
Up mountainside
Or into hollow
Unerringly
The way to follow."
—Elaine V. Emans

for a year in relief work in Europe.

—Mt. Olivet Church, Huron, South Dakota: A two-week D.V.B.S. was held from June 9-20. The enrollment was 65 and average attendance 60. Teachers beside the pastor and his wife were Mr. and Mrs. Clifford Hofer from the Grace Bible Institute. At a congregational meeting an June 27 the members voted to become a self-supporting church. The second anniversary date of the church was June 16. All debts aganist the the church have been paid. The Christian Endeavor Society brought a program at the Emmanuel Church near Doland, Sunday, June 29.—Correspondent

—First Mennonite Church, Hillsboro, Kansas: Rev. Unruh is planning to teach a pre-marriage and marriage course this coming fall. High School Senior age and above will be eligible to enroll in the class. He plans to use material he has collected from many sources and from his own wide range of experience. Such a class should prove to be a real blessing to our community.—Mrs. B. A. Goertz, Corr.

—Bethel Church, Langdon, North Dakota: The Mission Society of our congregation presented a sale of different articles to build a fund for missionaries. There was about $280.00 received including the lunch and ice cream which was served after the sale. This Mission Society is meeting this week Tuesday at the home of Mrs. Rueben Krahn near, Clyde. May the Lord bless their efforts put forth in helping others. —Mrs. LeRoy J. Shanz, Corr.

—First Mennonite Church, North of Butterfield, Minnesota: Married on June 27, Miss Vernelle Lehman, daughter of Rev. and Mrs. M. M. Lehman, to Mr. Ben Harder. Our former pastor, Rev. Victor Sawatzky, and family were with us last Sunday. Rev. Sawatzky brought the morning message. Other visiting pastors have been Rev. R. H. Ward, son-in-law of Rev. Lehman from Omak, Washington, and Rev. Frank Harder, from Pandora, Ohio.—Mrs. Henry Penner, Corr.

—Burns Mennonite Church, Burns, Kansas: June 1 we had communion service. In the last two months we received seven new members into our church. June 22 we had the following program in our church: Mennonite History, Early Leaders in Europe, Life History of Menno Simons, Russian Mennonites, Swiss Mennonites, West Prussian Mennonites.—Mrs. A. M. Hiebert, Corr.

—Einsiedel Church, Hanston, Kansas: On June 29, Rev. Harry Albrecht, a recent graduate of Grace Bible Institute, Omaha, Nebraska, with his wife and 4 children, began serving us as regular minister. His parental home is at Kingman, Kansas. Newton visitors included Mr. and Mrs. Jake Lingenfelder and Rev. Reynold Weinbrenner. Several young people attending school are home for their vacation.—Mrs. Agnes E. Schowalter, Corr.

—Hoffnungsau Church, Inman, Kansas: A number of our congregation gathered at the home of Rev. and Mrs. J. B. Ediger, in Buhler, to present them with a "welcome back home" gift shower and also to give thanks to God for keeping them for forty years in faithful service as missionaries among the Cheyenne Indians in Oklahoma. Marie Ediger and Galen Widmer of Mt. Pleasant, Iowa, both relief workers in Europe, were married June 5 in the Singel Doopsgesinde Church at Amsterdam, Holland. They will both continue their work in Europe.—Mrs. Elmer Voth, Corr.

CANADIAN BOARD OF COLONIZATION TRANSFERS OFFICE

At the Board meeting on April 9, 1947, it was decided to transfer the office of the Board to Saskatoon. The present office building in Rosthern has been sold and a house purchased in Saskatoon. We expect the transfer will be effected July 12 and would ask to address all future communications to: Canadian Mennonite Board of Colonization, 506 4th Avenue North, Saskatoon Saskatchewan.—J. J. Thiessen, Chairman.

—Friedensberg Church, Avon, South Dakota: The two weeks Bible School came to a close with an excellent program Sunday evening, June 22. The teachers were Frank Ewert and Opal Boese. Enrollment was 27. Missionary J. R. Duerksens were with us one evening and brought inspiring messages. The C. E. recently rendered a program in the Baptist church in Avon. —Anna Unruh, Corr.

—Bethel Mennonite Church, Waka, Texas: Rev. and Mrs. Gerhard H. Neufeld and family from Meno, Oklahoma, arrived here the first part of June to again take over the pastorate of our church for the summer months. Harvest is just beginning. Frequent rains have caused some delay in the harvest.—Mrs. Herman Wiebe, Corr.

—Salem Zion Church, Marion, South Dakota: The Men's Choir of this congregation rendered a musical program at the Bethel Mennonite Church in Mountain Lake, Minnesota the evening of June 22. On June 29, our Women's Mission Society, sponsored an all musical program in the evening with neighboring churches in attendance. The members of the Mission Society have collected used fats to be converted into soap by an Indiana Manufacturing plant for relief, also feed sacks are being prepared for shipment to M.C.C. for European needs.—Mrs. J. J. S. Corr.

—First Mennonite Church, Hillsboro, Kansas: Our Vacation Bible School of over fifty pupils was very successfully conducted by six teachers under the leadership of Mrs. Jacob Bartel. June 11, our Rev. and Mrs. H. T. Unruh, Rev. and Mrs. J. M. Regier of Johannestahl church, Dr. and Mrs. J. H. Doell, and Rev. and Mrs. P. J. Baehr of North Newton, Kansas, celebrated their thirty-fifth wedding anniversaries by having a dinner and social hour at Fred's Grill, Newton, Kansas. Congratulations! June 12, the Bluffton College Chorus rendered an excellent concert at the High School auditorium. It was enjoyed by the community and members of the surrounding churches.—Mrs. B. A. Goertz, Corr.

—Gospel Mennonite Church, Mountain Lake, Minnesota: Our congregation has just recently sent 155 pounds of relief clothing to M. C. C. headquarters. The Children's Day program and the mission festival services were observed with a fellowship meal at noon. On July 6 an impressive ordination service for

Mrs. Henry
710 East Fourth Street
Newton
Kansas

Rev. and Mrs. Arnold Nickel was held in the afternoon with Rev. August Ewert and Rev. Erland Waltner in charge. Rev. Nickel was ordained as Elder. He will assume the pastorate of the Zion Mennonite Church, Donnelson, Iowa. On the evening of June 6 we had a welcome service for the Rev. C. P. Klassen family, returned missionaries from South America.

—**Salem Mennonite Church, Dalton, Ohio:** Rev. A. S. Rosenberger and family are leaving to visit the pastor's parents at Quakertown, Pennsylvania, July 3 and will remain until the following week. The Gideons will be in charge of the Sunday morning service. The Willing Workers held a social at the home of Mr. and Mrs. Gordon Sprunger. Stan Tschantz, formerly of our community and now the agriculture teacher of Smithville High School, showed pictures. Christian Endeavor also held a social at the home of Mr. and and Mrs. A. B Sommer.

—**To Members of our General Conference churches:** "Universal Military Training" is now a burning question in Congress and will become so more and more as Congress approaches the day of adjournment. Army propaganda is evidently doing its share of causing letters favoring UMT being written to congressmen. What are you and I doing who do not favor such? Will you voice your protest at once to congressman? Write as many key Senate Republicans as you can and do without delay. Address each at the Senate Office Building Washington, D. C.: Robert A Taft, Styles Bridges, Arthur H. Vandenburg, Kenneth C. Wherry, Edward A. Robertson, Eugene D. Millikin, C. Wayland Brooks, Charles W. Tobey, Wallace H. White, Jr., Homer Ferguson, Senator Robert A. Taft is strong against the bill and Martin, Speaker of House, is opposed to it. But we cannot expect them to carry the bill without strong support. Write to your representative and the above named. Do not delay. This is just as important as harvesting your wheat crop at this time.—General Conference Peace Committee, H. T. Unruh, Chairman.

—**The twentieth annual Retreat of the Eastern District** opened at Men-O-Lan on July 3, with a week-end retreat for young people. The retreats will run from July 3 to 27, providing camping periods for all young people above 8 years. Speakers coming for the full camp period include Rev. J. R. Dick, of the Grace Bible Institute, Omaha, Nebraska; Rev. and Mrs. S. T. Moyer, missionaries to India; and Rev. Marvin Dirks, missionary to China. The camp program, in charge of Rev. A. H. Schultz, will include a variety of study, covering Bible, missions, music, relief, etc. Additional speakers are Rev. Andrew Shelly of Kitchener, Ontario, and Miss Flora Wallhauser, of Erie, Pennsylania, a worker, in the Bible Club Movement. Various ministers of the district will be present as campfire speakers. Men-O-Lan provides adequate camping facilities for about 120 campers. This year's welcome addition to the conference-owned grounds is a spacious auditorium. This lovely building was dedicated at an impressive service on Sunday afternoon, June 29. Dates for the various retreats are as follows: Unmarried young people—July 3 to 6; Intermediate—July 6 to 12; Junior—July 12 to 19; High School—July 19 to 24; Married People—July 25 to 27.

Hebron Church, Buhler, Kansas: The Sunday School program which is given annually by the children was held on Memorial Day. Doris Gerbrand and Melvin Siemens, both of Buhler, were married on May 24 June 22, Elmer Franz and Elizabeth Thiessen were united in marriage. Mr. and Mrs. Carl J. Neufeldt and family, Mt. Vernon, N. Y. are spending the summer months visiting friends and relatives in Kansas. —Mrs. Arthur D. Neufeldt, Corr.

—**Grace Church, Lansdale, Pa.:** A communication system has recently been installed between our church and the bedside of Clayton L. Fretz through the generosity of one of our younger members. This enables Mr. Fretz, an invalid for several years, to listen to all services. Rev. Olin A. Krehbiel, our former pastor and now of the Berne, Indiana, church, brought the message on Sunday morning, June 29th. Mrs. Krehbiel spoke to the Sunday School. We also had the joy of their fellowship at our Sunday School picnic held at Men-o-lan on June 28th. A new feature of the picnic was an evening campfire service. Our vacation Bible School held a closing exercise on Sunday evening, June 29th. The school had been held for the two weeks previous with an average attendance of 49. The offerings at the school totalled $50.85 which was divided equally between our Kentucky mission workers and relief.—Ruth E. Fretz, Corr.

A BILL TO DENY CITIZENSHIP

H. R. 2286 now before the House Judiciary Committee orders that no conscientious objector who has become naturalized may retain his citizenship if he is called upon to bear arms and that no person may become naturalized unless he "is willing to bear arms in support and defense of the United States." This bill which passed the sub-Judiciary Committee on June 30, is now in the hands of the Judiciary Committee preparatory to action by Congress. Should this bill pass, Mennonites may be faced with future measures restricting the privileges of nonresistant Christians. May Christians pray earnestly that Congress may not jeopardize religious liberties now so much appreciated.

An expression of concern should immediately be written to members of the Judiciary Committee, House Office Building, Washington, D. C. Address to one or more of the following: Earl C. Michener, chairman; John M. Robsion; Chauncey W. Reed; John W. Gwynne; Louis E. Graham; Raymond S. Spring; Frank Fellows; Earl R. Lewis; John Jennings, Jr.; Angier L. Goodwin; Clifford P. Case; E. Wallace Chadwick; Albert L. Reeves, Jr.; Kenneth B. Keating; Edward J. Devitt; Emanuel Celler; Francis E. Walter; Sam Hobbs; William T. Byrne; Estes Kefauver; Joseph R. Bryson; Fadjo Cravens; Thomas J. Lane; Martin Gorski; Michael A. Feighan; Frank L. Cheif; or Ed Gossett.—Released by M.C.C. Peace Section

The Mennonite

Volume 62 — July 22, 1947 — Number 28

Cut, Courtesy—"Gospel Messenger"

"I was hungry . . . I was thirsty"

"Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' " (Matt. 25:34-36, Revised Standard Version)

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

----S. F. Pannabecker ----Hugh Hostetler

BILATERAL SALVATION

Christian salvation has both an inner and an outer aspect. The inner emphasizes change of heart, the spiritual life, the mystical experiences. It is the root of the tree where, in secret, contact is made with the hidden, living streams of life. The outer aspect deals with deeds, with the expression in the physical life. It is the fruit of the tree, providing visible evidence of life.

The relation between the two aspects—inner and outer may be expressed in such parallel terms as primary and secondary, content and form, impression and expression. Between these there is a reacting relation, every expression deepening the impression, neither existing without the other.

To see life in its proper perspective demands vision through two eyes. So the Christian looks on life through the eye of faith and the eye of works. Jesus taught that there can be no repentance without the fruits meet for repentance, no following of the Lord without taking the cross, no fellowship with God without doing the will of the Father. The inner is the essence; the outer is the evidence.

The Christian life is like a musician playing on his instrument. There would be no music were there lacking either the soul of an artist or the technique of expression. Every redeemed person becomes a virtuoso on the strings of human sympathy and conduct, performing that hymn of life which is salvation.—by **S. F. Pannabecker**, former missionary to China and now Dean of the Mennonite Biblical Seminary, Chicago.

"WORLDLINESS" AND "WORLD-MINDEDNESS"

There is an important distinction to be made between "worldliness" and "world-mindedness." An effective discrimination between these two concepts is necessary if the Mennonite Church is to continue in this fast moving age.

Christianity cannot exist without both of these ideas. We as Christians are called to think, speak, and act differently from "the world" that calls itself not Christian. Contemporary non-Christians should be able to recognize "by his walk" a follower of Christ just as surely as did those of New Testament times.

Yet true Christianity contains deep and genuine concepts of justice, mercy, kindness and love for all men everywhere and of all creeds and beliefs. "World-mindedness" also includes an active interest in our duties as citizens of our country, integrating ourselves more fully into our local communities, sincerely sharing our heritage with those of other denominations, and constant striving for a oneness and mutual sense of understanding.

In our zeal to avoid "worldliness" our church has been lacking in "world-mindedness." We have been very free with the use of the brand of "worldly," but reluctant to praise efforts at greater understanding among men. This overemphasis has made us appear self-righteous in the eyes of those close to us, and has tended to nullify our good works. "Our heritage" is described as glorious by Mennonites; through misunderstanding and misinterpretation it is often labeled as queer and, in a measure, selfish by non-members.

May we as a church strive continually to balance our insight into standards of Christian living with a more wholesome, workable relationship with our fellowmen!—by **Hugh Hostetler,** Ransom, Kansas, high school teacher the past year and prospective seminary student for the coming school year.

Do it well—this task of yours.
Remember, too, that others' chores
Are just as hard—their weary load
Keeps up with yours down Life's long road.

Your burdens could be lighter, though,
If you'd forget yourself, and so
Help others through their longest mile
Without complaining; with a smile.

N. Elizabeth Schroll

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST. in general.

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Pensioning Our Ministers

A. Theodore Mueller

The plan for pensioning our ministers, as proposed by our General Conference Pension Committee should receive the most wholehearted support of the people of our conference. The benefits of this plan to the minister will in turn produce greater benefits to the church and each individual he serves.

One benefit to the church and the individual will come in that the minister will need to "take no thought for the morrow." He will, during his active years of service, be free to give more concentrated and devoted effort to ministering to his congregation. The contented minister's increased joy in and devotion to his task will raise the standard of his work.

Another benefit to the church and its members will come in that the minister will have a sense of being more permanently attached to his work. He will be encouraged to carry through the early God-given vision of his purpose and task here on earth. Financial situations need not divert him from his calling to seek a more remunerative position when he begins to feel that he and his wife may, without a pension income in their later years, be a financial burden to someone. A minister with a full life-time of service will be a greater asset to his conference, church and community than one who serves only part of his life time.

The young person with a call to be a minister will prepare himself more adequately for his task. Consecrated and devoted ministers are needed but consecration and devotion must be supplemented by knowledge and wisdom. The young minister will feel that he can financially afford to get more training if the congregation he serves will support him adequately and encourage him throughout his years of service.

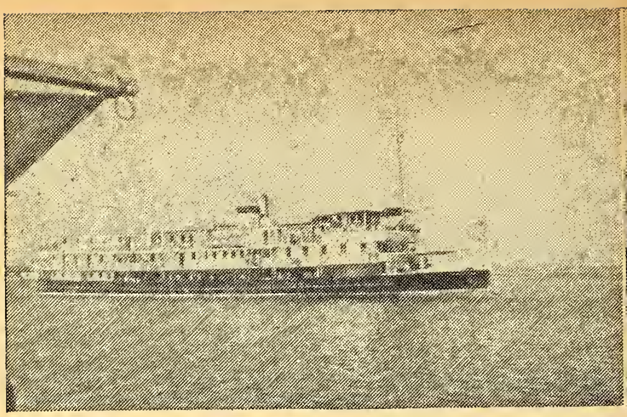
Benefits will come to all concerned when we all work together in a systematic plan to help those whose greatest concern is our spiritual welfare. The minister will do his part; each cooperating individual church member will do his part. The friendship and fellowship resulting from such cooperative effort will be a blessing to everyone. The plan of pensioning our ministers is in harmony with God's plan that men with the call to minister should be selected to care for our spiritual needs. These ministers should be adequately cared for throughout their lifetime. We should seek out among us "men of honest report, full of the Holy Ghost and wisdom," and set them apart "for the work whereunto" God has called them. When we adequately support such men we may feel that we have a share in the work that is done for the sake of the Kingdom of God.

* * *

A Request To Help Unify Mennonites of the World

Over two thousand refugee Mennonites have recently come to Paraguay. The settlement of these Mennonites is delayed because of the civil war in Paraguay. While these people wait for settlement arrangements they have plenty of time on their hands. Reading materials are scarce. We are told that when they get hold of a "Christlicher Bundesbote" it is read from cover to cover. Many of these Mennonite refugees who have the opportunity to read the "Christlicher Bundesbote" are better informed about church life in America, we are told, than many Mennonites here at home. This presents an excellent opportunity to unify the Mennonites of the world if we will get our church papers into their hands.

It has been suggested that the Church Unity Committee should not allow this opportunity to tie the South American Mennonites closer to us to slip by. Since the Church Unity Committee has a budget of only $100 for its work, we cannot pay for many subscriptions to the "Christlicher Bundesbote" for the refugee Mennonites in Paraguay. A very limited number of subscriptions are already being sent, but there is need for many more. We wish, therefore, to appeal to friends to send money contributions that may be used for this purpose. Perhaps, Sunday School classes or C. E. societies could take up this project. Money may be sent to the Mennonite Publication Office, 722 North Main St., Newton Kansas. Mr. B. Bargen, the manager, will see to it that these subscriptions are fairly and strategically distributed among the Mennonites in Paraguay. We make this appeal because we believe that much can be accomplished for the Kingdom of God by strengthening the Church in this day.—W. F. Unruh, Secretary of the Church Unity Committee.

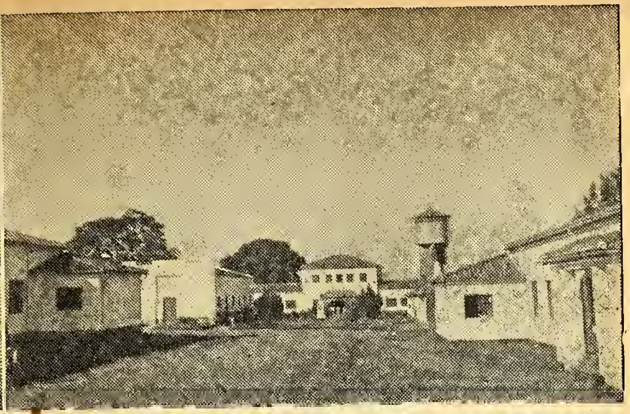


The pictures on these pages are of the Mennonite refugees temporarily housed in an agricultural school in San Lorenzo, Paraguay. They have been detained here because of the Paraguayan revolution which has blocked their movement to the Mennonite colonies in the north. Top pictures left to right: 1. The "Ciudad de Conception" in the Asuncion harbor. This ship carried about 1,000 refugees from Argentina to Paraguay. 2. Refugees on the "Ciudad de Conception." The port of Ascunsion, capital of Paraguay, lies in the background. 3. Ruth Harder with two cooks in the middle and Ura Gingerich, M.C.C. worker, to the right, look at the open air kitchen. Some kettles are dug in, while others stand on bricks. 4. The agricultural school in San Lorenzo. Over 850 people are housed in these buildings. Some 150 are living in two houses not seen on the picture. Pictures on left, top to bottom: 1. One of the little cuties playing near the kitchen. Her parents are here, but many have only the mother or are complete orphans. 2. The

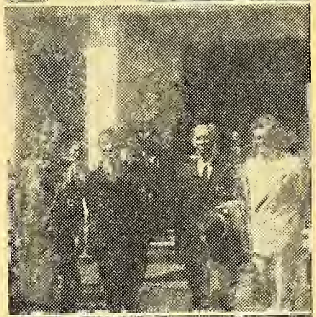
Mennonite Immigrants in

Perhaps, no country in the world has made recent immigrants such generous promises as Paraguay. After World War II the Paraguayan government repeated its invitation to Mennonites and enlarged the scope of the Privilegium (statement of privileges), which had been granted to Mennonites in the Chaco region. Mennonites are now allowed to live under the Privilegium in any part of Paraguay.

When, as through a wonder, the doors of Europe were opened and 2,303 Mennonite refugees could leave that continent on the Dutch ship, "Volendam," Paraguay was the only country which offered refuge and a new home. After lengthy negotiations the Argentina government agreed to keep the group in a tent city in Buenos Aires until all could be transported to Paraguay. The shipment of small groups started right away, but was soon stopped by the revolution which disrupted Paraguayan life. The "Ciudad de Conception," an Argentinian river boat, arrived in Asuncion a few days after the shooting had begun. The group of 370 refugees had to be taken off the boat. They were placed in the then empty agricultural school in San Lorenzo, 11 kilometers southeast of Asuncion. Later on when it got



children gather to go to their classes under the tangerine trees. 3. Many women and children look questioningly into the future, but they smile. 4. The faces of women and children are a study. In the forefront is Homer Martin, M.C.C. worker, who accompanied the groups on the "Ciudad de Conception." Pictures on right, top to bottom: 1. Ruth Harder with a group of girls and cooks who work in the kitchen. 2. And the young people get married—one of the couples. 3. Visitors: (left to right) Miss Hiebert, M.C.C. teacher for Fernheim colony; Rev. P. C. Hiebert, M.C.C. Chairman on inspection tour; Rev. B. B. Janz, Canada; and Rev. G. Warkentin, M.C.C. director in Paraguay. 4. Ruth and Ernst Harder, who are working with the refugees in San Lorenzo. Ernst comes from the group of Mennonites which first settled in Paraguay, while Mrs. Harder is the former Ruth Ewert from Hillsboro, Kansas.



Paraguay, Land of Promise

cold and damp in the tents in Buenos Aires, the whole group, with some exceptions, was sent there. We now (written in June) have around 1,000 persons in this camp. The last two groups, totalling 230 people, had to be quartered in a new oil factory. Here in the school we allow six square feet per person. That is not much with all their belongings. Sixty people have to live in tents here too. Worship services and school classes have to be conducted under the open sky. Kitchen facilities are very primitive. Rain brings on the greatest difficulties.

But all of this is easier for the people to take than it is for them to be detained in their journey toward a new home. However, the revolution is not ended. Here around us and in Asuncion everything is quiet, but in the northern part of the country the troops of the government and those of the revolutionists still face each other. The why and how long of the people's stay here is in the hands of God, and we put our trust in Him. We are always refreshed and encouraged by the help which our relief work gets from the churches in North America. Continue to pray and to give. The work of love for these people is not ended.—Ernst Harder.

Introduction to Uniform S.S. Lessons for Third Quarter

by Paul R. Shelly

At a meeting of the curriculum committee, held at Aberdeen, Idaho, June 10-13, it was suggested that a brief approach to the lessons each quarter be written for **The Mennonite.** The purpose of these articles is to give some items of general information and to suggest particular emphases which should be stressed.

I. **The Third Quarter in Its Relationship to the Whole Uniform Series.** It is well to study the entire outline of the uniform series for 1945-1950 in order to see what particular areas should be stressed each quarter. During the last three months we studied one of the historical units taken from the Old Testament. The study of the Old Testament will be resumed in the second quarter next year.

The series for the current quarter is called. "Ancient Writings and Modern Problems." The series for the first quarter of 1948 is called: "Great Christian Teachings." In this latter series the great doctrinal truths are discussed, while in this quarter's lessons some of the main Christian virtues will be considered.

II. **An Approach to the Lessons.** The first three lessons for this quarter are taken from the book of Job. The others are taken from the book of Proverbs and Ecclesiastes. In a number of lessons a few passages are included from some of the New Testament books. A number of factors should be mentioned as we approach these lessons.

1. **The Approach.** There will be a temptation to carry out one or the other of the phases of the subject for the quarter, to discuss either the ancient writings or modern problems. The two should be constantly interrelated. The problems under consideration are of a timeless nature. They should not, however, be considered from our own limited perspective alone since the solutions given in the Eternal Word of God are also timeless.

2. **The first two lessons and the last give a background for the series.** In the first two lessons we are reminded that God alone is the eternal creator and sustainer of man and the universe and that man's first and primary need is to find rest in Him through Christ. In the last lesson we are again brought face to face with the fact that the Christian religion alone satisfies the basic needs of man. In an age in which God is not given first place there is a great need to stress the truths of the above lessons.

3. **A Practical Quarter.** The lessons this quarter are peculiarly fitted for our needs as Mennonites and as Christians. We have always stressed the new birth but along with Jesus, Paul, and Menno Simons have also stressed the fact that Christians are to bear fruit in their daily lives. We along with other denominations need this series of lessons. We should discuss seriously the place of the Chritian in the areas included. The challenge comes to make these lessons vital and to actually think through our relationships as Christians in these various aspects of life.

III. **Distinctive Doctrines.** This morning I was asked to speak to a class at a Presbyterian Youth Conference, held on the Bluffton College Campus, on the distinctive Mennonite doctrines. Certainly we should be concerned about teaching our distinctive doctrines when they appear in our regular Sunday school lessons. In addition to our distinctive doctrines certain specific needs suggest themselves at various periods of our history. Not all of these distinctive doctrines and needs are stressed by the teachers' materials that we use even though they are a part of the lessons themselves. We as Mennonite teachers should be careful to seek out these areas and emphasize them when the lessons lend themselves to these particular truths.

There are a number such areas that should be stressed this quarter.

1. In the lesson for July 27 the whole program of Christian education can be emphasized, pointing out the fact that wisdom without God is not true wisdom.

2. In the lesson for August 3 the need for Christian homes can be stressed.

3. In the lesson for August 10 the need for purity of heart and life can be taught. Certainly, in the midst of the laxity in this area, teachers should welcome the opportunity to teach these two lessons above, and should spend much time in preparation to make them as effective as possible.

4. In the lesson for August 24, on honesty, the opportunity is given to stress this truth as it has been a part of our heritage, emphasizing the distinctive doctrine of not taking the oath. The verse found in Matthew 5:37 is a part of the Scripture for that lesson although it is not a part of the printed portion. The larger aspect of the principle of honesty should also be taught.

5. The lesson for September 7 gives the opportunity to stress the whole problem of materialism. It seems to me that this is one of the problems of Mennonites today, the fact that we are getting more and more materialistic, becoming proud of our achievements in things rather than in the things of God.

6. The lesson for September 14 on "The Wisdom of Harmonious Living" gives the opportunity to stress the whole philosophy of our relief program and the whole positive area of living with others as Christians. We do not have the opportunity to teach this directly in a regular Sunday school lesson very often and we should not miss the opportunity when it appears in a regular lesson.

Prospects of a New China Mission Field

(Missionary H. J. Brown, in a letter written from Kaifeng, Honan, China, June 4, tells of the efforts that are being made to find a new mission field in China.)

Ever since we landed in China, we have been inquiring by individual people of different regions and also organizations for an appropriate mission field for our General Conference of the Mennonites of North America. We have accumulated a stack of information, and many such descriptions were verified by others. We found, however, that we were not the only group in search for a new field. A number of missions with many missionaries have been driven out of their former fields of labor by the Communists. The Old Mennonites have been searching far and near; the China Mennonite Mission Society has found a new field in Shensi and Kansu. After we had reorganized our Chinese work in the two counties left us here of the Hopei field, we went to work even more earnestly. Rev. A. E. Kreider, our Foreign Mission Board Chairman, to-gether with Mr. Burkholder (O.M.) had gone part way to the Kiangsi Province but encountered difficulties, and for lack of sufficient time had to come back. Mr. Burkholder was stopped by big floods and sickness and also had to return. We had had great hopes, but they vanished before our eyes. The Chungking Szechwan reports were not very favorable either.

Brother Boehr and I, with the approval of Rev. Kreider, two weeks ago started on a trip to Shenai and Kansu, a distance of eight hundred plus miles one way. Travel is slow and one has to make a number of changes on the railroad and finish up by truck or bus, more the former. Paoki was the first city to be inspected. It is situated at the end of a more or less reliable railroad. From here to Tienshui is also a railroad, but it happened to be out of commission for this month. The two cities are connected by a good highway through the mountains. Shuang-shih-pu, Brother Bartel's station is on this highway. Tienshui is the third largest city in Kansu, more than one hundred miles west of Paoki, which is in Shansi not so far from the Kansu border. The highway distance between the two cities is about 270 miles. Lihsien and Siko are two smaller cities southwest of Tienshui on the highland, while the before mentioned cities are in the Wei River valley, which valley is one to three miles wide with fertile fields, some under irrigation. The mountains and high hills are largely cultivated in many terraces. The altitude is high, the weather agreeable and healthy, and the water good. The former two cities are thickly populated. Tienshui is a very nicely built up city with double walls and fine streets. Wells are thirty to forty feet deep and have good water. Wood and lumber come out of the mountains. Other railroads are planned in two directions to Lanchow, Kansu and Changtu, Szechwan. There are some groups working there, but they urge us to come and help in that great and needy field. Tienshui wants us to build a hospital and a high school or Bible school. Paoki would like to have the hospital. This field offers us a wonderful opportunity to preach the gospel. Rev. A. E. Kreider, Miss W. Kuyf and Rev. P. J. Boehr plan to go there next week for further investigations.

Come Ye Yourselves Apart . . . .

by Joanna S. Andres

(Joanna S. Andres tells of the Church Worker's Retreat held near Goddart, Kansas, June 5-7. This camp, sponsored by the Western District under the auspices of the General Conference, was unique in that it was perhaps the first of its kind in the General Conference. It was especially planned for Sunday school teachers and others who wished to improve in their church work methods. The retreat was held at the same place and time as an Intermediate retreat. Mrs. Andres in describing the Worker's Retreat touches upon the value of retreating and brings in glimpses of the Intermediates.)

We were moving the week end of June 5-7. The following Sunday was to be the opening date of the Church Worker's Retreat at Fellowship Camp, Goddart, Kansas. The words of Jesus became very real also in our household, "They had no leisure so much as to eat." Somehow, though, as the date for retreat neared, our home took on the pattern of comfort once more. Mark 6:31 became fresh and full of meaning. I knew that after my home duties were sufficiently taken care of, I could answer the call: "Come ye yourselves apart into a desert place and rest awhile. For there were many coming and going, and they had no leisure so much as to eat."

It was a personal call. The promise of rest and even a desert place void of boxes still to be unpacked seemed inviting just then.

Sunday dawned with a bright June sunshine which promised heat for the day, and when the time came for us to leave for camp in the afternoon, the very thought of woolen blankets seemed altogether out of place.

Quickly we exchanged the woolen ones for summer blankets and set out feeling assured that this retreat would be a very warm one.

When after a hot, windy drive we turned into the last lane to the camp grounds, we already felt rewarded for before us lay the landscape of a lake, a lodge that bordered it, a boat house, cottages newly painted, flowers, meadows.

Others followed us down that lane. The number of campees grew rapidly. Since our retreat for church workers was the first of its kind in our district, its attendance was small, but the presence of sixty-eight Intermediates with their adult personnel of directors, instructors, cabin leaders and cooks, build a few swarming "hives" around us.

It was interesting to note: what seemed on the first and second day an inexhaustible store of energy, deflated rather quickly on the remaining days. Some of the children even began to look like the crowd so long ago of whom Jesus said, "they are as sheep without a shepherd." However, when camp was over—and though a part of the last days had turned very chilly so that we thought of our woolen blankets left behind, of our coats which we should have taken—many of the youngsters had the desire to remain longer.

Though we ate side by side with the group of Intermediates and slept close enough to hear them, we met apart from them in our devotional periods and for our study classes. We were fortunate to have three able teachers for our five days of retreat.

Mrs. Olin Krehbiel came to us from Berne, Indiana, with her heart loaded full of good things which found an overflow in a car packed with demonstrable materials. It was an inspiration and a challenge to hear her and to learn anew that a little bit in the hand of a child or something for its eye can bring so easily a vital truth to the heart.

Dr. Walter Hohmann taught the church music period, reviewing for us the place of music in the life of mankind, the beginnings of church music, and what constitutes good church music. He led us also to appreciate better our own *Mennonite Hymnary*, especially its choral section.

Mrs. Willis Rich so ably lead us in the discussion of the Sunday school pupil, the child itself with all its energies, its interests, its growing needs. To lead the child into fellowship with God through Christ is the aim of the Sunday school teacher. Sometimes it is something so little in the life of a child that hinders this fellowship; sometimes it is much. It is for the teacher to find this little or this much in order that a right relationship can be established and the child can find God in Christ.

Sometimes as we sat in our classroom by the lake, we could hear the lapping of the water against the wall. Sometimes it was the wind that bade us listen to the minor song. Once, as we were assembled for our evening class, we heard the singing of "Now on land and sea descending brings the night its peace profound."

We stopped our class discussion to listen. The Intermediate retreaters were having a worship at the lake. They were singing on both shores of the lake and in the center, on a boat, were the ministers, reading at intervals from the Word. Our hearts were stirred in thanksgiving and love to Him. How much like the scenes of old around Lake Galilee!

All good things must have their end here on earth. Thursday we cleaned and cleared camp. The things of God are abiding, and of these we carried with us a goodly store with the desire to return to our "valleys" and re-treat others with the riches with which we had been treated.

It was good to have been at camp!

Note: Two boy's shirts were left on the retreat grounds. They can be secured from 412 S. E. Second, Newton.

ABOUT SENDING THINGS ALONG TO INDIA

In reply to inquiries about the possibilities of sending along gifts and supplies to missionaries in India when we leave this fall, we will be willing to pack such things if they reach us not later than the end of the first week in August. Packages should be brought to Headquarters at 722 N. Main Street, Newton, Kansas, with the following information:

1. Name of sender and to whom sent. 2. Items contained in the package and their valuation. Please mark everything at **wholesale** price which is legitimate. In India duty must be paid according to valuation. 3. If used, be sure to state so. 4. Time limit—end of first week in August except to people in the Pacific area. The Lord willing, we expect to sail from the west coast. Special arrangements can be made later if the need arises, but we would like to finish all this sort of packing by the middle of August.—Mrs. J. R. Duerksen

EASTERN DISTRICT QUARTERLY CONFERENCE

The First Quarterly Conference of the Eastern District was held on July 7 in the Bethel Mennonite Church, located in the Reformed Theological Seminary Chapel in Lancaster. The devotions were in charge of Rev. Don E. Smucker, pastor. A short historical report of three of the Mennonite Churches in Lancaster County was given by the respective pastors. Dr. S. F. Pannabecker gave the address of the afternoon on "What Is a Mennonite?" The address was both helpful and fundamental in pointing out the essence of Christianity. A discussion period then followed in which one pastor interjected, "I am a Mennonite Christian, with the accent on "Christian." During the afternoon a season of prayer was held in behalf of Dr. Warkentin. Rev. A. J. Neuenschwander, chairman of the Home Mission Committee reported a newly organized congregation at Springs, Pa., with twenty-seven charter members who have voted to join both the Eastern District and the General Conference.

Dr. C. D. Spotts of Franklin and Marshall College delivered a very interesting address in the evening on "The Church Pattern in Lancaster."—Ward W. Shelly

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Voluntary Service Units Report

(There are ten M.C.C. and General Conference Voluntary Service Units operating this Summer. Young people have gone to Canada, Mexico, Colorado, Montana, Mississippi, Illinois, Ohio, Pennsylvania to serve in whatever capacity they could be of service. Reports from a number of these units have come in and are herewith presented. They give an intimate picture of what the units are doing, their experiences and problems, and their spirit.—Ed.)

From Chicago, Illinois

What I Hope to Accomplish in Chicago

Whenever anything worthy of doing is begun, there comes the question, "What is the purpose? What is being accomplished?" We girls who have come to Chicago have voiced our hopes for the Summer Service. Here are individual expressions.

"Every Christian owes his service to God in return for the blessings he bestows upon us."

"In meeting with our leaders and hearing, as well as seeing, the existing unfavorable conditions in Chicago, I am fully convinced that this type of service is a call of our Heavenly Father."

"I want to render my service so that it offers happiness and enjoyment to my pupils and with whomever I come in contact."

"The greatest wish that I have is that I may give others the great joy I have in being a Christian."

"I am very much interested in observing and studying the conditions and problems of city life. I hope I can express myself when I get home in such a way that the people will understand in part."

"I trust that I shall make everlasting friendships with new friends, thus experiencing true Christian fellowship."

"I hope to be able to reach some decisions in regard to my life work through closer meditations and discussions with our leaders."

"I think this is a great challenge for us to go out and tell others about Christ."

"I hope that this experience will help me to define more clearly a working definition or philosophy of religion for myself."

"It is only through much prayer that I hope to accomplish anything. In God's hand I place my own so that with Him I might accomplish that for which I am striving."

Seeing Chicago

In connection with our service we have studied Chicago by actually seeing the city. This has given us an insight of the conditions that exist and given us a clearer picture of the background of the children with whom we work. Of course, even though our purpose was of a serious nature, we had pleasure and adventure in our sightseeing trips.

One of our first thrills was Lake Michigan, It was a clear day when we took that first breath-taking view of the blue calm waters with sailboats lazily drifting in a distance and beyond that the hazy skyline of Chicago. We live only four blocks from this magnificent scenery and we make this walk almost part of our daily routine.

A conducted tour of Chinatown and Chicago by night has been one of the highlights of our first week. This trip took us into the "Melting Pot of Chicago" where we toured Little Italy, Little Russia, Mexican, Bohemia, Spanish, Japanese areas and "The Ghetto." Hoboland, a town of forgotten men, is a pathetic sight. Men with unshaven faces and in filthy rags. were playing cards, gambling, or sitting on the curb hugging their bottle. Our guide pointed out Hull House, Buckingham Fountain and other points.

An all-day cruise on Lake Michigan to Benton Harbor, Michigan, was a new experience for all of us. On our return the skyline against the heavens as the sun was setting was an enchanting picture such as might be taken from a book of fairy tales. Another evening a concert at Grant Park with the music of Tschaikowsky was pleasurable. We made a visit to the Chicago Temple, the world's tallest church, located in the heart of the Loop.

A Child's Definition

Incident in Daily Vacation Bible School in Chicago.

Teacher Violet Goering: "Freddie, can

you tell me what the work of a missionary is?"

Freddie: "A missionary is a traveling preacher who goes out to Kansas and places like that."

Preparing For Bible School

Much of our time during the first week was given over to study and preparation for teaching in the Bible schools. First, posters were made to put up in the churches and nearby store buildings for advertisement. Then lesson outline sheets, attendance charts, and other materials that we plan to use in the schools were prepared. One afternoon Mrs. Arnold Regier met with us and gave us suggestion for crafts.

Class periods in the morning included discussions of various things that will be of help in our teaching experience. Bertha Fast first gave us the background of the Voluntary Service Program. Erna Fast presented the problems of how to tell Bible stories effectively and how to conduct an effective worship service.

A knowledge of Chicago was deemed valuable both for our stay here and for a better understanding of the children with whom we would work. Rev. Neufeld presented the historical background of Chicago, the development of churches in Chicago, and the Mennonite churches as well as other interesting facts.

In an effort to get acquainted with the problems of the city we spent an afternoon with a social welfare worker downtown and learned of their work. Mr. Aldene Ecker, student at Bethany Seminary and a social worker, spent the evening with us discussing problems of this kind.

From Rosthern, Saskatchewan

A Week In Rosthern

All of us, except the girls from California, arrived at the Rosthern train depot where we got our first impressions. We were all met by Henry Friesen, the Youth Farm Director, and Elva Ratzlaff, our unit leader, and of course all got a ride home in the Mission Car—a '26 Chevrolet. You have to have several rides in this car before you can appreciate it. Any one who stated his first opinion had to change it. By now it is the preferred way of going and everyone wants to ride in it. It is a privilege to ride in the same car that the calves and pigs ride in. Also it is a privilege to ride in a car when the rest ride in buggies and wagons.

We formed our second impressions after seeing our room which is the unfinished floor of the Invalid Home. The room has nothing but the unfinished first floor, the rafters, partition for the hall, and unfinished walls and ceiling. We changed our ideas about our rooms as we remodeled them into living quarters. We furnished them with three double-deck beds and four cots, apple boxes, and orange crates and planks, and even did our own wiring. Now we wouldn't change rooms for some in the best hotel. We have to walk through one patient's room to get to the bathroom.

You never know what you may have to do next. A surprise is sure to be waiting for you. You may have to feed a patient, bathe him or even do the shopping; and then again you may have to give a program and be sure to be ready for it in English or in "Platt-Deutch."

Elva Ratzlaff took her first ride on the Mission Car to Aberdeen to a Youth Meeting on Friday night.

Saturday, several of us attended the Alumni Banquet of the Rosthern Junior College. The food was delicious.

Sunday afternoon and evening we went to the graduation and spring concert of the Junior College. Before the concert we were introduced as-girls from THE STATES. After that "blow-off" we were invited to join them in playing "Fishing." Some of us did quite well.

Tuesday Elva Ratzlaff went to Saskatoon to attend a conference of the Canadian Immigration Board.

Thursday our entire unit went to the Indian School at Duck Lake. Most of us got some souvenirs of handwork the Indian girls had made. They were all more or less baby clothes, but we're still looking at a bright future. One car load went to the Indian Reserve and they actually entered a real Indian's home! It really proved to be very interesting. Naturally their bottle of beverage had to hang on the wall at a very easy reach.

Edith Claassen and Bernice Perheim went to Laird to the Missionary Conference of the General Conference Churches of Saskatchewan. They found it was very interesting despite the fact that it was conducted entirely in the German language.

We all walked our mile to the City Hall Auditorium on Friday night to listen to the Alberta Bible Institute Male quartet. Didn't it feel grand to go in our Sunday Best.

Elva Ratzlaff went to Scarp to give a report on Voluntary Service on Saturday night. The Mission Car was the only car present. All visitors came with wagons, buggies and on foot.

From Montana Indian Mission

Starting Bible School at Rosebud

by Sarah Penner

The Montana hills contain more than just the beautiful green trees and the red and white rocks. Among the trees and in the valleys we find a river, and along this river are log cabins and Indian tents. In these places live the Cheyenne families. In most of these homes we found a family living together with some close relative or kin.

One Saturday afternoon Rev. Wenger, Ella Heppner, and I went up the Rosebud River to a little country church about ten or twelve miles from Busby. This church has only two windows at the front and one door in between. One side wall and the back walls have been put on hinges. So whenever ventilation was needed, we just raised up the walls. This church is different from any other church I have seen in that it has only one bench all the way around.

After we had finished cleaning the church, we went to the different homes to invite the children to come to Bible school. Some of these homes could not be seen from the road, but Rev Wenger drove into a field and followed the tracks. As he curved this way and that way, we wondered where he was taking us. Soon he stopped by a creek and we walked across a foot bridge to a little farm.

Rev. Wenger approached the parents in the Cheyenne language and then talked to the children in the English language, invited them to come to Bible school. The Cheyenne children are very shy but responded very well when we spoke of the school.

We entered the home of an invalid mother. She sat on the edge of her bed. In the opposite corner of the room stood the father's bed. A mat on the floor served as a bed for the son. The furnishings of the Cheyenne homes are very simple. They consist of a stove, a cupboard, some beds, a workbench, several suitcases, and maybe a little table. Of personal property they have very little more than can be packed into suit cases. The reason for this is that they move down to the lowlands for the summer.

Deut. 11:12, "A land which the Lord thy God careth for, the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year."

We Went Camping

by Ella Voth

"We'll get all our food together first and then we'll pack it in boxes."—"Let's not forget the wash basin." —"Is there a broom there?"—"We have to get our Bible School supplies together yet and pack them."—"We'll need dishes for five people."—"We'll put the blankets and pillows on the car seats and sit on them." These and similar remarks you would have heard had you been in the Habegger kitchen in Busby a certain Saturday afternoon in June—June 14 to be exact.

Martha Mierau and I helped Mrs. Habegger pack in preparation for our stay at Birney, a small village eight miles from a store and seventy miles from a railroad. Dishes, tins, jars, and boxes of food, food for Bible school recess lunches, towels, tea towels and wash clothes, wash basins and some water buckets, bedding, a cot and many other things were packed in boxes and stowed away on the cars. We packed our suitcases with our personal belongings and needs for a week. We also packed pencils, scissors, crayons, paste, construction paper, white paper, pictures—large, medium, and small, workbooks, lesson books, flannelgraph material, games, volley ball and net, tin cups for recess lunches, and oh so many things for Bible school. All these things were packed on the two cars belonging to Cornelius Drieger and Habeggers.

We traveled from Busby to Lame Deer Sunday noon, had a fine fellowship dinner there, and then left for the Birney Mission. We arrived there late in the afternoon. Those who came were Rev. and Mrs. Habegger, Corny Drieger, Martha Mierau and myself. Martha and I were to be the Bible school teachers, and Corny came to do repair work.

Our meals we ate in the unfurnished upstairs room of the mission house, unfurnished except for a table, some wooden benches, and a small coal or wood range. There is no electricity and no running water so we washed in a basin on a small upturned barrel. We hung our clothes wherever we could find places. We lived out of suitcases so to speak. From the mission house we walked across the road each morning to the little mission Church where the Bible school was held.

From Gulfport, Mississippi

An Incident in Family Welfare

Last week the Welfare worker asked us for help in a home in the pines east of town. There we found eight children under fifteen years of age. They were alone —their mother was in the hospital with a new baby and their father had deserted his family about four months ago.

When we arrived, we found three of the four rooms crowded with dirty beds and clothing. In one corner a chicken rested comfortably. The disorderly kitchen matched the other rooms. The privy in the front yard needed repair immediately. The oldest girl talked to us, and we could tell she had been crying. We promised to help get the place ready for their mother.

When we next came, a certain lady — Dr. Froehlich — was ahead of us. She had installed an electric meter, shoved everything outdoors and was cleaning the house. We had our gang out helping in the morning, afternoon, and evening to scrub, D.D.T., paint, and repair. The mattresses were infested with bedbugs, so we decided to burn them. We borrowed thirty dollars, a third of the cost for new ones, from one of our funds in the hope that there might be some of our friends or Sunday School classes interested in helping. Dr. Froehlich shouldered much of the expense and even put linoleum in two of the rooms. The Elks Club donated fifty dollars for food. There were many little essential things to do such as repairing and covering the bare ironing board and making the oil stove work. Betty spent some time showing the children how to cook.

Later when we went there to sing and tell the children Bible stories, we felt happy that they were happier.

Summer Bible School Begins

Monday morning, June 16, the summer unit people who were starting in Bible School work were up bright and early getting ready for their classes. Their excuse was to surprise the students into thinking that they were going to have a good teacher.

This Bible school was held in the Lyman school building. It was conducted jointly with the Gulfhaven church. Soliciting and organizing was taken care of by the Gulfhaven people, so this made a fine starting place for the first school out of the seven to be held this summer.

For the two-week period four of the workers ran routes carrying children to Bible School while the remaining three were left to travel in the station wagon. The station wagon proved to be a little impractical for the girls in that it would give no trouble when leaving camp where there was a mechanic around but would refuse to start at noon when the sun was high, dinner waiting, and no help.

The total enrollment was 146 children. Among these was a high school class of eighteen. The interest of the community was very good. This was shown by a perfect attendance of seventy-two children. There was a final program on Friday night, in which the children gave some of their accomplishments and also saw a film, "God in Creation."

This is a very needy work and the teachers feel that they have accomplished much. They are now looking forward to the next school which will be with colored children.

Western District C. E. Convention To Be Held August 3

The Goessel Mennonite Church, Goessel, Kansas, will be the host of those planning to attend the Western District Young Peoples Christian Endeavor Convention, August 3 this year. The registration of delegates to the convention will begin at 2:00 P. M. This registration includes a fee of fifty cents which will help defray expenses for the luncheon for delegates which is held at 6:00 o'clock following the afternoon program. Rev. Edwin Stucky, assistant pastor of the Goessel Mennonite Church and secretary to the Western District Young People's C. E. executive board, will be in charge of the luncheon hour.

Dr. Paul Shelly of Bluffton, Ohio, has been secured as speaker for the day. He is an instructor in Bible at Bluffton College. Dr. Shelly will use the convention theme, "Let us rise up and build. So they strengthened their hands for this good work." Neh. 2:18, as a basis for his thoughts. The convention theme song will be "Rise up, O, Men of God."

The program is as follows:

Afternoon

Song Service .... Roy Schmidt
Devotional Period .... Rev. Roland Goering
Offertory
Special Music .. Bergtal Mennonite Church, Corn, Okla.
Address — "Let Us Rise Up and Build" .... Paul Shelly
Song — "Rise up, O, Men of God" .... Audience
Business Meeting .... Rev. Roland Goering

Evening

General Singing .... Roy Schmidt
Devotions ....Rev. C. B. Friesen
Special Music .... Bethany Mennonite Church
Kingman, Kansas
Report of the Evening .... Rev. Roland Goering
Special Music — two numbers — Alexanderwohl Men's Chorus
Address: "So They Strengthened Their Hands for This Good Work" .... Paul Shelly
Offertory — Vibra Harp Solo, ... Evelyn Voth
Closing Song — "Rise up, O. Men of God" .... Audience

Central Conference Holds Annual Youth Rally

by R. L. Hartzler

The annual Central Conference Youth Rally for 1947 was held on Sunday, June 15, at the Calvary Mennonite Church in Washington, Illinois.

The program for the 1947 Youth Rally provided for three regular sessions with a fellowship hour in connection with the evening meal. In the morning session the young people met in one group for the study of the Sunday School lesson under the direction of Vernon Strubhar of Calvary Church. Rev. Ben Esch, pastor of the church, had charge of the morning worship service, assisted by the Calvary young people's choir under the direction of A. H. Schertz. The message of the morning was brought by Rev. Marvin Dirks, basing his appeal to youth on Romans 12:1-2.

The program for the afternoon consisted of several numbers of special music by individual representatives of C. E. Societies and by a combined choir of members of various societies participating in the rally, and two addresses. Rev. Leonard Metzker, pastor of the Normal Church on "The Challenge of Youth," and Rev Lotus Troyer of the Carlock Church followed with "Challenging Youth."

The fellowship supper hour was in charge of Melvin Norquist, assistant superintendent of the Peoria Mission, the program consisting of group singing, a piano duet by the Bethel (Pekin) Society, selections by a quartet from the Missionary Church in Peoria, and vocal solos by Rev. Dirks and representatives from the Congerville and North Danvers Churches. In the evening session Rev. Dirks delivered the closing address in which he reviewed the story of Ruth, making interesting and challenging observations and applications to the problems of young people today.

M.C.C. News

Migration to Canada

Developments in Europe regarding the migration of Mennonite refugees to Canada are moving ahead slowly. This is due to various factors, including the detailed procedures necessary in processing the refugees for migration, arranging for transportation, as well as the present transition from UNRRA (United Nations Relief and Rehabilitation Administration) and IGC (Intergovernmental Committee on Refugees), to the new International Refugee Organization. This IRO assumed responsibility under a preparatory commission as of July 1, but it has not yet been fully authorized by all of the various nations, to act officially.

J. W. Warkentin Leaves for Paraguay

J. W. Warkentin, of Hillsboro, Kansas, has been appointed to leave on July 17 for Asuncion, Paraguay, in order to assist in the rehabilitation and resettlement of Mennonite immigrants in that country. This work was begun and is presently being carried on by C. A. DeFehr. Brother Warkentin will assume leadership in this work when Brother DeFehr leaves upon completion of his term of service there.

M.C.C Needs Truckers and Warehouse Man

The Mennonite Central Committee is in need of several workers to aid in the processing and transporting of food and clothing this fall and winter. We need two men who can operate a 1½ ton truck and can assume responsibilities in connection with the clothing warehouse at Ephrata and the Goodwill Christmas Bundle Center at Akron. This work will consist largely of assisting in the packing of clothing, books, shoes, and soap, as well as handling the freight from the Akron freight station and making occasional deliveries to New York.

We will need three more men who have had trucking experience to operate the two semi-truck outfits which we expect to use in gathering relief goods to the warehouses and shipping centers during this fall and winter. These trucks will operate throughout the East and Middle West.

In addition, we have need of a man to take charge of one of our food warehouses. This job will consist of packing foods for overseas shipment, keeping records of the packed goods, and general warehouse duties.

We urge any of our Mennonite young men who feel that they can give a period of service for the church, to write to the Office Manager, MCC, Akron, Pennsylvania. giving such information as age, education, experience, and at least two references. We will be glad to give more information about the particular work you are interested in and explain MCC policy concerning allowance and maintenance.

A REQUEST

We, a group of Mennonite people in the Omaha, Nebraska, area, deeply feel the need of having a church of our own in which to worship. For this reason we would like to contact all people in this area who might be interested in such a project. Therefore, if any readers, especially pastors, know of persons in this locality who might be interested in forming a Mennonite church, would you please send names and addresses to the United Mennonite Church, C/o Grace Bible Institute. 1515 South 10th Street, Omaha, Nebraska.

Jottings

—Alberta Community Church, Portland, Oregon: Mr. and Mrs. Burt Russell Jr. from here are touring Europe with the group sponsored by the Council of Mennonite and Affiliated Colleges. The past year they attended the Mennonite Biblical Seminary. A total of 118 were enrolled in the union Bible school in which we cooperated with another church.

—Bethel Church, Hydro, Oklahoma: On July 6 a large number commemorated the Lord's Supper. Mr. and Mrs. Herman Penner recently placed their membership in our church. The congregation gave them a hearty welcome.

—Bethel Church, Lustre, Montana: Plans are being made to build a dormitory at the Lustre Bible School and to have an Academy there, beginning this fall. Anna Baerg, missionary to the Hopi Indians in Arizona, is home for a rest. She returned home with her parents, who spent several weeks visiting her in Arizona. Rev. Solomon Mouttet presented the work of the "Go Ye" Mission at a service on June 30. On July 1 the Worldwide Monthly Tract Club with Rev. Cooper of Spokane, Washington, gave a program in Word and song. They are seeking to evangelize rural areas by sending tracts to all boxholders in the community. On July 6 Rev. Strohm, President-Dean of the St. Paul Bible Institute and his group presented a program. He also showed pictures of mission work among the American Indians, in the Philippines and Borneo.

—Fairfield Mennonite Church, Fairfield, Pa. Miss Annetta Degraaff of Holland gave us a program on Sunday evening, July 6. It consisted of music and a recital of Miss Degraaff's experiences during the war.

—First Church, Aberdeen, Idaho: The fortieth anniversary of the church was celebrated on June 29 with Rev. M. J. Galle of Odessa, Washington, as guest speaker. Rev. H. N. Harder, M. D. Linscheid, Marie Funk, and Arnold Bartel attended the Pacific District Conference at Albany, Oregon. Leo Laurense student from Amsterdam, Holland, brought the morning message on June 22. One hundred sixteen were enrolled in the Bible school at Aberdeen and twenty-eight at Grandview.

—First Church, Colfax, Washington: The Forty-eighth session of the Pacific District Conference was certainly a success. Rev. J. R. Barkman, Mr. and Mrs. Charles Boehr, Roberta Barkman, Lillian and Mavis Fife, representing the Grace Children's Home of Nebraska entertained us Sunday and Monday with the Word of God, music, singing, and pictures of the Home.

—First Church, Monroe, Washington: On July 2 Leo Laurense from Holland talked on faith and political conditions in Holland. On July 4 the Grace Children's Home Quartet from Nebraska gave a program consisting of song and music. The offering for the evening was $83.57. Twelve members attended the Pacific District Conference.

—Grace Church, Dallas, Oregon: Leo Laurense from Amsterdam, Holland, spoke to us during the morning and evening services. He was very interesting. Monday night Dr. and Mrs. H. E. Dester from India showed us slides of their work in India. The Oregon young people's retreat will be held July 21-28 at Trout Creek camp.

—Immanuel Mennonite Church, Los Angeles, California: Rev. H. G. Nyce and Dr. and Mrs. Dester were principal speakers at our recent Missionary Conference. Three of our young men, Wesley Van Nattan, Ralph Wetmore, and Harold Dirks, have been ordained into the ministry. Dr. and Mrs. Suckau and the male quartet of Grace Bible Institute were with us Sunday, June 29. Our new church worker, Miss Wilma Augsburger has begun her work in our midst.—Corr.

—West Zion Church, Moundridge, Kansas: Mr. Puran Banwar from India, now a student at Bethel College, brought the Sunday morning message. For many years our Mission Workers helped the Banwar family by special contributions. Dr. Caroline Banwar Theodore, whom our Mission Workers have helped through medical school and supported in her work for some time, is a sister of Puran. Brother Banwar has served for a number of years as President of the Hindustani church.—Mrs. Ernest Miller, Corr.

—Zion Church, Elbing, Kansas: "Winning the World for Christ" was deeply impressed on our minds July 6 when the Walton Mennonite Christian Endeavor from Walton, Kansas, gave our Christian Endeavor a program. It was stressed that we go out as fishers of man, the world as our field, and Christ, Peter, and Paul as our examples.—Mrs. Louis A. Janzen, Corr.

—H. J. Fast, father of Dr. H. A. Fast and Missionary Aganetha Fast, and the late Marie Fast, "slumbered peacefully into the Great Beyond" on July 15 according to word by his daughter, Aganetha Fast.

—Woodland Mennonite Church, Warroad, Minnesota: Many attended the mission program on July 4. Rev. Hauseman from the Baptist church at Roseau was our guest speaker. He also gave us an inspiring message in the evening. The free will offering went for missions. About fifty children attended the two-weeks vacation Bible school.

—Champa, C. P., India: Our General Conference missionaries who recently came to India are all busily engaged in acquiring the Hindi language in the Language School at Landour. Brother and Sister C. A. Claassen expect to finish their second year examination. This will usher them into the full-work ranks. We very much anticipate this because there is a shortage of workers. It is certainly a boon for our missionary staff to have a house in Landour so close to the Language School. The staff cannot thank the Mission Board and friends sufficiently for making this property possible some years ago when the same could be gotten for a much reduced price. The house, "Ellangowan" lies about 7,500 feet above sea level. It therefore offers an excellent escape from the terrible heat of the plains for those who can get away from the stations during that time. The missionary staff will very much miss Brother and Sister O. A. Waltner and Sister F. J. Isaac when they leave early in August for America on their much deserved furlough. We hope their flying trip will be crowned with success. May the Lord bring them home safely and after the furlough is over bring them back to "needy" India. It is hoped that the radical change of government procedure, June 1948, will not close the doors for the gospel! The young people who were home for their school vacation during May and June have returned to their schools and posts. A goodly percentage of them showed an amazing zeal for life's duties. This developing generation shall assume great responsibilities in the future to lead the Christian groups, the churches, and in general the Christian community to higher realms. The prayers of the conference should focus to this end.—P. W. Penner

HERMAN JANZ SEEKS RELATIVES

I am looking for my aunts, Mrs. Funk and Mrs. Ewert, sisters of my father, Johann Janz of Neuhoefer, Kaempe, Poland, son of Cornelius Janz of Klein-Nessau, Thorn. The above persons have been living in the United States. In case they are no longer living, there undoubtedly are children with whom I might come into contact. My address is: Hermann Janz, Mennonite Central Committee, Casilla de Correo, No. 166, Asuncion, Paraguay.

—Rallies during the Mennonite Conferences to be held at Winona Lake, Indiana, will be on July 29, at 3 P. M., in the auditorium, and on August 18, at 3 P. M., in the auditorium, according to J. A. Huffman, Chairman of the Winona Lake Mennonite Rally.

—Main speakers at the twenty-first Joint Conference of Mennonites, Schwenkfelders, Brethren and Friends, held at Bedminster, Pa., on July 5, were Rev. Marvin Dirks and Rev. and Mrs. Samuel T. Moyer.

—Note, delegates and visitors to the General Conference: All those planning to attend the General Conference should inform Mr. Clifton Gilliom, 605 Clark Street, Berne, Indiana, by what method of transportation they expect to arrive and how many will be in the party, indicating the number of men, women and children, and giving the ages of the children.

—Exhibits at Conference: All those who are planning to have exhibits at the General Conference should contact Mr. Fred von Guten, Berne, Indiana, indicating how much table or wall space they will need.

—Salem Church, Freeman, South Dakota: Rev. Don E. Smucker will be speaker at a week of special services, August 31-September 7.

—North Newton, Kansas: Dr. Melvin Gingerich and family left July 24 for Goshen, Indiana, where Dr.

Gingerich will serve as Director of Research for the "Old" Mennonite Church. Dr. Gingerich, who served on the Bethel College faculty as professor of history, will spend the next three or four months at Akron, Pa., working on a history of Civilian Public Service.

—**Rev. Sam Goering** returned home last week from the Halstead hospital where he was taken after breaking his leg in field work.

—**Miss Aganetha Fast** writes of a change of address from 3435 West van Buren, Chicago to Mountain Lake, Minnesota. She further says, "God willing I will leave here for the Missionary Conference at Winona Lake, Indiana, in company of Mrs. S. F. Pannabecker. This conference will last from June 25 to July 1. After that I plan to go to Mountain Lake for the summer to get ready for the work that awaits me in fall, and I trust that will be China. The outlook at present is good. I am most grateful that I have been privileged to complete my Practical Nurses course. I received my last final examination today and the diploma is in the making. This course I know will serve me in good stead in whatever work I will be called to do as far as missions is concerned. I am not sorry I took it though it was hard work."

—**Missionary Alfred Wiebe** writes from Canton, Oklahoma: "Some people do not seem to be aware of the change that was made in our Oklahoma mission stations. Rev. J. B. Ediger, Clinton, has retired and Rev. Arthur Friesen is now at Clinton, and my wife and I are taking the Friesen's place at Canton."

—**Puran Banwar,** Bethel College student, who arrived from India in June, served as forum leader at a monthly meeting of the Newton, Kansas, Interracial Fellowship, held in the First Christian Church, July 11.

—**Bethel Church, Lustre, Montana:** The theme for the missionary conference, held here June 25-29, was, "Christ for the World." Our speakers were Dr. and Mrs. H. E. Dester, medical missionaries to India, who presented to us that field and the need of missions in general. They also showed pictures of the General Conference work in India. Rev. H. G. Nyce, Secretary of the General Conference Foreign Mission Board, was also one of the speakers. Some of his topics were: "Purchased Possessions," "Lamps that Fail," and "Hidden Possibilities." Sunday morning the Children's Day program was held with Mrs. Dester as speaker. The noon meals were served at the church. The attendance was not very large the first few days, but Sunday about 350 were present, many of them guests from the neighboring churches. This was the first time that such a Conference was held here. The weather also was very favorable except for a few showers, which, however, did not affect the attendance much. The total offering amounted to $659.47 of which $528.90 went to foreign missions. The offering at the Children's Day program was divided into three parts: foreign and home Missions and the M.C.C.—Corr.

—**Mrs. J. R. Duerksen** wrote from Drake, Saskatchewan on July 10: "We are having real summer weather here now—had to think of India this afternoon when I spoke to the women. I am speaking to the whole church group tonight. We have had a very interesting trip to some of the northernmost points. Mission interest is good, and we have been surprised at the size of the collections in some places. In the little log church at Meadow Lake the collection was in the neighborhood of fifty dollars . . . . John R. is taking four churches to the west while I am here in order to get to Elim Beach by Saturday night. We hope to be back in Newton before the end of the month.

—**Universal Military Training** may be rushed through the House during the closing weeks of the session, according to John Swomley of the National Council Against Conscription. Swomley writes, "Will you write him (your congressman) immediately expressing your concern that U.M.T. not be rushed through Congress without giving the opposition a chance to be heard. Point out that only one national church, one labor, one farm group, and one educational group have been heard by the Armed Services Committee. Will you also add that the present Congress was re-elected largely on a campaign promise of real reduction in taxes and an end to regimentation of the American people. Point out that the passage of U.M.T. would mean an increase in taxation and more regimentation than we have ever had in America before."

—**A. Theodore and Helen Mueller** of the Grace Church, Enid, Oklahoma, believe in doing something specific about the great issues which concern the general welfare of the American people. Recently they have sent literature opposing Universal Military Training to friends and others on their mailing list, along with a personal letter.

—**The Placement Committee of the General Conference** is surveying all ministers to discover whether they may be ready for a change of pastorate or not, etc.

—**The Curriculum Committee,** which is a sub-committee of the Board of Education, met at Aberdeen, Idaho, June 10-13 with the following members present: Paul Shelly, Ronald von Riesen, Erland Waltner, Henry Harder, and Mrs. E. J. Miller. The committee concerns itself with curriculum material for Sunday schools, daily vacation Bible schools, etc.

—**The First Mennonite Church, Geary, Oklahoma,** will commemorate its fiftieth anniversary on August 3, beginning at 2 P.M. Rev. Henry Hege will be the anniversary speaker. All former members and friends of the church are invited to attend.

HEADQUARTERS OFFICE CORNER

Attention: Pastors or Church Leaders:

It is urgent that all General Conference churches report the names of their delegates as soon as possible. A delegate list is to be printed before Conference. An incomplete list does not serve a worthwhile purpose.

We have been requested to supply the Berne congregation with an accurate estimate of the number of delegates to be expected.

If your congregation has not yet reported, will you please do so immediately?—Walter H. Dyck, Secretary

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

—**Dr. R. C. Kauffman** is again teaching psychology in the University of Arizona this summer.

—**Dr. J. Winfield Fretz** and family recently took a trip to the M.C.C. Unit at Gulfport, Mississippi. While there Dr. Fretz, in cooperation with Professor Carl Smucker of Bluffton College, inaugurated a class in "Community Organizations." Unit members can take this for college credit.

—**Paul Boschman,** who preached for the General Conference group at Greensburg, Kansas, for a month and a half and worked in the harvest, has returned to his home at Petaigan, Sasketchewan. Mr. Boschman was a Junior at Bethel College the past year.

—**The Mennonite Life** issue for July has among its articles the following. "Christian Fellowship" by J. N. Smucker, "Elim Gospel Beach," by John Loewen, "Retreat Camp Grounds—Men-O-Lan" by John E. Fretz, "The Church and Recreation" by Robert W. Tully, "Medical Service under Pioneer Conditions," by John R. Schmidt, "The Berne Community" by Olin A. Krehbiel, "The Economic Life of the Berne Community" by Leland C. Lehman, "A Sight-Seeing Tour of Philadelphia" by Clarence Fretz, "John H. Oberholtzer and His Time—A Centennial Tribute 1847-1947" by S. F. Pannabecker, "Reflections at the End of a Century" by J. Winfield Fretz, "Folk Art of the Pennsylvania Germans," by Charity Hostetler, "The General Conference of the Mennonite Church of North America," by Ed. G. Kaufman, "My Children Have the Mumps," (a poem) by Joanna S. Andres, and "Our 'Christian' Funerals" R. C. Kauffman.

—**Rev. T. A. van der Smissen** has accepted a call to the pastorate of the Bethesda Church, Marion, South Dakota. This church was formerly served by Rev. Alfred Waltner.

—**Rev. and Mrs. Laverne Rutschman** plan to leave for the Colombia mission field after the close of the General Conference.

—**The Conference on Mennonite Problems** will be held at Goshen College, Aug. 1, 2, "Kingdom Service for Women in the Mennonite Church" is the subject for treatment the first morning. The first afternoon there will be a symposium on "Developing a Sense or Mission Toward the Teaching Ministry in Mennonite Schools and Colleges" in charge of Dr. Ed. G. Kaufman. In the evening, Dr. I. W. Bauman will discuss, "The Changing Nature of the Mennonite Home." The home will receive continued treatment the next day with such subjects as, "Recreation in the Home," "Religion in the Home," "An Ideal Pattern for a Christian Home Today," and "Methods of Acquiring Homeownership."

—**West Swamp Church, Quakertown, Pa.** July 13, Kenneth Bauman was in charge of our worship service. Dr. S. F. Pannabecker, Dean of Mennonite Biblical Seminary, Chicago, Illinois, brought the message. On Thursday July 17, we will have a joint C. E. meeting of the charge. Miss Annetta DeGraaff, student from Holland, at Bluffton College, will bring a message in song and testimony of what the Lord has done for her.—Mrs. Earl Schmeck, Corr.

—**First Mennonite Church, Bluffton, Ohio:** Our Pastor, Rev. J. N. Smucker and family spent two weeks vacation in Northern Indiana, not far from Winona Lake. The pulpit was filled on July 6, by Rev. G. T. Soldner and on July 13 by Rev. P. E. Whitmer.—Mrs. Laurence Burkhalter, Corr.

ABERDEEN CHURCH OBSERVES FORTIETH ANNIVERSARY

On June 29 three interesting programs were given in the First Mennonite Church of Aberdeen, Idaho, to commemorate the founding of the church in 1907. The church was organized with a membership of thirty-six, ten of which are still living, namely: Frank D. Enns, Henry Hege, Barbara Hege, John J. Schroeder, Anna Schroeder, Henry Tiahrt, Agatha Toevs, Anna S. Toevs, Jacob J. Wedel, and Frank Wenger. All of these were present at the celebration except Agatha Toevs, Frank D. Enns, and Anna Schroeder.

Regular church worship services were held during the morning session. The sermon was given by the Rev. M. J. Galle of Odessa, Washington, he being one of the former pastors and well acquainted with most of the present membership. Mrs. Galle accompanied him, and her many friends were happy to visit with her.

During the afternoon points of inspiration, entertainment, and extremely interesting experiences were related by various members. Mr. H. C. Wiebe presided at the meeting and his comments lent color to the program. Mr. H. H. Lehrman gave his recollections of the Dubois settlement. The early settler at this place had to endure all the hardships of pioneer life. In about the years from 1915 to 1918 the Pacific District Conference took note of this settlement and sent ministers at different times to assist in the services. From 1917 to 1919 the dry years came and the settlement broke up and all of the members left the Dubois area. Some came to Aberdeen, others moved to Kansas, California, and other states.

Recollections of the early days of the Aberdeen settlement were given by F. L. Wenger and Mr. A. D. Wenger. In 1905 the first settlers came to this area where they saw nothing but sagebrush and rabbits. In July of 1907 the First Mennonite Church of Aberdeen was organized and services were first conducted in a school house south of town. To these early pioneers the coming of Sunday was like an oasis in the desert. The Rev. Jacob Hege was chosen as the first pastor. Soon various organizations of the church, such as the Sunday School, Christian Endeavor, and Women's Missionary Society had their beginning. At present this church has a membership of 360, three Sunday Schools, four Christian Endeavor societies, a large choir, men's brotherhood, four missionary societies, and three mid-week Bible classes.

The evening program was an inspirational service. The choir rendered several outstanding numbers. The message of the evening was given by the pastor, Rev. H. N. Harder.

The Mennonite

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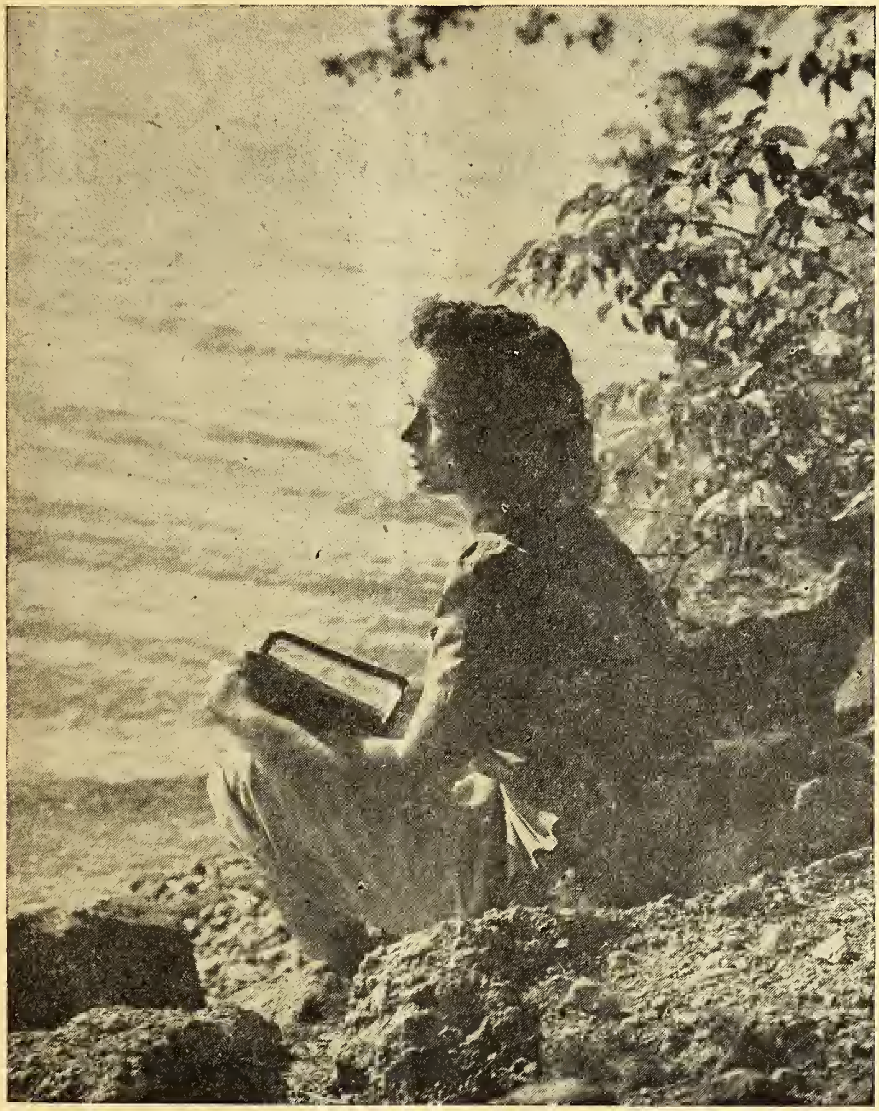

Harold L. Phillips

We Must Retreat To Go Forward

Like a builder must dig down before a skyscraper can go up, like a car must be reversed before it can pull out of the mud hole, like an artist must stand back from a picture before he can add another telling touch, like a plane must be extensively serviced before it can fly a thousand miles and more, like an army must retreat to rest and reorganize its forces, so must we retreat from the problems of life in order to go forward to victory over them. To retreat is to withdraw from that which is difficult, dangerous, or disagreeable. Frequently the battle of life goes so hard that we become weakened and disorganized. By retreating we are strengthened and reorganized. Retreating keeps life from being all activity without receptivity and "turmoil without tranquillity." Today there is in America an emphasis upon theoretical science, for applied science cannot bring forth its wonders without the receptivity of the kind of science which mainly tries to "find out." Brain cells are locked into rigid patterns by severe tension. They need relaxation before God can organize a man's thought into new and creative forms. Retreats and vacation trips may be used to "get away from it all" sufficiently to get time for a renewal of strength and the re-integration of one's thoughts and feelings for a more effective march forward. "And he said to them, 'Come away by yourselves to a lonely place, and rest a while.'" (Mark 6:31, Revised Standard Version.)

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

---Jacob H. Janzen ---A. S. Rosenberger

NON-RESISTANCE NULL AND VOID IF—

It is neither important nor convincing to defend our doctrine of non-resistance skillfully on Biblical and philosophical grounds. Only our upright and faithful living up to our convictions, in peace and in war, will prove to all people the rightness of our principles, and the doctrine of non-resistance is null and void if it does not issue from our genuine love for our fellow men, including our enemies, and evildoers of all kinds and descriptions.

Love does not love periodically.

We cannot switch our love on in wartime, and switch it off again in peacetime. Love is with us always, or it is not there at all. If our love is not upright and strong enough to be active in good times and to get ready for special action in times of emergency we will again fail miserably in our testimony of peace as we have failed before.

When the next war flares up it will be much more essential for our young people that we make it possible now for them to live up to their convictions at that time, than it is necessary to instruct them better on the doctrine now. We are doing that all along.

We need less instruction and more action.—**Jacob H. Janzen,** Author, and Pastor of the Waterloo-Kitchener United Mennonite Church, Waterloo, Ontario.

THE DISCIPLINE OF LIFE

Life is a disciplining experience. This is often brought to our attention by the experiences through which individuals go. There are also times when groups of people as a whole suffer experiences of this type. The unusual weather conditions that have prevailed over many parts of the country this spring are a part of that disciplining experience of life.

In the balance of nature, as provided by the Creator, there come times when weather conditions seem to be, and are, unfavorable. This may be so as to lessen crop yields, or there may be actual death and destruction by tornadoes, floods, etc. As a part of life in "Our Father's World" we can best interpret all these things as a part of that disciplining process that goes on in life. As Christians we know that "all things work together for good to them that love God." We need to have this faith so that we can come through life's unfavorable experiences with a greater trust in God, and a more disciplined spirit in our own lives.

The only attitude that we can profitably take to the inevitable and uncontrollable things of life is that of "perfect submission." To allow ourselves to become angered and impatient because of that which we cannot change is simply to drain our own nervous and physical energy, and do no good. Perfect submission to that which cannot be changed is the way to calmness, peace and strength. "In quietness and confidence shall be your strength." Isaiah 30:15.—**A. S. Rosenberger,** Chairman, Mennonite Biblical Seminary and Bible School Board, Secretary of the Board of Education, and Pastor of the Salem Mennonite Church, Dalton, Ohio.

Wanted: The General Conference Headquarters Office is in need of a young man or woman to serve as bookkeeper or accountant. In applying please include training and experience. General Conference Headquarters Office,

722 Main Street, Newton, Kansas

THE MENNONITE

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China Missionaries Present Report to the Foreign Mission Board Concerning the Opening of a New Field

We, the four missionaries here on the China mission field, in consultation with Rev. A. E. Kreider, the President of the Foreign Mission Board, have this report to make:

I. Pertaining to the Hopei mission field the work in Tung-ming and Ch'ang-yuan is reorganized. In Tung-ming everything goes just fine. In Ch'ang-yuan military changes are threatening to come. This unstable situation is hindering church progress, because people live under fear and many flee the district. We will have to wait patiently and prayerfully for developments. Here in the city of Kaifeng Rev. Chang Ching has succeeded in renting quarters for the pastor and a chapel for services for Kaichow refugees. He reports Sunday school and regular worship services in the morning of the Lord's day with a Christian Endeavor meeting towards evening, also prayer meeting on Wednesday. Besides these he leads in daily sunset devotions. The evangelistic band for Tung-ming and Ch'ang-yuan, country places south of the Yellow River, start work with the beginning of the third quarter. From July 2-10 we are to have a Bible conference with the Free Methodists, and following that all our Mennonite mission and church workers are to remain for a two-day Mennonite retreat or summer institute.

We are also in the process of consulting with the Bartel Mission as to the K'ao-ch'eng city and county. It lies right west of our Tung-ming-Ch'ang-yuan field. The city is only three miles from the border of our area. They seem to be unable to evangelize that place, and since we have to pass through there on our way between Tung-ming and Kaifeng, and since we have lost so much territory north of the Yellow River, we would like to take over this county and establish work there. The question is, whether we should put a missionary family there or just Chinese workers.

Mr. James Liu prefers to have a missionary stationed there. The matter is not finally settled and the Chinese General Committee has as yet not considered the matter. In a few weeks you may have definite word on this.

II. The *Kansu, China, mission field*. In the beginning of June Rev. H. J. Brown and Rev. P. J. Boehr made an investigation trip through Shensi into Kansu. These men came back with a report of a wonderful opportunity of mission work, greater opportunities than we ever had in our Hopei field. As a result another party was organized to go and investigate further. This time Rev. A. E. Kreider, Rev. P. J. Boehr and Miss Wilhelmina Kuyf went. Again the party returned in thirteen days. All former good reports were corroborated, and new information added. We have since had two meetings with Rev. A. E. Kreider. He is to send a cablegram, and we are to write this letter. Note the following points:

1. The city of Paoki is in Shensi Province not so far from the eastern border of Kansu. Up to this city we have a reliable railroad straight west from Kaifeng, so it can easily be reached by train. It is a large city of from 100,000 to 150,000 inhabitants. Two missions have outpost stations there, but only one missionary lives there. This place, besides being a good railway station or a receiving station for missionaries also gives us a great opportunity for evangelistic work into the country west and south. The city itself badly needs a hospital; and now a God-sent offer comes to take over a twenty-bed private hospital.

2. The city of T'ien-shui lies west of Paoki, on the same Wei River, about 150 miles away. This city has one mission (CIM) and two or three independent groups that have some work. The city alone is of a good size, with perhaps 200,000 inhabitants, and presents great opportunities for religious work. A Bible school and a Christian high school for preparing Christian workers are badly needed. The other church agencies are urging us to come in and do this kind of institutional work. They also urge a mission hospital, although there are two small hospitals run privately, besides that of the Catholic Church.

The city is large, clean, progressive, and the people are not so poor, middle class largely. They seem very open for the gospel. This is also true in Paoki.

3. These two cities are directly connected by a railroad, which is now in repair. Other railroads are planned from T'ien-shui to Lanchow, the capital of Kansu, and from T'ien-shui to Ch'engtu in Szechuan Province. These two cities (Paoki and T'ien-shui) are also connected in a round about way by a good highway through the Tsin Ling Mountains.

4. Between Paoki and T'ien-shui on the railroad lies P'u-t'ao-yuan and other places, which wait to be occupied. Another railroad turns off here for Lanchow. It would be strategic to open a station in this place. On the highway closer to Paoki and T'ien-shui there are many villages right on and near the highway, which wait for the gospel. Nearer Paoki, on the bend of the highway, the territories are occupied by the Bartel mission.

5. Southwest of T'ien-shui adjacently situated there are two counties beyond the range on a great plateau with the cities of Li-hsien and Si-ho. The former has no mission work, while the CIM works in the latter, but is willing to turn over to us, because of distance and lack of workers. The cities are rather small, but they are the centers of those regions and are suited for mission sta-

tions. T'ien-shui is connected with them by a mail route, but a regular highway has been planned. The railroad from T'ien-shui to Ch'engtu will not be far from Si-ho.

6. Toward the west across Kansu (southern end) and into Sikang province there is much room for future expansion. Toward the northwest up to Lanchow are also districts for religious work. Beyond Lanchow lie vast regions untouched by the gospel. Of course, there the people are largely Mohammedans, and the work is more difficult.

7. The altitude of this proposed mission field is high, from 4,000 to 6,000 feet, not measuring the Tsin Ling Mountains. The weather is agreeable, the climate healthier than in Hopei. Summer vacations are not so necessary except for spiritual reasons. In the valley the water is good. In some places in the highlands a little iodine supplies the mineral lack in the water.

8. The railroad from Shanghai through Kaifeng takes the missionaries straight to Paoki. Another route is by steamer up the Yangtze River up to Hankow, then by rail to Chengchow, and thence to Paoki. The trains are very poor, and the heating system is entirely gone. We advise that no missionaries, and especially those with children, travel this stretch during the cold season, say December 1 to March 1. If larger groups come, they possibly can send their goods (heavy trunks and boxes) by carload.

9. Most anything can be bought in Shanghai, and Paoki and T'ien-shui also have good supplies of so-called foreign goods. Of course, not everything is on sale and prices are quite high, for dealers do not figure on government exchange but on the black market. It takes much in money and trouble to bring things out, but none of the missionaries regret bringing things along.

10. There are educational opportunities for foreign children in Shanghai, Kikungshan, and other cities. The smaller children ought rather to stay with their parents on the mission field. Prices are very high everywhere. Parents may not be able to meet the cost of sending children to school, unless they get more financial help from the Mission Board:

Recommendations to the Foreign Mission Board:

1. We propose that Rev. and Mrs. P. J. Boehr with their daughter Mary Ellen, move to Paoki in early fall in order to prepare a receiving station for missionaries.

2. We propose that the Board send all former China missionaries back to China at an early date, this coming fall, if at all possible, for evangelistic, educational and medical work.

3. We also propose that new mission-recruits be sent out for language study. Since living costs in Peiping are almost unbearable, and Nanking and Hankow are also almost out of the question, and further since the matter of the dialect does somewhat enter in at the two latter cities, we now plan on having the language study carried on right in the new field, either in a group or individually with teachers of our own church. It might be good to remark here that there is not much difference in language from that of Hopei Province.

4. We propose that the Mission buy and operate one auto station wagon and one medium sized truck. Possibly some people at home want to give us these very much needed vehicles of transportation. Let them keep in mind that the duty and transportation charges may triple the price of the vehicle.

5. We do request the Mission Board for an American teacher for the smaller children, if there be such, as soon as the missionaries with families come out.

6. We ask $5000 to be used for engaging helpers this last half of 1947; and $10,000 for renting leasing, or buying property in the Kansu mission field.

7. We propose (temporarily) as the 1948 budget for the new field:

helpers — $10,000
further — $20,000 — renting, leasing or buying property.

We thank the Foreign Mission Board heartily for the trust it has put in us by asking and sending us to rehabilitate as far as possible the Hopei mission field, and to find a new mission field. We thank the Foreign Mission Board for allowing Rev. A. E. Kreider, the President of the Board, to assist us in this responsible duty by his own investigation and by his so valuable advice. Above all, we thank God, through Jesus Christ our Lord, for guiding and directing us in this great and responsible task. We have earnestly sought to ascertain His will, and we are happy to say "It pleases the Holy Ghost and us" to make this report and propose the herein laid down plans for the future work of the China mission of our church.

We wish God's richest blessings upon our Foreign Mission Board and its so responsible work, not only in China, but in all countries of its activities. We herewith all join in wishing God's great blessings upon our General Conference and the churches in general and particularly for the 1947 triennial meeting to be held at Berne, Indiana, in the month of August. We remain as ever your ambassadors in Christ. — H. J. Brown, P. J. Boehr, Mrs. H. J. Brown, Frieda S. Boehr.

CRALOG Field Director Visits Akron

Dr. Owen Norem, recently appointed as field director of CRALOG in Germany, visited the MCC headquarters at Akron on July 15. He also visited the clothing warehouse at Ephrata and the food warehouse at Salunga and Silver Springs. This view of the scope and organization of the Mennonite relief program will doubtless help Dr. Norem to coordinate M.C.C. concerns and objectives with the total CRALOG program of relief in Germany. Dr. Norem has had wide experience in relief work in Germany, having served as director of CRALOG in the French Zone since last August.

To Open Bible College in Winnipeg, Manitoba

by I. I. Friesen

For some time the Canadian Conference of Mennonites has felt the urgent need of providing opportunity for the more advanced training of its future church leaders. The worthy contribution made by existing Bible schools in the various provinces, and the need for their continuance was acknowledged, but it was felt that because of the general rise of educational standards in other fields, and because of the greater demands made on our church workers that a Conference school for Canada was needed at which school more advanced training would be available. It was also felt that a Canadian school could keep in closer touch with the actual needs of our Canadian churches than a school on the other side of the border would be able to do, especially since the school would have to be bilingual.

Bethel Church, Winnipeg, Home of New Bible College

To Be Located in Winnipeg

Therefore in order to meet this situation the Canadian Conference has passed resolutions at its last two annual meetings, and has also appointed a committee to see that the proposed Bible College be brought into existence. The committee first of all had to consider the best location for such a school. After considerable discussion it was felt that Winnipeg, Manitoba, would be the proper place, because of its central location and also because a larger city offers more opportunities to the student, both educationally and financially. The latter consideration becomes important when students have to earn part of their school expenses.

The matter of securing a proper location in Winnipeg has not been so easy. Ever since last fall the committee has been trying to find suitable buildings for the proposed school in Winnipeg. Until recently they had prospects of securing the Normal School which had been given up by the provincial government and which was not being used. However, because the provincial authorities finally decided to turn this building into a health center for the province, we have not succeeded in securing this very suitable location.

To Open in Bethel Mission Church

Since it is the conviction of our Conference that the school should be started this fall, it has been thought advisable to open the same temporarily in the Bethel Mennonite Mission Church in Winnipeg. The church has already been used previously as a Bible school by another religious group and is therefore adaptable to such a purpose. It is expected that more permanent quarters will be found as soon as suitable buildings become available.

Since this is a project of greatest importance to the future spiritual welfare of our people, we solicit the prayerful support of all of God's children, so that His will may be done and His cause extended by this Bible College.

The Pension Plan for Ministers

by Robert S. Stauffer

The purpose of the plan is: 1. To seek only the best for our all time Christian servants, acting with the firm conviction that what we are doing will be productive of great good. 2. To lift those who have been constrained by the love of Christ to minister and heal and teach to a new plane for future service. 3. To promote with enthusiasm the Pension Plan, because we believe that nothing so important, so far reaching and so conducive of good to the members of the General Conference could be offered anywhere in the world.

The work of the committee has been completed for the present. This has been done inadequately but to the best of our ability. No help was given us by any person or organization outside the committee except Rev. Walter Dyck and Rev. Frank Hughes. These two men were a great help to get this plan worked out.

We believe that it is impossible for any General Conference member, who does not have all the facts and who has not read the plan which was sent out to the churches, to pass fair judgment on the same. The leaflets that have been sent out to all the churches should be read by all. The leaflet sent out by the secretary, Brother Clinton Kaufman, explains two plans. The articles that have thus far appeared in *The Mennonite* should help to make the plan better understood.

So before one of these humble servants reaches the autumn of life, let us see to it that their confidence and enthusiasm may not leave them but that rather they will find a plan that will give them a feeling of security such as this life can give and provide. We must never forget that the servant of God, a minister, a healer, or a teacher is a man that can't do anything else. Anyone of our Eastern District men would make a good farmer, a capable business man or executive. But a sincere minister can not do anything else but preach the gospel. God has called them to preach the Word. The love of Christ constrains them. In II Corinthians we read that the Lord Jesus won't let them do anything else. He is compelled, forced, constrained to preach. No, it is not money, or they would not be our spiritual counsellors and the ones who inspire us at all times under all circumstances. Let us remember these matters in our prayers as conference approaches and let us realize that we are still our brother's keeper and that the invisible Church is still on the march throughout the world.

We trust that every organization which feels that action should be taken on the pension plan at General Conference will so inform its delegates before they leave the home church. Your committee will be glad for any suggestions.

(Robert S. Stauffer of Milford Square, Pa., a member of the Minister's Aid Committee, has been active in the Eastern District Conference as a member of the Board of Managers of the Old People's Home at Frederick and as a member of the Peace Committee.)

Report on the Pacific District Conference

by M. D. Linscheid, Conference Secretary

The Pacific District Conference was held at Albany, Oregon, from June 19 to 22. The theme of the Conference was, "Faith of Our Fathers." The business sessions were held in the Grace Mennonite Church of Albany, and the evening and Sunday afternoon sessions were held in the high school auditorium. The conference was well attended by delegates of the twenty district churches, and many members of the surrounding churches attended the evening sessions.

The main speakers of the conference were: Dr. A. Warkentin of the Mennonite Biblical Seminary of Chicago; Rev. H. G. Nyce, secretary of the General Conference Foreign Mission Board; Dr. P. C. Hiebert, President of the Mennonite Central Committee; and Rev. H. D. Burkholder, Pastor of the Emmanuel Mennonite Church at Los Angeles. These speakers brought messages of great inspiration which helped in making this conference an outstanding experience in the work of the Pacific District Conference.

The Worker's Conference took place during the forenoon and afternoon sessions on Thursday. This conference proved to be a definite blessing for the pastors and various workers of the churches. The program that was listed follows:

"The Incarnation," Rev. P. K. Regier; "Salvation," Rev. H. N. Harder; "Justification by Faith," Rev. John Bartel; "Atonement," Rev. C. H. Dirks; "The Lord's Coming," Rev. George Kopper; "The Holy Spirit," Rev. W. A. Regier; "Inspiration of Scriptures," Rev. W. Harley King; "The New Birth," Rev. Homer Leisy.

The statistical chart of the conference for the past four years reveals some facts that denote somewhat the activities of the conference:

	1944	1945	1946	1947
Church membership	2826	2887	3189	3278
Sunday School	2701	2016	2108	3032
Foreign Missions	13092	17052	18100	19513
Home Missions	7975	8694	10217	11519
Relief	10020	14814	32754	35302
Per Member Contrib.	37.35	42	47.61	63.54
Total Conf. Contrib.	105576	121226	153304	208273

The home mission work of the conference is centered in the Evangelization Committee. The outstanding accomplishment of this committee was the organization of the First Mennonite Church at Caldwell, Idaho. A few Mennonite families have lived here for several years. At present there are approximately twenty families of Mennonite origin or who are sympathetic to our faith. The work began a little over two years ago. Today we find an organized church, a substantial church building, and a consecrated pastor in Rev. M. H. Kliewer. The Evangelization Committee worked faithfully, and the churches gave their loyal support.

The officers of the Pacific District Conference for the coming year are: President, Rev. H. D. Burkholder of Los Angeles; Vice-president, Rev. Paul N. Roth of Canby, Oregon, Treasurer; Mr. J. C. Jantz of Odessa, Washington; and Secretary, M. D. Linscheid, of Aberdeen, Idaho.

The Secretary's report of the Pacific District Conerence should be ready for distribution about July 25. Any district conference officers, General Conference Officers, school officials, or other officials who may be omitted from our mailing list may write the secretary for a copy of this report.

Cut, courtesy "Mennonite Life"

Elim Gospel Beach Program

V. E. Nickel

Most of our people, no doubt, have heard about Elim Gospel Beach by this time. It is a summer resort on Lac Pelletier about twenty-four miles south-west from Swift Current, Saskatchewan, which was purchased by the Youth Society of Saskatchewan. This will be the third season that we are operating it as Elim Gospel Beach.

Rev. John P. Loewen who has been attending Bethel College for the past two years, is our business manager. We had planned our opening program for June 15, but a heavy rain interfered. Nevertheless the many visitors enjoyed the day there. We had the official opening on June 22, and have had blessed meetings there since that time. On July 1 we had three meetings to offer Christians a more wholesome and God-pleasing way of spending the Dominion Day celebration.

Our special events this summer are scheduled as follows: Young People's Retreat July 13-20 and Children's Camp July 20-27. For this time our chief guest speakers will be Miss Elizabeth Goertz, Rev. and Mrs. J. R. Duerksen, and Rev. J. J. Esau. Help us pray that souls will be saved and Christians led to live a deeper spiritual life.

July 28-31 we are having a Bible Conference for adults. Rev. J. J. Nickel, Langham, Saskatchewan, will serve us. This is a new venture, and if it proves to be a success we will have a longer time for it next year. We hope to have many people from our nearby churches as well as guests from farther away. Our wish is that we may have a very enjoyable period of physical rest, spiritual refreshing, and Christian fellowship. We hope

(Continued on page 8)

MENNONITES THE WORLD OVER

By Cornelius Krahn

"We and the World Council of Churches" is the heading under which the chairman of the **Algemeene Doopsgezinde Societeit** of Holland makes some explantory statements.

Some weeks ago we reported in this column about the attitude of the French Mennonites toward the World Council of Churches. In brief, it was feared that cooperation of Protestant churches would finally lead to the dominance of the Anglican Church and a union with Rome. The article referred to above is an attempt to answer objections of a different nature. The Dutch Mennonites would not hesitate to cooperate with the World Council of Churches because of supposed leanings toward "Anglicanism" or "Catholicism," nor because of suspected' liberalism," but because they find a statement, as follows, objectionable: "The World Council stands upon the faith in our Lord Jesus Christ as God and Saviour." What is wrong with this statement? Probably most of the Dutch Mennonites would express their Christian faith in similar words, but at the same time, they object to any written doctrinal statement that all are expected to subscribe to uniformly. To explain this inherent fear adequately would require more than a paragraph in a column like this. We would have to delve into past centuries where we would find that Mennonites of Holland practiced rigid adherence to a certain way of expressing Christianity. This resulted in a multiplicity of divisions and subdivisions among the brotherhood from which the unwritten "dogma" of tolerance emerged and became the characteristic of the **Doopsgezinde** in opposition to the **Menniste** of previous generations.

Thus the Mennonites of Holland answered the invitation of the World Council of Churches stating that the **Alegemeene Doopsegezinde Societeit** will "join the World Council of Churches with the understanding that it can never accept any doctrinal formulations as binding."

This insistence of our Dutch brethren on complete freedom for the individual to express his personal faith regardless of general formulations of doctrinal statements can be understood only in light of the past and must be kept in mind if we are to get a proper understanding and appreciation of our Dutch brethren.

Mission Work Resumed. After World War I some German Christians with a warm heart for the Russian prisoners-of-war in Germany and the Slavic people in general started the missionary enterprise "Licht im Osten" in Wernigrode. Thousands of evangelical Christians throughout the Slavic countries were spiritually and physically sustained by this organization. Many Mennonites, especially from Russia, devoted their lives to this cause. Best known among them is Rev. Jakob Kroeker, who visited this country. "Licht im Osten" has been transferred from Wernigrode to South Germany and reorganized under the name "Missionsbund zur Ausbreitung des Evangeliums," (14a) Stuttgart-Muehlhausen, Meierberg 11, USA Zone, Germany. This organization supports the ministry among displaced persons through the distribution of Bibles, Christian literature and food packages. Rev. J. Kroeker is still advisor but not the director of this mission because of his age. Those who supported this cause before the war and received its publications can resume communications by using the above address.

ELIM GOSPEL BEACH PROGRAM

(Continued from page 7)

our people will get better acquainted and that a greater feeling of belonging together will be fostered. Please pray especially for this attempt.

We do believe that this project has great possibilities for blessing. This fall we make our last payment. After that we hope to make a number of needed improvements from year to year. Many people come and go here who are entirely uninterested in the gospel. One of the chief aims of the promoters is to reach just such people. For this purpose we need a powerful public address system, so that we can send the services, and the gospel by records between services, out over the whole resort and onto the water, so that any people who drive in may hear the gospel at any time and place. They will not come in, so we must reach out to them. Luke 14. A fund has been started for this special purpose. Contributions welcomed.

There is much work connected with this project. Any voluntary workers from anywhere can do a good service if they help us any time in June or July, but especially during July.

Please pray that the Lord may be able to bring much glory to Himself through this project and that many souls may accept Christ as their personal Saviour.

LOVE IS CENTRAL IN A GOOD LIFE

"Justice is love holding the balance.
Mercy is love being gracious.
Eloquence is love talking.
Faith is love believing
Charity is love acting.
Sacrifice is love offering itself.
Patience is love waiting.
Fortitude is love suffering
Endurance is love abiding.
Hope is love expecting.
Peace is love resting.
Prayer is love communing.
Sympathy is love tenderly touching.
Comfort is love soothing.
Soul-saving is love rescuing.
Enthusiasm is love helping.
Work is love laboring.
Santification is love perfecting."

—"The Challenge"

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Bloomington Mennonite Hospital and Nursing School

by Lena Maxwell, R.N., B.S., Director of Nurses

Bloomington Mennonite Hospital with its school of nursing has found its place in service to humanity: ministering to the sick, teaching student nurses, and assisting in disease prevention always with the spirit of the motto—"Not for ourselves - But others."

Early in the 1890's there came to be an appreciation of the need for a modern Protestant hospital in the cities of Bloomington and Normal. A group of physicians cast about for some organization to conduct such an activitiy should a hospital be started. They selected a Mennonite Deaconess Organization, whose headquarters were in Chicago. In March 1895 Rev. Sprunger, Superintendent of the Society of Light and Hope, and one of his deaconesses came as advisors and a year later the new, twenty-bed hospital was opened to the public.

There were a few Mennonite leaders in the conference who were ready to continue the work, but since it seemed the time was not yet ripe for the support of the church, this hospital was given over to the Methodist Episcopal Deaconess Society. It is now known as Brokaw Hospital.

Bloomington Mennonite Hospital

During the years 1897 -1917 the conviction seemed to grow, and particularly was the need for a hospital felt when foreign mission work was established by the conference in 1909. Already in the 1908 conference Reverend Andrew Vercler discussed the subject of the need for trained nurses.

The real agitation for a hospital began in 1918 when the matter was discussed at various religious gatherings. The church leaders believed that we ought not only to teach and preach but also do something for those who are in need physically. On the other hand they were also interested in the training of nurses so that they might be able to supply the foreign field with trained nurses. The men who were particularly interested in this project were Rev. Emanuel Troyer and Rev. Peter Schantz. At the 1917 conference a committee was appointed to investigate the possibilities of starting a hospital and training school. This committee consisted of Rev. Emanuel Troyer, Rev. Peter Schantz and Sam Stuckey.

The first definite step in organization was taken January 26, 1919, when Rev. Emanuel Troyer, Rev. Benjamin Rupp, Rev. Joseph King, Rev. Allen Miller and Rev. John Kinsinger gathered at the office of an attorney to arrange necessary papers for the incorporation of the Mennonite Sanitarium Association. The following day this document was taken to the court house where legal procedures were completed.

The purpose of the association was to conduct a sanitarium, a hospital and training school, not for profit but to help all people in sickness and distress and to further the highest and most progressive ideals of the Mennonite Church.

The Harber property at 1308 N. Main Street, Bloomington, Illinois. had been purchased and remodeling began at once. The first patient was admitted on May 1, 1919. As this building proved to be too small, in a short time, the present property at 807 N. Main St.

(The Central District Conference operates a large modern, 125-bed hospital at Bloomington, Illinois. In connection with it is a School of Nursing with a new Nurses' Home which accommodates eighty-five nurses. Many readers of **Mennonite Youth** are not very well acquainted with this institution since official fellowship with the Central Conference is barely a year and a half old. For this reason, this and a portion of the following issue is devoted to the School of Nursing at Mennonite Hospital, Bloomington, Illinois. Ed.)

was purchased from Dr. George B. Kelso. On May 1, 1920, the association took full charge of the institution and the training school. After nine years the building was again too small, and a north wing was erected. This new addition changed the appearance of the hospital and provided the new entrance, lobby, administration offices, laboratory, school of nursing classrooms, dining rooms and accommodations for forty-five more patients. In 1941 the east wing of the hospital was added increasing the capacity to 126 beds.

Again as this is being written, we are in the same dilemma. The Lord has richly blessed us. More patients seek to enter our doors for the efficient nursing care given by young women of high Christian character and principles than we can accommodate. Our clean halls bespeak friendliness, kindliness and a warm welcome to those who are physically ill.

Troyer Memorial Nurses' Home was dedicated on May 12, 1946. The Home is a beautiful four-story brick building which will accommodate eighty-four students. The building was named in honor of Rev. Emanuel Troyer, "servant of God, leader in the church, friend of man," whose tireless effort was so largely responsible for its erection. The Home is connected with the Hospital by a pleasant, tile-walled tunnel.

Dr. E. P. Sloan became the first chief of the medical staff, and Rev. and Mrs. Benjamin Rupp were selected as first superintendent and matron of the hospital. The present superintendent and matron, Mr. and Mrs. N. O. Hoover, from Elkhart, Indiana, took charge in March, 1927.

The School of Nursing was established when the Hospital was purchased. The first class of fifteen members graduated in 1922. We now admit classes in January and August.

Today our teaching load is directed by: 1.) Three nurse instructors; 2.) Doctors who teach specific subjects such as eye, ear nose, throat, skin, tuberculosis, obstetrics, etc., 3.) The City Health Department which teaches Public Health; and 4.) Illinois State Normal University which offers the basic science courses.

The well-equipped library and classrooms are in Troyer Memorial Nurses' Home.

In June 1947 there were: Nurses in training, 59; Faculty, supervisors, Head Nurses, 20; General Duty graduates, 6; Dietitian 1; Laboratory and X-Ray Technicians 4. During 1946 the daily patient average was 114.6, and 1,006 babies were born in the Hospital.

Our School of Nursing has an arrangement whereby a student is granted a Bachelors degree from Bluffton College upon completion of the required three years at Mennonite Hospital School of Nursing and the prescribed courses of approximately two and one-half years at the college.

The spirit and ideals that moved the founders of our institution are being carried forward. It is an interesting thing to note that three direct decendants are employed here at the present time. Miss Erma Stuckey, R.N., Supervisor of Central Supply Department, is a second cousin of Mr. Sam Stuckey who was a member of the original hospital committee; Mr. Norman Vercler, technician in charge of the laboratory, is a grandson of Rev. Andrew Vercler who was one of the first to urge nurses' training; and Mr. Eldon Rupp, who is in charge of maintenance, is a son of the Hospital's first Superintendent and wife.

Philosophy of Hospital and School

by Esther Wenger, R. N. Supervisor, Obstetrical Department.

The main objectives of the Mennonite Hospital School of Nursing are: to teach the student the fundamentals of healthful living, to give her a comprehensive understanding of diseases and their treatment, and to prepare her to give efficient, intelligent and skillful nursing care.

The dominant point in the Nursing School's philosophy, as visioned by its farseeing founders, is "to instill into the student the Christian ideals of service, love of fellowmen, indomitable courage and persistent self-sacrifice that should motivate every nurse in her profession." It is the highest aim of the Nursing School to imbue these young women with the spirit of Christ and the earnest desire to heal those who are ill in body, mind and spirit.

Troyer Memorial Nurses' Home, dedicated May 12, 1946, houses eighty-five students.

And one feels that these young nurses have indeed caught the vision as the members of each graduating class sing Lois Miriam Fisher's "My Creed' as a part of the Commencement Exercises.

My Creed

To make the pathway smooth, where other feet must tread,
Pluck off the crown of thorns, lay roses in their stead;
To dry the falling tear, bind up the wounds that bleed,
To serve my fellowmen with joy . . . . this is my creed.

To sing of love and peace, lift up the ones who fall,
To trust that God is wise, and ruleth over all;
To do my best each day, be kind in word and deed,
Keep faith until life's end, and hope, . . . this is my creed.

The More Serious Side of the Student-Nurse's Life

by Willadene Hartzler, Class of 1947

"Preclinical student" had little meaning for us when we first entered Mennonite Hospital School of Nursing, but it wasn't long until we understood that for five months we would attend many classes and spend many hours studying, with only a few hours a week spent working in the hospital wards. Yes, being a preclinical student was much like attending any college or university. It was during these five months that we obtained our knowledge of the basic sciences, including chemistry, anatomy and physiology of the human body, and the study of micro-organisms. Added to this we learned how to live healthfully through our courses in personal and community hygiene. We had the privilege of attending Illinois State Normal University for these courses where we benefited from well-qualified, experienced professors which a nursing school of our size could not otherwise provide.

When we had successfully met all the requirements of a preclinical student the important day of capping arrived. Receiving our white caps signified that we were now ready to be freshman. Being unable to absorb all the necessary knowledge of the basic sciences in our first semester as preclinical students, we returned to the University for several more courses the second semester. Now we were feeling more like nurses since approximately one-half of our forty-eight-hour week was spent working in the hospital wards. Realizing that to do more work in the wards we needed new skills and knowledge, new courses were begun. Instruction in specific nursing procedures, study of diseases, and the action and use of medicines were now included in our curriculum. In the hospital wards we did those things which permitted us to use the new skills and knowledge we obtained in our classes. How proud we were when we were considered sufficiently skilled to carry out a particular procedure without close supervision. Yes, being a freshman certainly had its advantages.

Time rolls by swiftly and soon we have been at Mennonite Hospital for one year, and we become Juniors. Being a Junior does not mean that we have no more classes, but it does mean that we have finished at the University and that all our classes are now being taught by our nurse instructresses, our graduate staff nurses, and by the doctors. The subjects we now study are even more technical, including the study of the symptoms, cause and treatment of all kinds of diseases, and the study of all types of nursing as surgical nursing, medical nursing, psychiatric nursing, the nursing of children, obstetrical nursing and public health nursing.

During our Junior year we have an eight-hour day which includes our work in the hospital and our classes. Most of our time is spent in the hospital wards with seldom more than one or two hours a day spent in class. The courses are no longer given by semesters but by number of hours. One course may last a few weeks and another several months.

During our second year and the first part of our third year the members of the class are scattered to different departments of the hospital. You will find some in surgery, one or two in diet kitchen and others in the obstetrical department. Still others will have gone to the affiliated hospitals in Indianapolis and Peoria for training in pediatrics and psychiatric work.

Finally comes the long awaited day when we are given our black stripes to put across our caps. These little black bands announce to everyone that at last we are seniors. But not even seniors can stop studying for we still have much to learn. Our classes now pertain mainly to studying our profession, its aims, ideals, opportunities and current trends. We study specific problems of graduate nurses, and in general, we are trying to educate ourselves for entrance into our profession. More and more of our eight-hour day is spent working in the wards where we increase our skill in caring for the ill as well as increasing our first-hand knowledge of all illnesses. At the same time we come to realize more and that our patients not only need our skill in ministering to their physical needs but many need our emotional and spiritual help. Therefore as we approach the end of our period as student nurses, and near our graduation, we realize that we are only beginning our education as nurses. We still have much to do to keep abreast of current ideas and trends in nursing skills, and we have much more to learn in becoming the Christian personalities and characters which, in reflecting the spirit of Christ, will enable us to minister to the body, mind and spirit of all those who come into our care.

General Conf. Youth Retreat

"A United Mennonite Youth in Christ"

The All-General Conference Youth Retreat is scheduled for August 29-31 at Camp Mack, Milford, Indiana. It is to be held after the Conference at Berne, Indiana, thus making it possible for young people from all districts to attend for fellowship, discussion, and inspiration. It offers an unusual opportunity for the young people of the church to share and face their plans and problems.

A faculty of leaders on specific topics has been asked to participate. This faculty and their topics are as follows:

Bertha Fast .... "Voluntary Service"
Paul Shelly, ... "Methods and Materials for Young Peoples Work"
Robert Tully .... "Recreation"
Marvin Dirks .... "Missionary and Music"
Don Smucker .... "Mennonite Beliefs"

The cost for the three-day conference is $4.00 per person. Young people, those thirty and under, are urged to plan to include this conference in their plans after General Conference.

California Retreat August 4-10

The California Young People's Retreat will again be held at Lake Sequoia August 4-10, and the main theme will be "Abiding in Christ," John 15:4-7. The California retreat is breaking precedent and using the California ministers as leaders rather than guests. Rev. Harold Burkholder will bring the challenge at the campfire meetings, Rev. Ben Rahn and Rev. Harley King will teach the Bible classes, and Rev. John Bartel will bring the vesper messages. The Missionary Sudermans of Arizona will take care of the mission emphasis at the retreat, and Prof Ernie Lichti, who is one of the former retreaters and now professor of music at Freeman, will have charge of the music department.

Among the lay leaders, will be Alfred Heer of Paso Robles, retreat dean and chairman, Ruth Jantzen, Paso Robles, dean of women, and Vernon Neufeld of Shafter, dean of men. Paul Koehn of Winton will be recreation director, and Dorothy Hamm and Alfred Bergman, both of Paso Robles, will have charge of the mission and camp projects.

California will also hold it's first annual "Home Builder's" Retreat, for those who do not qualify as young people, September 5, 6, 7, at Lake Sequoia.—Alfred Heer, Chairman, California Retreat Committee.

On Being A Goody Goody or Genuine

by Mrs. Max Savage

By way of introduction, this is not going to be an attempt to treat the assigned topic, but just to present some thoughts. With all due respect to everyone, it is a subject we would all do well to think more about, but especially those of us who have been reared in Christian homes. It is so easy to fall back on a mixture of church creeds and doctrines, with a smug attitude, allowing them to become laws whereby to live in order that we might save ourselves.

Mark 7:6-8 Jesus talks about this kind of thing when he quotes from Isaiah, "This people honor me with their lips, yet their hearts are far away from me. But their worship of me is all in vain for the lessons they teach are but human precepts! You give up what God has commanded and hold fast to what men have handed down." Christianity is more than a religion. We have plenty of religion, maybe too much, but not near enough Christianity. We often forget when reading these scripture passages, in which Jesus rebukes the Pharisees, that they were a very religious people who were most sincere and zealous in their efforts and that that was the very reason why they found it hard to accept the teachings of Jesus.

It is possible then to be sincere and still face life with a piously self-centered attitude and thus block our growth and influence. Two mountain climbers, who upon having climbed the top of the mountain, found they had only one crust of bread between them; they were both very zealous to prove their altruism. So each offered the crust to the other, and both refused and both remained hungry. Stanley Jones say "the self centered are the self disrupted." This extreme concern with self then becomes a stumbling block and leads to:

1. A closed mind, that is, a refusal to accept new ideas, or to be influenced by others than one's own group.

2. Being very much concerned about character, so that there is compulsion about job and religion, which causes nervous tension instead of health and happiness for us and those we influence.

3. Doing good for duty or reward, either material, prestige, or in the life to come.

4. Negative criticism of the constructive efforts of others which thereby blocks the ability to cooperate. So we might make quite a list. In short, this great concern with self results in the goody-goody attitude.

There is a sermon by Phillips Brooks related to this topic—"The candle of The Lord." He speaks of the different types of people as candles—the candle which reflects the true light from God, and has cheering quality, the candles which find themselves helpless to shed enough light because they cannot feel the warmth even if held close, the candle which refuses to be held where the other flame can reach it, the candle which sheds the glare. "But there is still another way more subtle and sometimes more dangerous than these in which the spirit of man may fail in it's completest function as the candle of the Lord. The lamp may be lighted, and the fire by which it is lighted indeed be the fire of God. And yet it may not be God alone who shines forth. It is the candle putting its own color into the flame, which it has borrowed from God." . . . "This is the secret of all pious bigotry, of all narrow prejudice. Here is where narrow sectarianism comes from. The narrow Presbyterian, or Episcopalian, or (Mennonite) full of devoutness, what is he but a candle which is always giving the flame it's color."

"It seems perhaps as if in saying this I threw some slight upon that particular, separate element in every man's religion, upon which on the contrary I place the highest value. Every man who is a Christian must live a Christian life that is peculiarly his own. Only the true individuality of faith is marked by these characteristics which rescue it from bigotry. That it does not add something to the universal light that is God but only brings out some aspect. That it always cares more about the Universal Light than in the peculiar way it utters it. That it blends easily with other special utterances of the Universal Light in cordial sympathy and recognition of the value it finds in them." Stanley Jones says, "We see that we can be Christians only if we put the contents into the word Christian that Jesus put into it." His emphasis was always on attitudes, on facing life with realism, as a whole so that "the spirituality of Christians results in the redemption of the economic, the social, the political, the moral, and spiritual to the collective."

May we conclude then that genuineness results in a change within us, which causes us to respond to situations in the spirit of Jesus, or at least allows us to face ourselves with courage and admit our negativeness where it exists. Genuineness results in humility, not the kind that puts on a pious face and moralizes, but the attitude which is ever searching for more truth and a better way, still cognizant of dependence on the world around us and the Grace of God, that is, His forgiving of our past and the ability to help work that change within us. It is humility which helps us to find balance between self and others and between personal effort and dependence on God. The result is that we develop positive attitudes which direct our energies outside of ourselves. We need to have a deep conviction that all creation is good, including mankind. To be genuine we need to pray honestly with faith in God, as a creative God, His power, His justice and His love, "Like as a father." All of this allows for a stretching of personality and spontaneous and creative living.

M.C.C. Secretary Investigates Relief Needs in Java

Need for Relief Continues

AKRON, PA., July 18.—Orie O. Miller, Executive-secretary of the M.C.C., after investigating relief needs in Java on July 1 and 2, writes, "Java is the world's most thickly settled geographical area. Here also the world's youngest Republic is in the process of being born; here also is a group of 5,000 or more native Christian folk who have come to the light through Mennonite missionary efforts and whom we know are in great need of physical help. We are convinced more than ever that M.C.C. also belongs in this situation."

Europe Still in Serious Need of Relief

J. N. Byler, who surveyed the European relief scene a short time ago, recently told Mennonite churches in Colorado and California that serious needs still exist in central Germany, Europe and other areas, and that according to indications, those needs will continue at least through next winter.

Hearty Response to Goodwill Christmas Bundle Project

Many Christmas Bundles have already been received at M.C.C. headquarters. This is an early response. Present indications are that there will be a larger number of bundles this year than there were last year. This year's project differs from that of last year in a number of ways. Since the need in some countries is so much greater than in others, the M.C.C. suggests that donors do not designate what country their bundle is to go to but that instead they let the M.C.C. determine where they should be sent. M.C.C. workers on the field are informed about the needs of the children in the various areas, and they will distribute the bundles accordingly. In order that the bundles may reach the various countries by Christmas, it is necessary that all bundles be sent to M.C.C. headquarters by August 15. Address inquiries to Goodwill Christmas Bundles, M.C.C., Akron, Pa., or M.C.C., 223 King Street East, Kitchener, Ontario.

M.C.C. Sends Tons of Clothing, Shoes, Soap, and Food to Europe

The following shipments of clothing shoes, soap, and food were exported to Europe from June 15 to July 15:

To Austria, 25 tons of flour, 25 tons of canned meat and soup; to the Mennonite Child Feeding Program, French Zone of Germany, 20½ tons of canned fruits, vegetables, and meats, 2 tons soap, 1¾ tons of shoes, 9 tons clothing and bedding; to the Mennonite Child Feeding Program in the British Zone of Germany, 44¼ tons of flour, 24 tons of canned meats and fats, 2 tons of soap, 1 ton of shoes; to CRALOG, British Zone of Germany, 20 tons of flour; to Christenphlicht, American Zone of Germany, 20 tons canned meats and fats, 2 tons soap, 1 ton shoes and 3 tons clothing and bedding; to Italy, 2 tons of soap; to France, 1 ton of soap and 1 ton of shoes.

Jottings

—**Dr. and Mrs. P. S. Goertz** left the United States on July 10 and arrived in Southampton, England, on July 19. They planned to go to London from there and then later on to Amsterdam and Copenhagen.

—**Mrs. A. M. Lohrentz** of McPherson, Kansas, left July 28 for Hydro, Oklahoma, to be camp mother at the Oklahoma Young People's Retreat. On her return trip, Mrs. Lohrentz will visit the women's missionary societies at Turpin, Oklahoma, and Kismet and Montezuma, Kansas.

—**Mennonite Church, Butterfield, Minnesota:** On July 18 Rev. Rediger of the Congo Inland Mission spoke in this church and also showed very interesting pictures, which he took while in Africa. On July 13 we had three services with Rev. Arnold Peterson as main speaker of the youth rally. The ladies served lunch in the basement after the afternoon session. —Mrs. Gust Miller, Corr.

—**Rev Arnold Regier,** graduate of the Mennonite Biblical Seminary, has been asked by the Canadian Conference to take the leadership in the establishment of the new Canadian Mennonite Bible College, which is to open in Winnipeg this fall. Several weeks ago Rev. Regier flew from Chicago to Winnipeg to confer

(Continued on page 16)

CANADIAN CHURCHES HOLD CONFERENCE

The Conference of the Mennonite Churches in Canada convened at Coaldale, Alberta, July 5-9. The sessions included: Minister's Conference, Saturday; Missionfest, Sunday; regular Conference, Monday, Tuesday, and Wednesday. One hundred ministers attended the Minister's Conference, and over 1,000 attended the Missionfest and the regular sessions. Rev. D. J. Unruh of Newton, Kansas, and Miss Elizabeth Goertz, missionary from China, were welcome guests, who took part in the deliberations of the conference.

Matters discussed at conference included: home missions, relief at home and abroad, schools (including elementary schools), schools of higher education, Sunday schools, Bible schools, summer Bible schools, Bible college, old people's and invalid homes. Canadian Mennonite Board of Colonization, publication, young people's organizations, and ladies aid societies. Seven valuable papers were given and discussed. There were also reports and discussions on other matters. Much time was given to the young people for their organization, activities and reports. A full report will be published in the Year-book as formerly. The next conference is to convene in Manitoba with the Blumenort congregation as host.

The officers of the Conference were: Rev. J. J. Thiessen, Saskatoon, chairman; Rev. Jacob Gerbrandt, Rosthern, vice-chairman; Rev. John G. Rempel, Rosthern, secretary-treasurer; Rev. J. J. Sawatzky, Calgary, assistant secretary. The program committee consisted of: G. G. Neufeld, Whitewater, Manitoba; Paul Schroeder, Drake, Saskatchewan; and H. T. Klaassen, Laird, Saskatchewan.—Reported by Benjamin Ewert.

REV. JOHN F. SCHMIDT JOINS BETHEL COLLEGE STAFF

About a decade ago the Board of Directors of Bethel College set up the C. H. Wedel Mennonite Research Foundation and invited those interested in research and in the memory of C. H. Wedel to make contributions toward the fund in the hope that it would gradually be built up to an amount of $50,000. Although some contributions have come in for this purpose, the goal has not yet been reached and gifts for it are always gratefully received. The interest of this fund when completed is to be used for Mennonite research, an area in which C. H. Wedel, the First President of Bethel College, was the pioneer worker among American Mennonite scholars. For the present the interest should go back into the fund to help increase the same.

In 1944 Dr. Cornelius Krahn came to Bethel College to serve as Director of the C. H. Wedel Research Foundation. Besides Mennonite research Dr. Krahn is also in charge of the Bethel College Mennonite Historical Library and serves as Editor-in-chief of MENNONITE LIFE. The work has grown to such proportions that a full time assistant is needed. Rev. John F. Schmidt of Ellis, Kansas, has been secured to serve in this capacity. Rev. Schmidt, who orginally came from the Gnadenberg community, graduated from Bethel College in 1935 with the A. B. degree and from Hartford Theological Seminary in 1938 with the B.D. degree. During 1942 and 1943 Rev. Schmidt was Director of the C.P.S. camps at Marietta, Ohio, and Ft. Collins, Colorado. He has been minister in Congregational churches in Kansas and Colorado, and served the Buhler Mennonite Church from 1939-42. Rev. Schmidt will begin his new duties on August 1. By training, experience, and aptitude Mr. Schmidt is well qualified to make a worthwhile contribution in this neglected and yet so important field of Mennonite research. Bethel is happy to welcome another one of her own graduates back to serve on the college staff.

HEADQUARTERS OFFICE CORNER

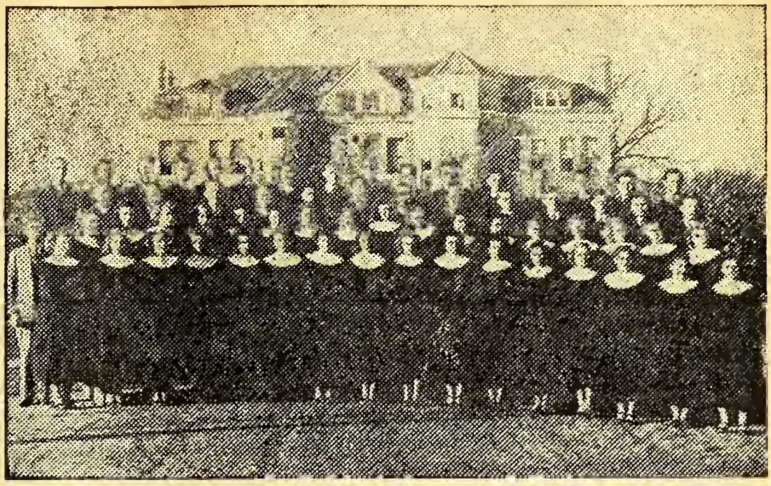
Attention: Delegates to General Conference

All delegates planning to go to Berne via Newton on the special Pullman or chair car must notify General Conference Headquarters, 722 Main Street, Newton, Kansas, of their intention, if they have not already done so.

A large number are still needed to reserve a private chair car. Do not expect a reservation unless you have made one! If interested, do so immediately.

The reports of General Conference officers, boards, committees, and auxiliary organizations, to the thirty-first session of Conference, to be held August 20-27, 1947, are being printed in book form and are to be made available for distribution to the delegates to the General Conference sessions, also to the delegates to the business sessions of the Young People's Union and the Women's Missionary Association. Each delegate is entitled to a copy of these reports and will receive the same at the time of registration.—Walter H. Dyck, Executive Secretary

Mennonite A Cappella Choir To Tour Eastern States during August



North Newton, Kansas, July 28.—Thirty-seven members of the Mennonite A Cappella Choir of Bethel College met in Memorial Hall Sunday evening, July 27, for the first of a series of intensive rehearsals preparatory to a concert tour of the Eastern states and Canada during July.

This choir, which is to sing at the General Conference, Berne, Indiana, will give concerts at the following places: Beatrice, Nebraska, August 3; Pulaski Iowa, August 4; Kalona, Iowa, ("Old" Mennonite community) August 5; Way-Land, Iowa, August 6; Washington, Illinois, August 7; Normal, Illinois, August 8; Chicago, Illinois, August 9-11; Goshen, Indiana, August 11; Detroit, Michigan, August 12; Leamington, Ontario, August 13; Waterloo, Ontario, August 14; Vineland, Ontario, August 15; New York City, August 16-19; Souderton, Pa., August 19; Washington, D. C., August 20-22; Fairfield, Pa., August 22; Sugarcreek, Ohio, August 24. Dalton, Ohio, August 24; Bluffton, Ohio, August 25; Berne, Indiana, August, 26-28; Merom, Indiana, August 28; Summerfield, Illinois, August 29; Fortuna, Missouri, August 31.

Those who will make the tour are: Jacob Andres, Rush Lake, Saskatchewan; Paul Blostein, Phoenix, Arizona; Paul Boschman, Petaigen, Saskatchewan; Henry Claassen, Beatrice, Nebraska; Henry H. Epp, Mt. Lehman, British Columbia; Marjorie Fast, North Newton, Kansas; Virgil Flickinger, Pretty Prairie, Kansas; Max Friesen, Lehigh, Kansas; Evelyn Goering, North Newton, Kansas; Johann Hilverda, Aalsmeer, Holland; Rupert Hohmann, North Newton, Kansas; Pauline Jahnke, Herbert, Saskatchewan; Walter Jost, Hillsboro, Kansas; Karolyn Kaufman, North Newton, Kansas; Helen Krehbiel, Hutchinson, Kansas; Velma Krehbiel, Deer Creek, Oklahoma; LaVerne Linscheid, Aberdeen, Idoha; Harold Moyer, North Newton, Kansas; Meribeth Nachtigal, Dighton, Kansas; Bertha Neufeld, Inman, Kansas; Elbert Pankratz, Moundridge, Kansas; Esther Peters, Henderson, Nebraska; Richard Ratzlaff, Pretty Prairie, Kansas; Gertrude Reimer, Inman, Kansas; Hugo Reimer, Inman, Kansas; Rosella Reimer, Goessel, Kansas; Erna Schmidt, Newton, Kansas; Esley Schmidt, Newton, Kansas; Gladwyn Schmidt, Newton, Kansas; Harold Schmidt, Newton, Kansas; Velora Schmidt, Canton, Kansas; Maurine Siemens, North Newton, Kansas; Walter Siemens, Buhler, Kansas; Ruby Voth, Goessel, Kansas; Elaine Waltner, Marion, South Dakota; Margaret Wedel, Moundridge, Kansas; Helen Wiebe, Whitewater, Kansas.

Walter H. Hohmann will direct the choir. Marjorie Ruth will serve as chaperon. Willis E. Rich, manager of the tour, will be assisted by Piet Doves of Amsterdam. Holland.

TO ALL GENERAL CONFERENCE DELEGATES AND GUESTS WHO SING

Saturday night, August 23, is music night. Every person who sings is invited to help in singing two great choruses: Handel's **"Hallelujah Chorus"** from **The Messiah** and Stainer's **"For God So Loved The World"** from **The Crucifixion.** Bring your copies, please, if you have them.

Choirs from nearby churches have been invited to contribute special numbers; some are preparing to do so, while others have disbanded for the summer months and cannot come in a body.

Individuals or small groups (balance of voices from specific churches is not necessary) from all churches of the General Conference are invited to come and take part. This offers a splendid opportunity to join in a wonderful praise service for all who love to sing. In addition to singing the above two choruses together, there may be time for a few familiar grand chorales.

The Business Committee has asked Professor Russell A. Lantz to take charge of this evening program and invites all church choir leaders and pastors or others interested to help make this an hour of fine spiritual fellowship and praise to God. In many churches the two choruses have been used often and so are familiar. Choirs or smaller groups or individuals will please refresh themselves on these and make every effort to join the mass chorus at Berne for a late afternoon rehearsal and the rendition on Saturday night, May 23.

with some of the leaders there. Rev. Regier reports a good interest in the new undertaking. The school plans to issue a bulletin in the future. The Regiers will leave Chicago for Winnipeg soon after August 1. Their school address will be, 103 Furby Avenue, Winnipeg, Manitoba.

—**Gilbert Goering of Moundridge, Kansas,** recently joined the Voluntary Service Unit at Gulfport, Mississippi, for a year of service.

—**The Mennonite Biblical Seminary** has sent out a "memorial card," which can be used by people who wish to give a memorial gift to the Seminary in place of the usual floral gift. It is suggested that the gift be sent to the Seminary through the minister or church treasurer and the card be given to the bereaved family. Additional cards may be had from the Seminary.

—**Salem Mennonite Church, Dalton, Ohio:** Miss Helen Moser and Delvin Kirchhofer were united in marriage July 12 at the Kidron Mennonite church in a simple and beautiful setting of flowers and candlelight. Both are former relief workers. They will be in charge of a mental rest home in Maryland, after some training at Akron, Pennsylvania. The Bluffton College group of our church was in complete charge of an ice cream social for Christian Endeavor and the Willing Workers Sunday School class July 15 at the home of Mr. and Mrs. Ivan Gerber. Mr. and Mrs. William Geiger and Paul are returning to Honolulu, Hawaii, this week.

—**Emmanuel Church, Pratum, Oregon:** The weather has been very unusual this summer; it has been cloudy and rainy. No cherries were taken to the cannery from this community. At present hay is being put up. Missionary Desters were here July 8 and showed pictures of the mission work in India. Miss Sara Buller of Africa will be with us July 20 to show pictures of the work. The Oregon Young People's Retreat is scheduled for July 21-28.

—**First Church, Caldwell, Idaho:** Sixty-five members enjoyed the Sunday School picnic held at the Leonard Schmidt home on July 4. On June five new members were received into the church through baptism. Leo Laurense from Holland was with us on June 24. He told us of the Mennonites in Holland.

—**First Church, Mountain Lake, Minnesota:** Sixty-five teen-agers from the three General Conference churches attended the four-day retreat at Stony Point Camp, which is an ideally-situated and equipped camp forty miles from here. The moonlight on the lake added to the inspiration of the worship, study, and recreation. The church has had recent letters from Katherine Derksen and Gladys Klassen. The latter is now in first-year language study at Ellen Gowan, India. Miss Derksen, a relief worker, is distributing food and clothing in Krefeld, Germany. Both letters urge us to keep-on-giving and keep-on-praying. Our new pastor, Rev. L. R. Amstutz, will begin his work on August 3. He and his family will be the first to live in our new parsonage, which is nearing completion.

—**Zion Church, Souderton, Pa.,** Our vacation church school was brought to a close with an evening program and an exhibit of the various projects. Some outstanding features of our school were the art and music courses taught by Marjorie Fretz and Mrs. Graber, respectively. Both courses were taught in all classes from five-year-olds to high school students and were correlated with the Bible study. This was the second year that we followed the plan of having a teacher for each class and in addition special teachers for art and music courses. A new feature this year was a daily mimeographed newspaper, the "Zion Scroll,' edited by the older students and distributed to all vacation school pupils each day. Myrtle Wasser and Jean Alderfer, two of our instructors, served as sponsors of the paper.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

—**Those planning to attend the General Conference session** should inform Mr. Clifton Gilliom, 605 Clark Street, Berne, Indiana, by what method of transportation they expect to arrive and how many will be in the party, indicating the number of men, women, and children and giving the ages of the children.

The Reader Says:

IT'S LACK OF KNOWLEDGE

Editor, *The Mennonite*

I want to say a word of appreciation for Miss Regier's letter in the July 8 *Mennonite.* The reason why we Mennonites react so violently against all symbolism is that we know very little about it, and our tradition has built up a resistance against anything associated with the Catholic Church. Yet, as pointed out in Miss Regier's letter, we have not been consistent in our avoiding of symbolism. In fact we carried the symbolism further than the Catholic Church in some areas; as, for example, our plain garb. We applied to the laity the symbol of separation formerly only used by clergy. We also took sacraments and made symbols of them, as in Holy Communion. Schwenckfeld and the Friends were more consistent in this, but we did not follow their example.

I can remember when Mennonites looked upon singing "Amen" at the close of a hymn as "pure Catholicism." It's part and parcel of our tendency to put people and things into a pigeon hole and put a label above it, sealing their doom (in our minds) forever.

I saw a cartoon recently. A man who looked a bit like a Senator was in a book shop. His back was turned on the shelves of books on history, politics, religion, and geography. Pointing to a panel of "Assorted Labels — 25c per dozen," he said, "Gimme some o' these sonny. I'm too busy for heavy readin'."

I wish we could get over our name-calling and categorizing and develop a more sympathetic understanding for the thoughts and modes of others. At least that we would be willing to take a little time and give a little effort to try to understand the other fellow's "doxy."

George S. Stoneback

Fairfield Mennonite Church
Fairfield, Pa.

The Mennonite

Volume 62 —— August, 5, 1947 —— **Number 30**

"Behold, how good and how pleasant it is for brethren to dwell together in unity!' It is like the precious ointment upon the head . . . As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."
—Psalm 133

Ministers, Missionaries and Their Wives Attending the 1946 Minister's Retreat at Spirit Lake

Come Ye Apart . . . and Rest Awhile

Almost a year ago, ministers and missionaries and their families were wending their way to the first Minister's Retreat at Spirit Lake, Iowa. That experience proved to be of utmost value to those that were in attendance. Worshipping, eating, and playing together did much to bind us in unity. The one hundred and thirty-third Psalm took on new dimensions in the hearts of all who were present.

It was not without an awareness of the problems involved that this retreat was started—the matter of distance between our churches, the problem of finances. Many ministers with their limited allowances would find it difficult to attend unless the congregation offered to share part or all of the expenses. It was with a deep consciousness of the need for divine guidance that the arrangements were finally begun. Several resolutions at the 1945 General Conference sessions prepared the way. By further action of the Executive Committee of the General Conference this project was assigned to the Board of Education and a committee was appointed to make the arrangements. All through the planning of the program, the securing of the grounds, to the end of the retreat, one seemed to be conscious of the leading of the Holy Spirit and divine approval.

From the far North a minister gave this testimony, "Never have I enjoyed such simple ground of fellowship and brotherly love as with these brethren from near and far." Another from the West wrote, "I was impressed with the deep seated hunger of all ministers for genuine fellowship with one another. My wife and I will make every effort to attend the next Minister's Retreat."

These and other responses led the Board to arrange for another retreat this summer just prior to the General Conference sessions at Berne, Indiana. We trust that many will again avail themselves of this opportunity for inspiration, fellowship and relaxation. We would like to encourage the congregations to urge your pastor and his family to attend by giving them a word of encouragement—perhaps by sharing part of the expenses involved.

We trust that this retreat may in a small measure carry out the implications of our theme, "Strengthening our Ministry in Christ." Rev. Walter Gering will conduct our daily Bible studies from II Timothy. In order to enrich the value of this hour it might be well for all who plan to attend to study this epistle carefully and prayerfully before coming to the retreat. The split sessions for ministers and their wives should prove helpful in discussing our personal problems. The panel discussions on the "Future of Our Missions" should do much to inform us of the work on the fields as well as to challenge us to greater zeal in evangelizing the world. Various ministers have been asked to bring messages during the evening meetings. Plans are under way to organize a minister's chorus to assist in rendering special music during the conference sessions. The afternoons have again been set aside for recreation and relaxation.

Again, we would like to extend an invitation to all ministers and missionaries of the General Conference to attend this retreat to be held at Camp Shipshewana, Indiana, August 15 to 19. The total cost for the four and one-half day period, including board, room and registration will be $13.50. At the time of this writing well over a hundred registrations have come in. We hope the camp will be filled to its capacity.

—For the Retreat Committee, Ronald von Riesen

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

---Ed. G. Kaufman ---Lloyd L. Ramseyer

CHRISTIAN EDUCATION

Present-day society is cursed not so much by ignorant as by intelligent persons with unchristian motives. Plain ignorance is bad enough but to know good and choose evil, to understand the right and do the wrong, to be aware of the truth and practice falsehood, is sinning against light. "He that knoweth good and doeth it not, to him it is sin." Christian education is education on Christian foundations under Christian auspices for Christian ends including Christian motives. A Christian school is one founded, maintained and conducted by Christian people in the service of Christ and His kingdom. It must acquaint its students with Christianity, its origin and characteristics, its documents and developments, its past and its imperial program to conquer the individual and the world. The primary method used to achieve this is the personal encounter with, acceptance of, and submission to Jesus Christ as Lord and Saviour. This may not necessarily call for more chapels and Bible courses, though these have their place, but it does require a purposeful, constructive and wholesome influence in every class room, in all extra-curricular activities, and especially in the personality of every teacher. Intelligent Christian motivation is the need of our day.—**Ed. G. Kaufman**, President of Bethel College and Chairman of the Board of Education of the General Conference.

REWARDS OR MILLSTONES

Young people in contact with the educational arm of the church often have experiences which give them a new vision, a new faith, and new purpose in life. This experience may come while in college or while attending a summer retreat. Such an experience often gives an entirely new direction to life. While still under the influence of the environment in which the experience occured, it is relatively easy to maintain the new purpose or goal. The test comes when that young person returns to his home community and the old associates who have not been inspired by new purposes.

We, at home, can help to impress this new vision upon such youths or we can help to extinguish the divine spark. Jesus told us that if we encourage youth we will be rewarded, if we offend them it were better that a millstone were hanged about our necks and we were drowned in the depths of the sea. We can offend and extinguish the new vision unintentionally. By some slighting remark about the permanence or genuineness of the new experience or vision, by remarks which cast doubt concerning the individual or institution through which the inspiration came, or by showing so little enthusiasm and interest in the Christian way of life and the work of the church that the young person has his new found enthusiasm chilled, we can be the means of offense.

On the other hand, we can give the new found vision a chance to develop through active participation in the work of the church. We can give the word of encouragement, confidence, and interest which will fan the new spark into a flame for God. Thus another life will become useful for God and perhaps another Livingston or Grenfell will be developed.

Do we merit a reward or a millstone in relations with youth?—**Lloyd L. Ramseyer,** President of Bluffton College and member of the Board of Education of the General Conference.

An English clergyman, returning from an extended trip among the Methodist missions of the South Seas, was the guest of a girls' school for one memorable night. He was profoundly impressed by the concert the students provided for him in the evening, by the art with which they had decorated their building, and by the scrupulous cleanliness with which the place was kept. But his greatest experience came in the morning as he was leaving to go aboard his ship. It was then that the girls lined up in two rows, one on either side of the walk, and with flowers crossed over his head, they sang as he went down to the gate, "What a wonderful change in my life has been wrought, Since Jesus came into my heart." **And every girl of the more than 200 enrolled was the daughter or the granddaughter of a cannibal.**— Roy L. Smith in the "Christian Advocate."

THE MENNONITE

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The Mennonites in China

by H. J. Brown

1. THE HOPEI MISSION FIELD: There are better reports from Ch'ang-yuan now, and the church work shall be continued, but reorganization is difficult on account of many uncertainties. Rev. Li Kuang Ming as bishop or superintendent is busily at work getting things in shape.

Tung Ming work in church and school continues and grows. In Kaifeng the refugees receive some relief. Some find work. The General Committee has appointed a pastor for incoming Christians, and has rented quarters for living and working. It looks like another church is springing up here in town. (Kaifeng) A Bible conference and retreat for our Christians, especially for workers and deacons from our free territory, are located nearby.

2. The M.C.C. is steadily extending its work in clinics, hospital, material relief and tractor work. We are happy to report spiritual work in many an indirect way.

3. THE CHINA MENNONITE MISSION SOCIETY is reorganizing the old field (Shantung-Honan) to be hereafter under the E. M. B. Conference. Brother H. C. Bartel, with the support of the M. B. and K. M. B. Conferences, is extending the new mission field in the southern Shensi-Kansu regions. Missionaries are coming back. Some choose the old field, some the new, as their place of service.

4. THE "OLD MENNONITES" have been looking for a mission field in China for some time. Their representatives went north, west and south. Everywhere there are opportunities connected with difficulties. The last word which has come to us is, that they have decided upon a region north of Chung-King, Szechuan.

5. NEW MISSIONFIELD OF THE GENERAL

(Continued on page 13)

Human Investment

by H. J. Brown

A bright Tung Ming boy, with tears in his eyes, stands before Mrs. Brown. For several years he has been attending the Hua Mei School at Kaichow. His parents and older brothers have only a little land. They have really been bringing sacrifices to allow him to come to school. The last time he was home, they could not see how they should be able to raise the money for him to come back to school. It was purely through his crying and pleading that they once more went to the limit of cutting short expenditures everywhere else in order to raise the money to send him back to school. Now it is time to make another payment for board and tuition. Here comes this letter, "Impossible! Come home!" He stands and wipes his tears away, but they come back even more freely and blurr his sight. "Oh missionary lady, have mercy on me. Don't let them send me home. I would like to finish school so that I can live and work for our Saviour Jesus Christ." Tung Ming is the Nazareth of the Bible. "What good can come out of Nazareth?" The soft spot in Mrs. Brown's heart is touched. She cannot refuse. Maybe she can do without an otherwise needed overcoat. This boy must go to school!

Several years have again gone by. The war has come upon us. The Browns have already been interned nine months on the Tamingfu station. The Japanese are threatening to send them home to America. Here comes a letter from Kaichow. Li Hain Chin beseeches Mrs. Brown, "Do not leave me thus, behind. Take me along to America. Put me into your trunk, a box, or anything, just so I can go along. Please do." That, of course, was the impossible, but the boy in his distress had in childlike faith asked the impossible.

Five years later the Browns have returned from America. They now live in Kaifeng, Honan. One day there is a knock at the door. The missionary sees a fine young man of twenty-two standing at the door. He introduces himself as Li. Later, during the conversation in the room, it becomes known that this is Li Hain Chin. Into what a fine young man he has developed. He still has his friendly and attractive nature, but he has grown in stature "and in favor with God and man." He wants to know all about the family, especially Roland who is only one year younger than he; Jessie, what about her? Of Linda he has heard, but memory is faint. Mrs. Brown produces the family picture of 1938. There they are, the whole family! On the other photo are Roland and Jessie of two years ago, when Jessie graduated as a nurse. Roland looks more like a man on that picture. Li grabs the 1938 family picture. This is the family he has for years learned to know and to love! There is an extra copy on hand, and he carefully tugs it away in his pocket. "All seems like in a dream!"

After finishing the Hua Mei High School he taught school to earn money, then again attended senior high school, studying part time and working part time to earn money. Again he has graduated, and now he fills a position as teacher in a government school. He still longs to go to America to finish college, so that he can come back and do more for his people. We and he are praying for this. God works marvelously.

Program for the 31st Session

To Be Held in the First Mennonite Church

WEDNESDAY EVENING, August 20

Welcome of Delegates — Local church
Address: Contributions by General Conference Mennonitism to American Protestantism
- a. General: Dr. E. G. Kaufman
- b. Specific: S. F. Pannabecker

THURSDAY FORENOON, August 21

Opening Service
- Scripture and Prayer — Vice Chairman
- Conference Sermon — President

Introductory Business
- Appointment of Assistant secretaries
- Order of the day — Report of Business Committee
- Presentation of Delegate Certificates (certificates to be sent to secretary a month before conference session for printing)
- Welcoming of New Ministers and representatives of other Conferences
- Appointment of temporary committees:
  1) Nominating Committee (appointed in advance by Business Committee)
     Lester Hostetler, Chairman, Western District
     J. J. Enz, Middle District
     A. F. Ortman, Northern District
     Earl Salzman, Pacific District
     Ward W. Shelley, Eastern District
     W. B. Weaver, Central District
     John Wichert, Canadian
  2) Resolutions committee (appointed in advance by president of conference)
  3) Auditing Committees (appointed in advance by president)
  4) Committee on Letters and Telegrams
  5) Tellers Committees (3)
  6) Memorial Committee (appointed)
  7) Publicity Committee
  8) Committee on Privileges
  9) Any other temporary committees

Reading of Minutes — Secretary
Other Business

THURSDAY AFTERNOON, August 21

Introduction by chairman
Report of the President, J. N. Smucker
Report of the Executive Committee, Walter Dyck
Report of Auditors
Report of the Church Unity Committee
- Report on Union of Central Conference and General Conference
- Reception of Central Conference Churches
- Presentation and Recommendation of new churches for admission

Elections
- a. Conference officers
- b. Business Committee member
- c. Church Unity members

Report of Ministers Pension Committee (preliminary)
Report of Mennonite Historical Committee
Report of Coordination Committee (preliminary)

THURSDAY EVENING, August 21

Memorial and Communion Service

FRIDAY FORENOON, August 22

Foreign Missions

Introduction by Chairman
Reports
- a. of the secretary — Howard G. Nyce
- b. of the treasurer — Walter H. Dyck

Election of Board Members

Women's Missionary Association

Introduction by Chairman — Mrs. A. M. Lohrentz
Report
- a. the secretary — Mrs. W. C. Voth
- b. the treasurer — Mrs. Frieda Regier Entz
- c. audit
- d. literature committee — Mrs. A. J. Neuenschwander
- e. adviser committee — Mrs. A. J. Richert
- f. Junior Intermediate department — Miss Huldah Myers
- g. Mennonite Women's service committee — Miss Emma Ruth

Discussion and Resolutions

FRIDAY AFTERNOON, August 22

Meeting of Women, Young People, Men

Theme: Thy Will Be Done

Joint Meeting (not to last more than 45 minutes)
- Devotions by Rev. Homer Leisy, Chairman
- Women's Missionary Association — Mrs. A. M. Lohrentz
- Young People's Union — Verney Unruh
- Laymen — E. W. Baumgartner

Adjournment to separate meetings

Business Meeting of Women's Missionary Association

Devotionals by chairman — Mrs. A. M. Lohrentz
Welcome to Central District Women's Societies by chairman
Response by Chairman of Central District Women's organization — Mrs. J. H. Miller
Reading of Minutes by secretary
Presentation of delegates by secretary (Printed list distributed totals given here, delegates standing simultaneously)
Reports Reviewed briefly and recommendations
- a. executive committee — Secretary and Treasurer
  1) amendments to constitution

# of the General Conference

Berne, Indiana, August 20-27, 1947

2) re. evening offering
3) Haury-Goertz memorial scholarship

b. literature committee
c. adviser committee
d. Canadian adviser chairman — Mrs. G. A. Krehbiel
e. Junior Intermediate department
f. Mennonite Women's service committee

Election
Memorial Service, in charge of Vice President, Mrs. W. C. Andreas
Paper, "Mission Study in our Society" — Mrs. Willard Claassen
Report, Resolutions Committee
Other business, announcements
Closing prayer

Laymen Meeting

Introduction by Chairman

a. Christian service opportunities for Church and Conference officers
    J. D. Unruh
    C. C. Neufeld
    Discussion
b. Christian Service opportunities thru vocations
    A. M. Lohrentz
    L. J. Horsch
    Discussion

Appointment of Temporary committees

Young People's Union

YPU Business Meeting

1. Brief Joint Session with Women's Missionary Association and Men.
2. Opening message and devotional — Arnold Nickel
3. Presentation of agenda, procedures for this business meeting
4. Reading of the minutes of 1945 meeting

YPU Council and Executive Committee Reports:

5. Meetings held, Finances, Retreat Summary, GC Youth Retreat, Central Conference — Myrtle Wasser, Sec.-treas.
6. Missionary Education and other YPU Projects Planned, Statistics on Youth in our conference — Verney Unruh, Vice-pres.
7. *Mennonite Youth* Section, Around the World Mennonite Youth Fellowship — Esko Loewen, Editor of "Youth Section"
8. Voluntary Service — Bertha Fast, Director of G.C.V.S.
9. Institutes and field work, Program Material Preparation, Failures, and Problems — Elmer Ediger, pres.
10. Evaluation and Looking Ahead — Olin Krehbiel, Advisor
11. Reading of recommendations — From the YPU Council and Resolutions Committee

FRIDAY EVENING, August 22

Program of Women's Missionary Association

Chairman — Mrs. A. M. Lohrentz
Introduction of missionaries by Chairman (all missionaries of the Boards of Home and of Foreign Missions to be seated on platform)
Devotionals — Miss Helena Siemens
Music — Berne societies
Geographic survey of our Mission fields — Miss Helen Kornelson
Panel Discussion
    U. S. Indian stations — Mrs. Malcolm Wenger
    India — Mrs. S. T. Moyer
    China — Miss Elisabeth Goertz
    Colombia — Miss Anna Quiring
    Home (mountain) missions — Miss Elsie Pfister
Music — Berne societies
Offertory — Organ Solo
Benediction — Rev. A. J. Neuenschwander

SATURDAY FORENOON, August 23

Home Missions

Introduction by chairman — J. M. Regier
Reports
    Canada — G. G. Epp
    United States — John T. Neufeld
    South America — John J. Plenert
Report of the Secretary — A. J. Neuenschwander
Report of Treasurer — General Conference Headquarters
Discussion and resolutions
Election of Board Members
Closing prayer

SATURDAY AFTERNOON, August 23

Trustees

Opening by chairman
Report of Secretary-Treasurer
Election
Closing prayer

Fellowship Social

(details to be announced)

SATURDAY EVENING, August 23

Musical Program

A program of musical numbers by various church choirs

SUNDAY FORENOON, August 24

Regular church services

SUNDAY AFTERNOON, August 24

Centennial and M. C. C. Program

SUNDAY EVENING, August 24

Berne Chorus Program

MONDAY FORENOON, August 25

Relief

Introduction by Chairman
Report of Secretary — John C. Mueller
Report of Treasurer — D. C. Wedel
Reports
    European visitors
    Relief workers
Election
Mennonite Mutual Aid Report
Election

MONDAY AFTERNOON, August 25

Boards and Committees

(Meetings as announced at Conference)

Meeting of the Women's Advisory Council

Chairman — Mrs. A. M. Lohrentz
Devotionals — Mrs. G. A. Krehbiel
Minutes of 1945 Council Meeting
Recommendations of Executive Committee regarding editorship of Missionary News and Notes
Results and Findings of the Visitation program — Secretary
Revision of Questionnaire and Report form
Other Business
Close "Blest Be the Tie that Binds"

Laymen's Meeting

(Continuation of Friday's meeting)

c. Christian service opportunities by groups of church members
    Louis Janzen
    Walter Temple
    Discussion
d. Service projects that have succeeded—informal reports by anyone present
e. Laymen's organizations that have been effective—informal reports
f. How shall we organize for more effective work in individual churches and in the conference?

Y. P. U. Business Meeting

(Continuation of Friday's meeting)

12. Opening message and devotional
    Jake Friesen or Canadian
13. District and Province Reports (Five-minute Summaries) —
    Districts: Pacific, Northern, Western, Middle Central, Eastern
    Provinces: British Columbia, Alberta, Saskatchewan, Manitoba, Ontario
14. Action on Recommendations
15. Election of Officers
16. Period of Consecration
    J. H. Langenwalter, former advisor

MONDAY EVENING

(Continuation of Friday's meeting)

Program by the Young People's Union

1. Hymn sing
2. Meditations on "Believing"
3. Introduction of New Officers
4. Special Music

Short talks:

5. Youth Projects Help Finance Worthy Causes
6. Youth in Voluntary Service Projects — Bertha Fast
7. Toward a Strong Local Youth Program
    Rev. Andrew Shelly
8. Offering for General Conference Youth Work
9. Hymn

TUESDAY FORENOON, August 26

Ministers Pension Committee

Discussion of preliminary report and recommendations

Board of Publication

Introduction by chairman, H. J. Andres
Reports
    Secretary — J. M. Suderman
    Treasurer — E. W. Baumgartner
Election

TUESDAY AFTERNOON, August 26

Board of Education

Introduction by chairman — E. G. Kaufman
Reports
    a. Secretary — A. S. Rosenberger (including reports of schools and colleges)
    b. of the treasurer
Paper: What Is Christian Education?
    Erland Waltner
Election
Teacher Consecration Service

TUESDAY EVENING, August 26

Unfinished Business
Coordinating Committee
Discussion of Preliminary report

WEDNESDAY FORENOON, August 27

Seminary Board

Introduction by chairman — A. S. Rosenberger
Reports
    Seminary President — A. Warkentin
    Treasurer — E. W. Baumgartner
Election

Placement Committee

Introduction by chairman — Freeman Schwartz
Report of Secretary — P. K. Regier
Election

WEDNESDAY AFTERNOON, August 27

Committee of Doctrine and Conduct

Introduction by chairman
Report of secretary
Election

Peace Committee

Introduction by chairman — H. T. Unruh
Secretary report — Albert Gaeddert
Treasurer's report — L. J. Horsch
Recommendations
Election
Close of Conference

Mennonites the World Over

by Cornelius Krahn

A Hundred Years of Mennonite Missions. The Dutch Mennonite Mission which has its fields in Java and Sumatra was founded one hundred years ago. The Mennonites of Russia, Germany and Switzerland joined in this enterprise. The devastating wars of the last generations made it impossible for our brethren in Russia and Germany to continue in their support of these endeavors. At present it is even questionable whether the Mennonites of Holland will be able to maintain their field of service. Nevertheless, they are not only looking back on the first century of bringing the gospel to the natives of a Dutch colony but are also making plans for the future.

Survivors of Dutch Mission Field Reach America. Recently the sisters Helene Schmitt and Martha Stauffer (daughters of missionary Johann Klassen) arrived in Reedley, California. Active in the Dutch Mennonite mission field on Java, the two missionaries Stauffer and Schmitt were interned at the outbreak of war and sent to British India. On its way the ship was torpedoed and the missionaries perished. The families of the missionaries were kept in China during the war and have now reached this country through the help of the American Mennonites.

Dutch Mennonite Representatives Visit American Mennonites. The Mennonite Central Committee has invited Dutch Mennonites to visit American Mennonite churches. Rev. T. O. Hylkema has arrived in this country and is now visiting congregations in Canada and the United States. After both world wars Rev. Hylkema has been active in helping the suffering Mennonites of Russia.

Among the others that are scheduled to come is Rev. N. van der Zijpp, pastor of the Mennonite congregation of Rotterdam and teacher of Mennonite history at the Theological Seminary of Amsterdam. Rev. v. d. Zijpp will be glad to preach and lecture in Mennonite churches. All the representatives will attend the Mennonite conference at Berne, Indiana.

(continued on page 14)

Christian Education Emphasis Period

August 31 to September 28

Beginning with August 31, and throughout the month of September, the Board of Education is endeavoring to give special emphasis to the task of Christian Education both in the area of the local church school and the work of higher education in our colleges and seminary. The last Sunday in August has for sometime been designated as Christian Education Sunday. Consequently, August 31, will this year be known as such. Materials for use in observance of Christian Education Sunday will be mailed to all ministers and church leaders of the General Conference. The Board earnestly requests and hopes that the cause of Christian Higher Education will be presented in all of our churches on that Sunday or on a subsequent Sunday.

The Apostle Peter in his second epistle admonishes his fellow-believers in Christ to "Grow in Grace and Knowledge of our Lord and Saviour Jesus Christ." (II Peter 3:18) Paul instructed youthful Timothy to "Neglect not the gift that is within thee" (I Timothy 4:14). Christian Education implies GROWTH, DEVELOPMENT and NURTURE of the powers that God has given to us to their highest efficiency in the work of His Kingdom.

We need to become increasingly aware of the urgency and timelessness of educating our Mennonite youth in the convictions and ideals that are a part of our Mennonite Christian tradition. The words of Menno Simons are applicable to every generation, "If you love your children with a Godly love, teach, admonish and instruct them in God."

Christian Education is the urgent need of our day with the emphasis on the adjective rather than the noun. Someone has ably stated that "Secular education is only half an education with the more important half left out." "High intelligence mixed with low desire" is a dangerous combination. With all that science has brought to our attention in the way of knowledge and skills, it has not brought with it a correlating standard of conduct and responsibility. We believe that is the contribution of the Church and the Christian College, to bring to our young people the highest standards of scholarship in the arts and sciences, along with a knowledge of God through Jesus Christ.

It is imperative that we recover in our Mennonite circles a conviction of the importance of Christian Education in our day. "If we believe in our Church, believe it has a mission and future we must believe in our Church College."

In a day of unequalled challenge to the Christian forces of the world, our seminary, colleges and academies need the prayerful and enlightened support of every congregation. The pulpit and pew together can supply the prayers, the desirable students, and the financial support that will enable these institutions to meet the high expectations of the Church and the need of our day.

—Ronald von Riesen, Executive Secretary, Board of Education.

Why Attend a Christian Denominational School

by Erland Waltner

The above subject assigned to the writer is striking because of its combination of the adjectives "Christian" and "denominational." Some may feel that there is a fundamental inconsistency in this wording. They rather suspect that the more Christian a school is, the less denominational it will be, and that the more denominational it is, the less Christian it will be. Yet the fact remains that the great majority of Christian schools are denominational in character. Some are inter-denominational and a few are anti-denominational. Inter-denominational schools seek to send their students back to serve in the denominations out of which they have come, while anti-denominational schools seek to draw them out of their former denominational associations.

Believing in the fundamental validity of the faith of his own denomination, the writer here assumes, without trying to prove the point, that a school can be both Christian and denominational at the same time. That is, it can be thoroughly Christ-centered, Christ-exalting, and Christ-controlled, yet at the same time be entirely loyal to the principles of an evangelical Christian denomination. Attendance in such a school which is both Christian and denominational has certain distinct advantages over attendance in other schools.

Distinctive Principles

A student in such a school has the advantage of being able to study Christian truth in the light of the interpretation of the church group from which he comes. This is particularly significant in the study of the distinctive principles of his denomination. In other schools these principles may either be avoided entirely, or if they are considered, they are likely to be presented in a critical way which will tend to undermine the faith of the student in the principles of his own church. As a result some of these students simply leave the denomination because they no longer share its faith. Others remain in the denomination but are luke-warm toward its distinctive principles.

Life Friendships

A student in such a school also has the advantage of studying together with people who come from a background similar to his own and with whom he is likely to have dealings in the future. Especially is this true of those who are entering some form of Christian service. It is tremendously important for a minister or for a missionary, for example, to know personally the people with whom he is to be associated as a co-laborer. The value of the associations and friendships formed in a denominational school grows with every passing year in Christian service. These friendships are significant because they are of a much more permanent character than those made in other schools, because there is more opportunity for the renewal of these associations.

Contact with the Home Church

A more immediate advantage of attending a Christian denominational school is that the student is in much closer contact with his home church. In a small denomination the pastor of the home church is likely to visit at least one or more of his church schools once a year, enabling him to make personal contact with the students of his church attending there. He could not possibly visit all other schools which his young people may be attending. Also, church school choirs usually make a number of trips into the churches of their constituency during the year. This is a further opportunity for establishing a contact between the home, the church, and the school.

These contacts with the home church are very significant for the student. Without them he may become aloof in his attitude toward the home church. He may develop a critical attitude toward it and then begin to feel that he is no longer "at home" in it. Not infrequently the result is withdrawal. Some time ago a statement was published asserting that "ninety-four per cent of the young people who attend Adventist schools are saved to their church. Ninety-six per cent of the Adventist young people who attend other schools are lost to the church."

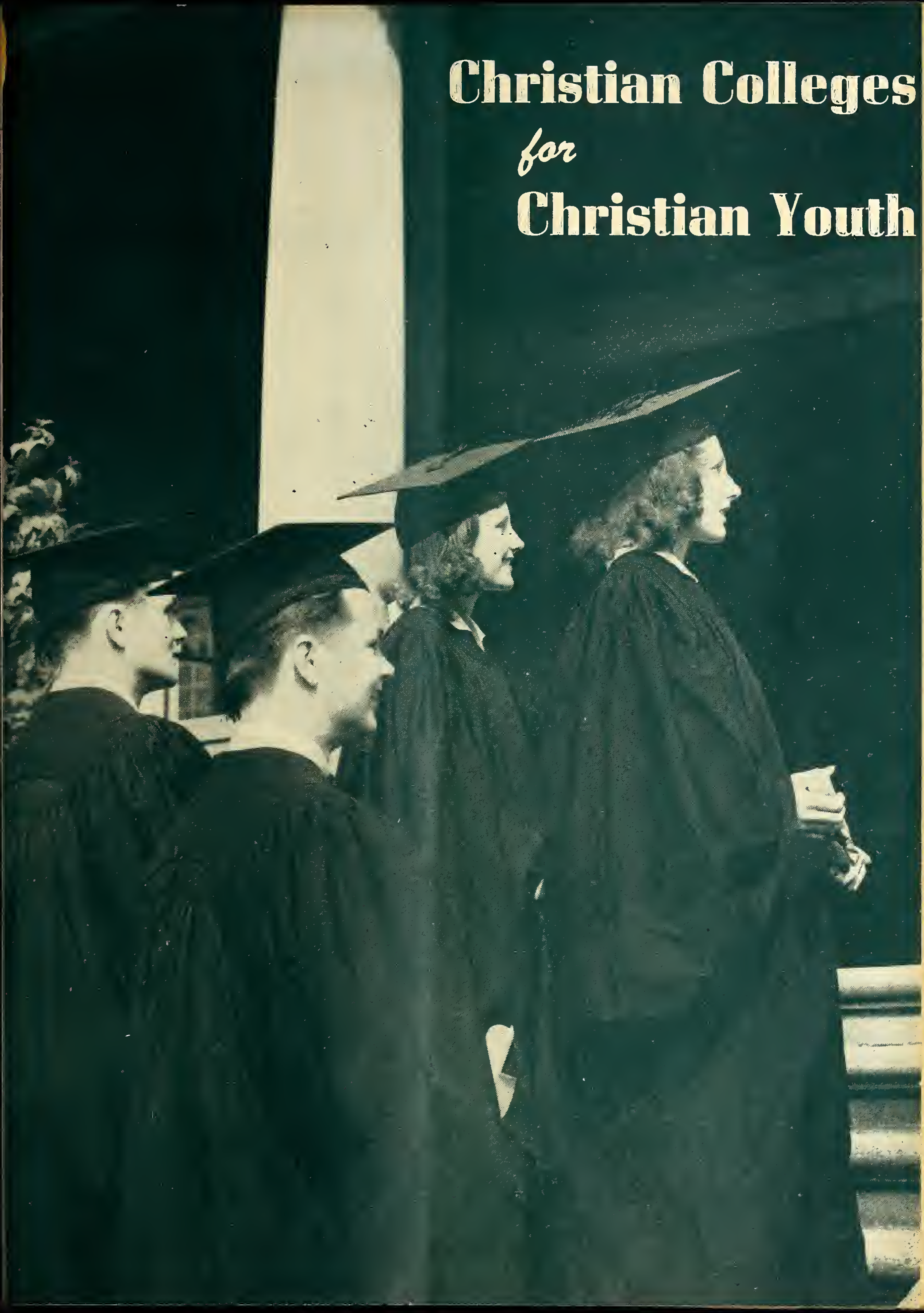
Loyalty to One's Own Group

Finally, a student in a Christian denominational school has an opportunity to contribute to the welfare of his own group. Only the most selfish student will think of his education only in terms of what he can "get." A Christian student also thinks in terms of what he can "give." By attending a school which is sponsored by his own groups, a student gives moral support to his group. He is expressing his confidence in it. He is indicating his willingness to work for its best interests. Though he may be keenly aware of its weaknesses and failings, yet he stands ready to do his part to advance the work of our Lord Jesus Christ as it is carried on through the medium of his own church group. Surely there is something to be said for loyalty to those of our own "household of faith," a loyalty which may be held without becoming aloof or exclusive.

Recognizing that there are also some unique values in attending interdenominational schools, or, in some cases, Christian schools of some other denominations, the above are some distinct advantages of attending a school which is both loyal to the Lord Jesus Christ and to the principles of one's own denomination.

The following insert is part of the material being released by the Board of Education for the observance of the Christian Educational Emphasis Period, August 31 to September 28.

Christian Colleges *for* Christian Youth



Meeting Christ At Scho

WHETHER YO

Teacher - -

The world is replete with confusion, which makes the empty inadequacy of man the more staggering. Ever since the youth of our day began to think, the world has been crashing about their ears. Modern man believes he can re-assemble this devastated world and his own benumbed thinking by scientific development, medical skill, and intellectual acumen. It is tragic to see these debauched ideas taught to young people. The ultimate realization that this is not the solution makes life taste like ashes in their mouths.

What then is the answer? It is easy to say glibly, "Christ is the answer," but to believe it, to know it, to live it, is far different. Christ is the answer to every question of knowledge. "In Christ are hid all the treasures of wisdom and knowledge." Down through history, man has diligently searched for Truth; but in every case he has failed, unless he discovers, by the grace of God, that "Christ is the Truth." Above all, the young people today, just as youth of every generation, are eagerly searching for a purpose in living. They seek something to fill the yawning emptiness. Again, Christ is the only answer. "For it pleased the Father that in Him should all fulness dwell."

In a Christian college, we learn facts, certainly; but we learn to see and appraise those facts from the viewpoint of Christ and His Church. With that Rock foundation, the Christian college can send her students out to build. Particularly in the field of teaching is the opportunity great. We can know and accept Christ to fill the emptiness of our hearts and minds. We have the "one thing needful" to tie together our chaotic thinking and our purposeless living. Finally, we can know the deep peace which comes from a sure belief that "He shall reign forever and ever, and of His Kingdom there shall be no end."—D.K.

Farmer - -

One need not be a farmer to know that fields plante to corn produce corn; oat fields produce oats; and whea fields, wheat. However, because of his experience, farmer is more keenly aware that much work, knowledge, patience, courage, and hope are needed to wi against the natural crop enemies. In this I find spiritual analogy.

I would compare our various academic subjects chemistry, biology, mathematics, history, and economics, to the crops. With average steadfastness o purpose, we learn that which we study just as w reap that which we plant.

It is safe to say that a working knowledge of academic subjects can be obtained from any accredite college, whether secular or Christian, but the Christian college stresses a most important "by-product. Effort is expended to strengthen one's religious lif and to bring religion to souls who have not yet experienced it.

We dislike facing the great truth, that faith in Go is essential to the salvation of one's soul. In thi atomic age, however, men of all backgrounds are asking, "What does it profit a man to gain the whol world and lose his own soul?" If a spirit of indifferenc is fostered in college a weak soul may easily becom a lost soul.

We need at school age the surroundings of Christianity, so that our religion becomes a part of ou "working capital" and not apart from it. If we d not acquire a strong and capable Christian faith a school age, we may later experience that, "While was busy here and there, it (religion) got away."

Christianity has many enemies, as do the farmer crops, but the Christian school provides for its students the moral and spiritual sense that makes th great difference.—M.L.H.

Plan To Attend You

» » Makes A Difference

COME A - -

Nurse - -

re you planning to become a nurse? Do you know
omeone who is interested? May I urge you to con-
der seriously the contribution a Christian college
in make in this great profession.

Let us be assured, first of all, that scholastic re-
uirements for nursing can be met satisfactorily at our
hurch colleges. Especially convenient and attractive
the five-year combined nursing and college course.

It seems to me that the great advantage of Chris-
an education is the fact that it helps to make one
ore sensitive to the moral and spiritual needs of man-
ind. A nurse, as she helps the doctor, is concerned
rgely with physical care. Both doctors and nurses
alize, however, that mental and spiritual vigor defi-
tely further bodily recovery and health.

A nurse, there, who understands the soul of man
nd is concerned with its welfare is far better qualified
r her work than one who lacks this all-important
piritual insight.

Above all else, the Christian college stresses ac-
eptance of Christ as the personal Savior and dedica-
on of all service to Him. When Christ holds this
ace in a nurse's life, He becomes the motivation for
l healing.

May I also recommend training at a Christian hos-
ital, such as it was my privilege to have. Living
hrist's teachings both privately and professionally re-
eives an important added encouragement.

Paul says in the twelfth chapter of his letter to the
omans: "I beseech you, therefore, brethren, by the
ercies of God, that ye present your bodies a living
crifice, holy, acceptable unto God, which is your
asonable service."

As we dedicate our lives to Christ's service and use
he talents He has given us, we will experience a deep
tisfaction and true joy. —M.L.

Parent - -

Except the Lord build the house, they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain" (Psalm 127:1).

The normal human being at maturity wants a home. The experience of youth determines what type of home will be built. I am thankful the Lord spoke to me in my youth through Christian parents.

Trailer homes are hurriedly built, but temples require years of planning. If we use the wisdom of Solomon we will find the cedars of Lebanon and precious stones with which to erect our homes. The Lord must be the Architect and we His laborers.

I am thankful the Lord led me to a place where these stones are quarried, the Christian college, where my efforts were directed by Christian teachers. The chapel devotions, prayer and fellowship of Christian leaders, and the exhilarating effect of beautiful chorals all helped to quarry the stones and hew the timber for their place in the home.

What difference has this made? As a servant of the public I have opportunity to enter the homes of people of many walks of life and find that all have the same basic problems. In some homes Christ reigns. In others false gods are worshipped. When the parents of the latter type attempt to save their youth from the destructive forces of evil, as sleepy watchmen they usually wake in vain.

Early home training taught me to pray, the Christian college impressed me with the power of prayer, and my children have led me into a deeper life of prayer. As I was leaving for my office one morning, our little four-year-old delayed my going to hear her sing, "A Little Talk with Jesus." Hearing my footsteps when I returned home, she called me to her bedside. "Daddy," she said, "I saved one prayer for you to hear." With thanks and praise in my heart, I know that this is the gold that adorns the temple. F.T.S.

Own Church College

Abington High

—Photos by Lambert

Parents:

YOU have given them a Christian home and have kept them in the Church. But the average high school is the scene of many cross-currents. Your children have rubbed shoulders with boys and girls from all types of homes. Your boy or girl may be more bewildered and at sea than you know. If in the next two to four years you can place them in surroundings that enforce and dignify all the fine things you have wanted your home to do for them, you will have given them an unparalleled advantage in facing life. You will be placing them in the hands of teachers who are kindred with you in mind and spirit, and who will often fulfill for you what you have wanted and tried to do in your home.

If it's farming he wants, let him come back to the farm from such an atmosphere. If he wants to be a doctor, give him with his pre-medical course the cultural vision of Christian faith. Whatever your boy or girl wants to do eventually, start him out in a church college!

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Bloomington Mennonite Hospital and Nursing School

(This is a continuation of the story in last week's issue.)

Training in Affiliated Hospitals

by Ruth Schertz, Class of 1947

The student nurses of the Bloomington Mennonite Hospital are sent to the Riley Hospital, Indiana University Medical Center in Indianapolis, for three months of pediatric training. Our work assignment is changed every two weeks which gives us experience in five or six different wards — medical; surgical; eye, ear, nose and throat; contagious diseases; infant medical and surgical; and milk laboratory. Some of us also get two weeks at Rotary Convalescent Home which is located on the campus near Riley Hospital.

Our psychiatric training is obtained at Peoria State Hospital in Peoria, Illinois, where we are sent for another three months of training. Here again we change work every two weeks so as to have as diversified experience as possible.

Along with our ward practice we have an outlined course of study in both pediatrics and psychiatry which is completed during the respective affiliation.

Capping Service

by Ruth Yordy and Emily Gerig,
Class of 1949

The capping exercise is one of the most impressive events in the life of a nurse. In the presence of an audience composed of parents and special friends, the nurse pledges herself to a life of service to suffering humanity. She is escorted to the platform by an older student nurse and presented to the Director of the School of Nursing who places the cap on the student's head. She then lights her Nightingale lamp from the large candle, thus signifying that she has been accepted as a fellow-member of this noble profession.

Each School of Nursing has a distinictive cap, and pride in individual achievement gradually loses itself in school pride which grows with the years. The cap not only enhances the nurse's youthful charm and enthusiasm, but since it signifies that the wearer has been accepted as a nurse, it is always worn with happy satisfaction and an increased desire to serve.

Religious Aspects

by Catherine Rhoads, Class of 1949

Each morning finds the students gathered together in the chapel of the Nurses' Home for fifteen minutes of devotion and worship before the day's work in the hospital begins. During this period each girl finds strength and inspiration in the hymns, prayers and fellowship for the many varied and sometimes trying tasks she meets each day. The leaders are taken alphabetically through the Seniors, Juniors, Freshmen and Preclinicals, each girl sharing her source of strength and help with the others. Occasionally we also have guests or visitors who take part in our services.

There are special Pre-Easter services for Holy Week which begin fifteen minutes earlier thus lengthening the service to thirty minutes. Each morning a different minister brings us an inspiring message. The climax of this week of services is the communion service held on Good Friday evening. The Sunrise service on Easter morning is held in the lobby of the hospital.

A course in Christian Ethics is taught by a local

Capping, a Milestone in Every Nurse's Life

Mennonite minister. Included in this course is a brief resume of Mennonite history and the history of our school and hospital.

All these meetings, conducted by students and pastors, give a deeper meaning to our work, and they also give us a fuller understanding of what it means to be Christ-like in every day living. It brings to our minds anew each day those words of His in Matthew 10:8, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Lighter Side of the Student-Nurse's Life

by Jean Yoder, Class of 1948

In the past year the trend at our school has been toward more extra-curricular activities, in order to provide the students with additional recreation and with opportunity for developing mutual interests.

The Nurses' Choir, under the direction of Mrs. W. G. Ball, has been active for several years. This year, however, it was reorganized, officers were elected and committees appointed. Now, as the "Glee Club," it is playing an important part in the activities of girls interested in music. Working on an Easter Cantata and music for graduation exercises has kept the Glee Club busy practicing this spring. New members for future concerts include music by Irving Berlin, Negro Spirituals and arrangements by Noble Cain.

For the journalists, artists and poets in our group, the Troyer News Club provides a place to display their talents. "The Troyer News" is published monthly by the students and gives a full account of hospital, nursing school, alumnae, class and club activities.

One of the newer activities is the recently organized Athletic Club. Members can earn points for activites such as hiking, tennis, swimming, golf, skating and others. Athletic letters will be awarded to girls earning the required number of points. These points can be earned as individual or group activities. Swimming is provided every Monday evening at the Y.W.C.A., with trained Red Cross instructors to help those who are experienced.

Glee Club, One Form of Recreation

Another new organization is the Social Committee. Each class, the Staff and the Alumnae are represented on this Committee, and the Committee members are responsible for planning the monthly all-school party.

Impressions of the Housemother

by Charlotte G. Turner, Housemother

"It takes a heap o'livin' in a house t'make it home," and we here at Troyer Memorial Nurses' Home feel that we have done "a heap o'livin' " since the first nurses moved into the partly completed Home in March and April 1945. The day begins with six-thirty chapel services for the nurses who go on duty at seven. From that time on the Home is a busy place. There are classes to attend; there are washings to be done in the sunny laundry; clothes to be pressed; or hair to be washed and dried under the real beauty-shop hair drier (the delight of us all!). And with the evening there comes some time for recreation — singing around the beautiful grand piano in the reception room, or games or reading in the recreation room. Or perhaps some girl has brought a box from home, and the fortunate friends are helping her cook a real meal in the kitchen. And there are few evenings when the housemother cannot detect the fragrance of popcorn on some one of the floors.

But we have also "lived" in having a part in much larger experiences. None of us can ever forget the impressive dedication service of the new Home, followed by open house for all friends of Mennonite Hospital when fifteen hundred friends inspected the Home. Nor the open house held for the faculty members of Illinois State Normal University, where our girls attend classes. Then we also remember with pleasure the several occasions on which our Home has been open to high school girls who are interested in nursing; the beautiful concert given by our Glee Club in our auditorium; the several impressive capping services when the members of our last class of "Probies" were accepted as nurses; and most recent of all, the beautiful reception honoring Mr. and Mrs. N. O. Hoover, who have completed twenty years of outstanding service here.

Then, too, our Home is a meeting place for various groups who serve our hospital needs. The doctors, the alumnae and the members of the Ladies' Auxiliary meet here once a month. And one of the busiest and happiest days through which we have lived since the opening of the Home was Hospital Day when representatives from every Mennonite organization in this district spent a busy and happy day with us.

"It takes a heap o'livin' in a house to make it home"! And we have done a "heap o'livin' " and it is proving a real home to all of us here. And it is with a heart full of gratitude that every girl here joins me in saying an earnest "thank you" to each Mennonite whose generosity has helped to make this beautiful Home possible.

Commencement Activities of the Class of 1947

by Wilma Marquis, Class of 1947

The Commencement activities of the Class of 1947 began with the beautiful and impressive baccalaureate service which was held at the Calvary Mennonite Church at Washington, Illinois. After the service an informal reception was held in the basement of the church for the graduates and their relatives and friends.

The Junior-Senior Banquet was a delightful event long to be remembered by everyone present. Since the surprise program of the evening was the dramatic presentation of the musical reading **Carousel** by Mr. Bradley-Griffin of Chicago and his assistants, the circus theme was cleverly carried out in decorations.

Another happy social event was the Alumnae Banquet at which the members of the graduating class had an opportunity to meet many of the former graduates of the Nursing School.

The breakfast given by the staff in the Nurses' Home was also an occasion long to be remembered The delicious food was eaten to the music of bright canaries whose cages had been arranged on a flower-banked stage where a tiny fountain played.

The commencement exercises were held in the Grace Methodist Church on Sunday afternoon, June 1. This impressive service was a fitting crown to the week's happy activities.

Alumnae Activities

by Myrna Slagell, R.N., Supervisor of Second Floor

The Mennonite Hospital Alumnae Association was organized in 1922 by the fifteen nurses who graduated that year. The organization has now grown to a membership of 272.

Recent statistics show that Mennonite graduates are located in practically every state in the Union and Hawaii, and we are very proud of our nurses who are doing missionary work in Africa, India, Ireland and Italy.

Of course, the Hospital and the Training School have always been the center of the alumnae's interest. We help finance special events, and are encouraging extra curricular activities for students such as choral club, swimming, tennis, and other wholesome sports. Sometime ago our organization started a Student Educational Loan Fund. This loan is available for some deserving student nurse who meets the requirements of the Training School and presents a need for financial assistance.

The alumnae have furnished a lovely corner room in the Hospital. This they also maintain. The Alumnae Association presents the Hospital with some practical gift each year at Christmas time.

When the dream of a new nurses' home became a reality our Association pledged $5,000 toward furnishing the rooms. This money was obtained by donations from members. At present we are approximately $300 from our goal.

The alumnae members have a loyalty to their hospital that can come only from a nursing school of fine ideals and standards. We are pleased that our Hospital and School of Nursing have advanced with medical science in service and in modern equipment, and we are proud of the structure itself which has grown to meet the growing needs of the community..

Challenge for the New Graduate

by Carol Diller, R.N., A. B., Clinical Instructor

And now as the busy three years of preparation draw to a close, we find many new opportunities and experiences beckoning us. They carry us into vast fields of contact with humankind and into adventures in patience and courage with persons who come from all walks of life, giving a deeper meaning to a nurse's life than can be found in any kind of work.

The opportunities for well trained, happy, Christian nurses, capable of guiding the masses to a better way of life are great. Opportunties are on every side—in the hospital, in public health nursing, missionary nursing or in homes of their own or those of friends and neighbors. No matter where she goes, the life of the real nurse with her spirit of service will be rich in giving and in receiving. She has not only become a specialist in her field but has learned to cooperate, to listen, to understand, and to be friend, teacher or guide, as the need may arise. Her life will be filled with human interest and happiness, even in retrospect.

Mountain Lake Y.P. Retreat

by Lola Mae Regier

Approximately sixty young people of Mountain Lake, Butterfield, and Delft enjoyed their first outdoor retreat at Stony Point Bible Camp, Lake Crystal, Minnesota, June 29 to July 3. Stony Point Camp is maintained by the Mission Covenant Church which permits use of the camp only to church organizations. The camp, which can accommodate 150 people, is neat, well-kept, and excellently equipped for recreational purposes. A large building houses the chapel, kitchen and dining space, and the girl's dormitory. Two smaller buildings are boy's dormitories, and six smaller cabins may be used as classrooms or as sleeping quarters. The buildings are situated along the shore of Loon Lake and surrounded by neat lawns and many beautiful trees. The lake offers opportunities for swimming and boating.

Retreat leaders were Rev. Henry Hege of Corn, Oklahoma, and Rev. Paul Tschetter and Mrs. M. M. Lehman of Butterfield. Willard Unruh of Mountain Lake directed the recreational program of the camp;

and Miss Violet Voth, also of Mountain Lake, and Mr. Unruh served as music leaders. The retreat theme, "For Such a Time as This," (Esther 4:14), was carried through the daily classes and evening services.

To appreciate fully the activities of this retreat, one should spend a day with the retreaters at Stony Point. Reveille called retreaters from slumber at 7:00 each morning. By the time the "K. P." workers had finished washing the breakfast dishes, retreaters were already wending their way to the log cabin situated at the far edge of the grounds where morning devotions and classes were held. Rev. Tschetter taught the class in "Bible Study for Such a Time as This," basing his study on the book of James. Rev. Hege's class, "Christian Service for Such a Time as This," challenged retreaters to answer the need of the church for Christian workers. A singspiration and assembly period in the chapel completed a full morning for the campers. Following the noon rest period, boys and girls gathered for separate discussion groups led by Mrs. Lehman and Rev. Tschetter. The remainder of the afternoon found retreaters participating in sports and games such as kittenball, volleyball, swimming, basketball, badminton, horseshoe and croquet. Those less athletic minded could perhaps be found in the crafts shop where a variety of leatherwork and braiding projects were completed. Sounds from the chapel before the supper hour, indicated that choir and orchestra rehearsals were in progress. The 8:00 chapel bell called retreaters and visitors to the evening service led by Rev. Hege. The last activity of the day and perhaps the most impressive was the outdoor campfire service where in the quietness of beautiful evenings and the intimacy of a campfire circle, songs were sung, Christian experiences were exchanged, and retreaters dedicated themselves with new devotion to the service of Christ. The sound of the bugler's taps from Stony Point closed another busy day.

While this year's retreat is only a beginning, it is felt that the enthusiasm displayed by the group will result in a greater interest and a larger attendance for the next retreat. Officers elected for the coming year are: president, Alfred Loewen; vice-president, Adeline Quiring; secretary, Carol Lehman; treasurer, Wilbur Stoesz; registrar, Bruno Penner, and assistant registrar, Janice Quiring.

The American people, as a whole, do not know what it means to be Christian. One half of the people belong to no church; four-fifths of the people belong to no church school. The average man does not really know the love of God, Christ's Way for his life, the nature and function of the church, the Holy Bible. The average American is illiterate religiously.—The Methodist Board of Education.

In Memoriam

H. J. Fast, son of Johann and Sara Peters Fast, was born June 17, 1860, at Gehortemgale, South Russia. When fifteen he migrated with his parents to Mountain Lake, Minnesota. He was educated in Alexanderkron and Rudnerweide, Russia, in the public schools of Mountain Lake, the Teacher's Normal School of Mankato, and the Baptist Theological Seminary of Rochester, New York. He married Aganetha Becker in 1886. With her he shared the joys and sorrows of life until her death in 1930. Later he married Mrs. Anna Penner of Rosthern, Saskatchewan, who now survives him with the children of his first wife. Four of his children preceded him in death: Herman B. as a young man; Elizaheth in infancy; Marie K., who was lost at sea in relief work; and Olga the youngest, as a young wife and mother. Children still living are: Aganetha, missionary to China; John B. on the parental farm; Mrs. H. W. Wall, Dallas, Oregon; and Dr. H. A. Fast of Bethel College, Newton, Kansas. By profession a farmer, he was much interested in establishing various cooperative organizations. An organizer and a charter member of the Bethel Church of Mountain Lake, he was its secretary for sixteen years and one of its Sunday school teachers for sixty-three years. He was secretary of the Evangelistic Committee of the Northern District Conference for twenty-six years and statistician of the General Conference for nine years. He also served as secretary of the Bethel Hospital Association for a number of years. He fell asleep in Jesus on July 15, 1947.

Henry H. Jantz, son of Mr. and Mrs. Tohias Jantz, was born February 20, 1877, in McPherson County, Kansas. In 1897 he married Carolina Buller. In 1904 the family moved to a farm east of Goltry, Oklahoma. Here he was baptized and received into the Zoar Church. Around 1941 he and his wife moved to Carrier, Oklahoma. He passed away peacefully on July 15. He leaves to mourn his wife and seven children: Clarence and Walter of Carrier, Alfred of Goltry, Mrs. Kenneth Barnard, Irving, Mrs. Ernest Edwards of Enid, and Gloria Jean at home. Six brothers who survive him are Pete, Hesston, Kansas; Isaac, Jonas, Jake, of Galva; Kansas; Fred of New Mexico; and Joe of Meno, Oklahoma.

Anna L. Roth, nee Rutschman, was born October 26, 1892, at Ransom, Kansas, and departed this life at the Bethel Hospital, Newton, Kansas, on June 24, 1947. While a young girl she was baptized and received into the Swiss Mennonite Church, Whitewater. Of this church she remained a faithful member. In 1912 she was united in marriage to John P. Roth. To this union were born four children: Vernon L. of Whitewater, Mrs. Ruth Voth of Newton, Mrs. Irene Mauck of Benton, and Mrs. Pauline Bales of Logan. She leaves to mourn her husband and children.

Peter G. Pankratz, son of Peter and Elizabeth Pankratz, was born in Steinfeld, South Russia, January 10, 1861, and departed this life on June 21. In 1874 he migrated with his parents to the Springfield community in Marion County, Kansas. In 1881 he was baptized and received into the Alexanderwohl Church. He taught the public school in his home district for ten years, and at the same time he farmed. After six years his devoted wife was taken in death, and he was left alone with his two daughters Maria and Elizaheth. In 1898 he married Sara Loewen with whom he shared life for over forty-nine years. For forty years they lived in Lehigh where he served continuously as Sunday school teacher. The last two years they lived with their children, Mr. and Mrs. John S. Reimer. He is mourned by his wife and two daughters: Mrs. C. C. Reimer, Hillsboro, and Mrs. John S. Reimer, Canton.

Mrs. Sarah Oherholtzer, daughter of the late Francis F. and Hannah Stauffer Shelly, was born April 5, 1852. She was baptized and received into the Upper Milford Church. Later she transferred her membership to the West Swamp Church. Her marriage to Milton G. Oberholtzer occurred in 1875. Her husband, with whom she lived for forty-five years, died in 1920. For the last few years she made her home with her son Cyrus. She was called home on June 26, 1947, having reached an age of over ninety-five years. Children who survive are: Eugene, Warren, Cyrus, and Helen.

Mrs. Emma Landis, nee Moyer, daughter of Levi S. and Caroline Weinherger Moyer, was born October 27, 1865, at Leightsville, Pa. In 1880 she was baptized on confession of faith in the Springfield Church. In 1899 she and her husband became charter members of the Bethany Church of which she remained an active and faithful member to the end. Her marriage to Daniel W. Landis occurred September 26, 1885. Five children were born into this union. Two daughters died in infancy and one son Wilmer, died in World War I. Her husband preceded her in death in 1929. The end came on the evening of July 4. Children surviving are: Mrs. Adah Boorse, Wildwood Crest, New Jersey, and Marian at home.

Peter Dycks To Visit Churches

Peter and Elfrieda Dyck, veteran relief workers in Europe, arrived at Akron on July 23, en route to their home in Canada. Brother Dyck, of Laird, Saskatchewan, began his relief term in 1941 when he went to England to help in the operation of a children's home. Later it was possible for him to enter Holland to organize a relief program. As this work of food and clothing distribution was enlarged, a group of additional workers joined him. Among these was Sister Dyck, formerly Elfrieda Klassen, of Winnipeg, Manitoba.

While this work in Holland was progressing, a group of Mennonite refugees entered Holland and were given assistance by the Mennonite workers. As time went on, several hundred such refugees were given temporary homes in Holland. The problem of refugees also became more acute in Germany, and in 1946 Brother Dyck was able to enter Berlin for the purpose of helping a small group of Mennonite refugees who were then stranded in that city. Here these were provided with food, and others also were gathered in and cared for. Sister Dyck was again able to join him in this work, and with their background of relief technique and knowledge of the languages, they served very ably in caring for the refugees.

On February 1, 1947, this group of over a thousand Mennonite refugees was able to leave Berlin for Bremerhaven, and there a part of the group together with other refugees from Germany and Holland left aboard the S. S. Volendam for Paraguay. Brother and Sister Dyck accompanied this large group of 2,305 refugees on the ocean voyage, and upon arrival in South America also assisted in making arrangements for the further settlement of the people.

Brother Dyck has a number of films showing many aspects of refugee work—life in Berlin, the exodus from Berlin to Bremerhaven, embarking at Bremerhaven, life on board the **Volendam,** and the camp life in Buenos Aires and at Asuncion. An itinerary is being worked out which will enable Brother and Sister Dyck to visit many of the Mennonite communities in the United States and Canada, to relate their many varied experiences in relief and refugee work.

T. O. Hylkema of Holland Visits U.S.

Dutch Pastor to Visit Churches

Ds. T. O. Hylkema, Pastor of the Singel Doopsgesinde (Mennonite) church in Holland, arrived in this country on July 22 to begin a visit of over two months among the Mennonites in the United States and Canada. The Mennonite Central Committee has given assistance in contacting the various groups and in arranging his itinerary.

Ds. (Reverend) Hylkema has been instrumental in the development of the MCC projects in Holland. His assistance has been very helpful in contacting governmental and other agencies in the interests of MCC relief work. He brings with him an expression of appreciation for the help which the Mennonites of America have given the Dutch people in their time of need. His program here in America is to contact the churches and to give the people a report of the MCC relief work as received by the people of Holland. He will relate experiences with the Russian Mennonite refugees, and will share the experiences of the peace movements in which he has been active. He will further use this as an occasion to become better acquainted with the Mennonites of America, and help to interpret American Mennonite life to the Mennonites of Holland.

An itinerary has been planned which will enable Ds. Hylkema to visit churches in many of the Mennonite communities in the United States and Canada, as well as the church colleges, publishing houses, and other institutions.

Send 12,335 Schoolbags Overseas

Mennonites in the United States and Canada, many of them children, have sent 12,335 schoolbags with supplies for needy children in Europe, South America, and Asia. These have been allocated to the various countries as follow: China, 505; Ethiopia, 530; Poland, 711; France 753; Holland, 797; Philippines 804; Paraguay, 907; Austria, 985; Italy, 1,001; American Zone, Germany, 1,073; French Zone, Germany, 1,852; British Zone, Germany, 2,417.

THE MENNONITES IN CHINA

(Continued from page 3)

CONFERENCE: In western Shensi, but mostly in southeastern Kansu, on the railroad running straight west from Kaifeng two days and two nights travel, lies the city of Paoki (Shensi) with 100,000 to 150,000 population and no extensive church work done so far. Here the people plead for a hospital as well as other mission work. About 150 miles further west lies Tienshui also on the Wei River. This is a wonderful city of 200,000 and maybe much more population. All Christian agencies welcome us and plead for a good Bible school and a Christian high school to prepare Chinese leaders for the great work, which is opening up much faster than the few weak Christian groups there can manage. "The harvest is great, but few are the laborers" they say. These two cities are connected by a war built railroad now in repair, also by a highway over the mountains in a round-about way. Two cities south Liksien and Siho are at our choice. The Lord has done it. He is here putting before us a wonderful opportunity. Shall we enter in?

1947 YEARBOOK NOW AVAILABLE

The 1947 Mennonite Yearbook is now off the press, and copies may be ordered from the Mennonite Publication Office, 722 Main Street, Newton, Kansas, for twenty-five cents a copy.

Mennonites the World Over

(Continued from page 7)

Mennonites of Brazil To Attend Conference. Rev. David Koop of Curitiba and Rev. David Nikkel of Witmarsum Brazil, have accepted the invitation to attend the General Conference sessions at Berne, Indiana. They will represent the Mennonite churches of their communities. These brethren will be glad to visit the Mennonite congregations and communities of the United States and Canada and report about the spiritual, economic and cultural life of the Mennonites in Brazil. Congregations desiring their services should contact Rev. Walter Dyck, Mennonite General Conference Headquarters, Newton, Kansas.

Where Shall We Find It?

You may have a hundred questions, and find just the answer you need, in the MENNONITE COMMUNITY SOURCEBOOK. This booklet is the result of what a group of CPS men wanted to carry with them from more than four years of searching for the best materials and helps in various fields—Sunday school teaching, crafts, youth activities, good music, etc. This is a booklet which is helpful in many fields, and which is worth a great deal more than it costs.

Every Sunday School teacher and minister in Mennonite churches will be stimulated with the new possibilities suggested in this booklet! For example, how often there is need for books to give stories about favorite hymns. The sourcebook suggests ten good books for that purpose, with comments on each.

Youth activities for Sunday evening and during the week are the concern of many young and older folks. Here are suggestions for short courses organization, books on youth questions, how to start crafts, or one or two good books that will make "social" planning much easier.

Young married couples may be looking for guides in buying religious books for their children, or guides for training the children.

Many other answers may be found in the SOURCEBOOK. Perhaps you are looking for a suggestion for a book to buy as a gift. Browsing through the SOURCEBOOK will stimulate you to many practical suggestions and how and where to order them too. Or if you want to order magazines for the home, to whom do you write? Consult the SOURCEBOOK!

This booklet, prepared out of the experiences of Civilian Public Service educational directors, is available from the MCC, Akron, Pennsylvania, for fifty cents.

Jottings

—Mr. and Mrs. Roy Henry and son left by plane from New Orleans on August 1 to fly to Puerto Rico. Mr. Henry, who has been teaching science in the Goessel, Kansas, high school for the past few years, has accepted the position of teacher of chemistry, biology, and general science in the Baptist Academy at Barranquitas, Puerto Rico. Though living conditions in many part of Puerto Rico are rather primitive, the house the Henrys are to live in has electricity and running water. Barranquitas is about a thirty minutes drive from the M.C.C. unit at La Plata. Before leaving New Orleans Mr. and Mrs. Henry visited Mrs. Henry's brother, Rev. Orlo Kaufman, and family at Gulfport, Mississippi, where Rev. Kaufman is the leader of the M. C. C. Voluntary Service Unit.

—Rev. and Mrs. Karl Baehr and family of Chicago are at present visiting with Mr. Baehr's parents, Rev. and Mrs. John P. Baehr of North Newton, Kansas. Rev. Baehr is pastor of the United Congregational Church, Chicago.

—Bethel College Church: Menno Schrag, editor of the **Mennonite Weekly Review,** gave an interesting address, illustrated with many beautiful slides of his tour of Europe and the Near East, in the evening service on July 13. On July 27 we were shown the short film, "Seeds of Destiny," which vividly portrays the appalling conditions and the need in present-day Europe. Puran Banwar, business manager of the Champa Leper Asylum for the past thirteen years and now a student at Bethel College, gave the morning message on July 30. This occurred during the absence of our pastor, Rev. Lester Hostetler, who attended the World Sunday School Convention at Des Moines, Iowa. Sam J. Goering is convalescing in his home from a broken leg and other injuries received in a farm accident while disking. Charles Kauffman, curator of the Kauffman Museum, is recovering from a recent major operation.

—Rev. A. E. Kreider landed at San Francisco on July 28 according to a report by Mrs. A. E. Kreider dated July 31. Rev. A. E. Kreider, who is Chairman of the Board of Foreign Missions, made a world-tour of relief centers for the Mennonite Central Committee and also visited the India and China mission fields of the General Conference. He did much exploratory work in China relative to the new mission field.

—Saturday night, August 23, will be music night at General Conference. Every person who sings is invited to help in singing two great choruses: Handel's "Hallelujah Chorus" from **The Messiah** and Stainer's "For God So Loved the World" from **The Crucifixion.** Individuals or small groups (balance of voices from specific churches is not necessary) from all churches of the General Conference are invited to come and take part.—The Business Committee.

—Grace Church, Dallas, Oregon, July 21: Rev. and Mrs. Ted Roth of Whitewater, Kansas, and Rev. Weiss of Kansas City were in our church yesterday. Rev. Weiss brought us a challenging missionary message. Quite a few visitors from Oklahoma, Minnesota, and California were in our services again. The young people gave a very interesting program during the evening services, and Rev. Leisy gave a very interesting message to them. His theme was "Foot Prints." This morning the young people left for their retreat at Trout Creek Camp up in the mountains east of Portland.—Mrs. Dave Balzer, Corr.

—**First Church, Halstead, Kansas:** We are happy to report that Loris Habegger has consented to serve our church for the next three years. Visiting ministers have filled our pulpit since David Wedel resigned a year ago. We gathered 777 pounds of clothing the past year. Our goal for next year is 1,000 pounds. Mr. Jacob Mueller supplies the church with lovely bouquets of gladiolas every Sunday.

—**Salem Church, Freeman, South Dakota:** An outdoor C. E. meeting was held in the "Gulches." Rev. Don Smucker will conduct meetings from August 31 to September 7. The Men's Chorus sang at the Congregational Church in Yankton recently and also broadcast over WNAX. The Basement Department of the Sunday School is again gathering Goodwill Christmas Bundles. A small, but loyal and hardworking group of young people cleaned the church building on July 9. The young people are interested in securing an electric organ for the church.

—**Eicher Emmanuel Church, near Noble, Iowa:** Our young people will be host to the Iowa retreat to be held in this church August 2-3. Young people of the four Iowa churches will participate. Rev. William Weaver of Danvers, Illinois, will be the main speaker. The theme of the retreat is, "Peace through Christ." A good attendance is expected.

—Copies of the last issue of **Mennonite Life** may be obtained for fifty cents from the Mennonite Book store, 710 Main Street, Newton, Kansas.

—**Brother Waldo Harder,** a member of the First Mennonite Church, Newton, Kansas, has served in an acceptable way under the Foreign Mission Board of the General Conference in Arizona and in missionary deputation work. While detained from going to Africa, due to the health of Mrs. Harder, he is serving as Superintendent of the Berean Academy, and with the recommendation of the First Mennonite Church, Brother Waldo Harder is to be ordained to the gospel ministry on Sunday, August 10, 1947, 7:30 P. M., the Lord willing. The First Mennonite Church herewith requests the prayer of God's people that the blessing of God may attend the services and use the ministry of Brother Harder to His glory. We cordially invite the friends, the members and ministers of the neighboring churches to attend this service. Sincerely "In His Grace" Daniel J. Unruh, Pastor.

—**The Mennonite Relief Clothing Center, Newton, Kansas,** is now located at 225 Main Street. Its old address was 220 Main. The new location is on the opposite side of the street from the old and in the same block.

—**Bethel Church, Langdon, North Dakota:** During the absence of our pastor, Rev. George Hoffman, Mr. Emil Krohn who was a student at Grace Bible institute, had charge of the Sunday services. Our congregation presented a volunteer program which took the place of Christian Endeavor. General singing was led by Alvin Bartel. Opening scripture, Mr. Rueben Krohn. Songs were sung by Nemona and Doris Penner, Marjorie Penner, Mrs. Jacob Krohn, Evelyn Bartel, Rev. and Mrs. George Hoffman, Mrs. Rueben Krohn. Male chorus by the young men, Mr. Rueben Krohn. Readings were read by Mr. Jake Ueer, Mrs. Jake Ueer, Theodore Ueer, Mrs. George Spenst, Leonard Ueer, Mrs. Abe Ueer. A short talk was given by Mr. John Penner on, "What Jesus Says about Himself," Testimonies were led by Mr. John Penner. Bible questions were given by Mr. LeRoy Shanz. Closing by Earl Spenst.—Mrs. LeRoy J. Shanz, Corr.

—**Deep Run, Pa.** About 130 pupils attended the daily vacation Bible school this year. Two of our college students are spending their summer in special work. Myrtle Wasser is serving as instructor and assistant to Rev. Ellis Graber of our Souderton congregation and Jean Wismer is working at the M.C.C. Summer Service Unit, State Village for Epileptics, at Skillman, New Jersey. Rev. Howard Landis and family of Bluffton, Ohio, were with us June 29. Rev. Landis brought the message in the morning. In the afternoon Dorothy Ruth, daughter of Mr. and Mrs. Levinus Myers, and Willard Stanley Yost were united in marriage at a very pretty church wedding. The Joint Conference of Mennonites, Schwenkfelders, Brethren and Friends met here July 5. Brother Evans Myers, who was badly burned several weeks ago, is slowly improving, but he is in constant need of transfusions due to his skin operations. Two of our members passed on recently. They are Lucinda Bishop and Harvey D. Hunsberger.—Mae Cross, Corr.

—**Ebenezer Church, Bluffton, Ohio:** Rev. Landes recently returned from his vacation, which was spent visiting his home in eastern Pennsylvania, his former church in Germantown, and Mrs. Landes' home in western New York. Rev. Sylvan Lehman, LeRoy Thompson, and Clark Spaulding took over the worship services during his absence. The various musical groups of the church carried on the programs for the evening services. The Swiss Male Chorus rendered a fine musical program on July 13. It was sponsored by The Youth Group. The Ladies Missionary Society is to have charge of the evening service August 10, with Dr. and Mrs. Dester of India as the guest speakers. On July 21 the Lord very suddenly called home from our midst one of our most devoted members, Eli Augsburger. He had served as Sunday school teacher for about fifty years, several years as trustee, and also as our correspondent to the Bundesbote."—Anona Landes, Corr.

—**First Church, Berne, Indiana:** On Sunday morning, July 20, the new $25,000 organ was dedicated. Freeman Burkhalter, Minister of Music, made the announcement that the organ was fully paid for, and a special praise offering for missions was taken. This amounted to over $1,000. Mr. Ted Moller, President of the Moller Organ Company, which installed the organ, was present and made a few remarks. Mr. Beard, accomplished organist from Chicago, played at the service. In the afternoon, at an informal service, he gave practical demonstrations of the possibilities of the organ. In the evening he gave a concert which was interspersed by some beautiful selections by the choir, climaxed by the "Hallelujah Chorus." The church is grateful for this organ, and the prayer and purpose is that at all times it may be used to the praise and glory of God.—Martha Gilliom, Corr.

—First Church, McPherson, Kansas: The brick laying is quite well under way on our church building, and we plan to have the bricks all laid within the next three weeks. We had the pleasure of having Rev. Walter H. Dyck and Rev. B. H. Janzen as our guest speakers recently. Six members were taken into our congregation lately.—Mrs. Freeman Jantz, Corr.

—First Church, Sugarcreek, Ohio: Sunday morning, August 3, our congregation joins with the Dalton and Wadsworth churches in a fellowship picnic at the Orr Park in Orville, Ohio. Rev. Irvin Richert is to preach the morning sermon. The Dalton Church will furnish a quartet, and the Sugarcreek Choir will sing. Sunday evening, July 27, we held a special service in honor of Irvin and Shirley Richert who have done such a splendid service here this summer. Irvin gave us a most interesting account of his trip to Poland as a leader of a group taking over a load of horses. We will miss the Richerts when they leave next week. —Wiley McDowell, Corr.

—First Church, Wadsworth, Ohio: The Sugarcreek, Dalton and Wadsworth congregations will have a joint worship service on August 3 at Orr Park near Orrville. Irvin Richert will be the preacher of the morning. Mr. Richert is a student at the Mennonite Seminary in Chicago and has been assisting with the work at Sugarcreek for the summer. Following the service there will be a picnic dinner. Families are asked to bring basket dinners and table service.—Hattie Yoder, Corr.

—Hebron Church, Buhler Kansas: Miss Lois H. Lohrentz, daughter of Dr. and Mrs. A. M. Lohrentz, sailed June 23, on the **S. S. Marine Tiger,** a government sponsored ship for the exchange of students and teachers. The trip was made for study and the promotion of goodwill and understanding between nations. There are 800 students in this group of which twenty-eight are Mennonite. They docked at Plymouth, England, on July 3. They toured London, Stratford-on-Avon, Oxford, etc. in their short stay. Lois was especially impressed by the beauty of the English countryside, green hedges and flowers. Their next stop was Paris and then on to the University of Leyden in Amsterdam for several weeks study. On weekends they will go out to visit around in Holland and study conditions. Their boat will dock in New York by the first week in September. The funeral for Ella H. Regier was held in our church July 17. She died following a tonsillectomy. A large group attended the C. E. Picnic held at the Harvey County Park, Sunday evening July 13.—Mrs. Arthur Neufeldt, Corr.

—Immanuel Church, Los Angeles: Rev. and Mrs. Albert Jantzen and family were with us on July 13. A jeep and trailer equipment to be used by Rev. and Mrs. Aaron Jantzen in India, were dedicated to the Lord that same morning. Rev. and Mrs. Wesley Van Nattan and two sons, our recent missionaries, have left for Oklahoma where they are serving under the "Go Ye" Mission.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

—Menno Mennonite, Lind, Washington: Having been without a pastor for over one year, we are thankful to God for answering our prayers in sending us Rev. Willard Wiebe to serve us. We are expecting him the latter part of September. We were happy to have Rev. E. J. Miller, our former pastor, and family with us July 27. Rev. Miller held a child's consecration service at that time. Our pulpit has been well supplied this summer with visiting ministers including, Rev. Miller, Rev. Herbert Dester, Rev. Suckau, Rev. Haushaw, Eldon Unruh, and Leo Laurense, an exchange student from Holland.—Mrs. Henry J. Franz, Corr.

—Salem Church, Freeman, South Dakota: Young people from this community are making plans to attend the Y. P. retreat at Lake Crystal Camp ground at Sioux City, Iowa. The retreat is to be held August 6-10. Attendance at this retreat will be a privilege for young people since a very worthwhile program has been planned with excellent speakers and teachers in attendance. Several brothers of the congregation have been appointed to solicit funds to help the immigrants in Paraguay to establish new homes. To date, cash gifts total $4,531.60, and loans $9.50.—Elma Waltner, Corr.

—Bethel Church Mountain Lake, Minnesota: Four sheep have been donated for relief. These will be canned in Lakefield this week. Our pastor, Rev. Waltner, left for the Oklahoma Young People's Retreat yesterday. Rev. John N. C. Hiebert will occupy our pulpit in Rev. Waltner's absence, August 3. The Wheaton Crusaders gave a program in our church Sunday evening. Norman Voth, one of our boys, is a member of this group.—Helen Penner, Corr.

CHURCHES SUPPORT NATIONAL MENTAL HEALTH FOUNDATION

According to a recent report the National Mental Health Foundation, 1520 Race Street, Philadelphia 2, is in very urgent need of voluntary contributions to help cover expenses. The Foundation, which depends upon voluntary contributions for its existence, has already very definitely helped to raise the standards of care and treatment given to mental patients. It has largely been responsible for the wave of interest in mental hospital conditions which has swept the country. It conducts a research program and provides valuable information to hospitals and to attendants serving in them and also promotes more enlightened preventative measures. The Foundation is an outgrowth of the work which C.P.S. men did in mental hospitals. Orie O. Miller Executive-secretary of the M.C.C., is a member of the Board of Directors. Several Mennonite churches in central Kansas are holding special offerings for the Foundation, one of which is the Hoffnungsau Church, Inman, Kansas, of which Rev. Albert Gaeddert is pastor. Rev. Gaeddert heartily favors supporting the Foundation for the work which it is doing.

The Mennonite

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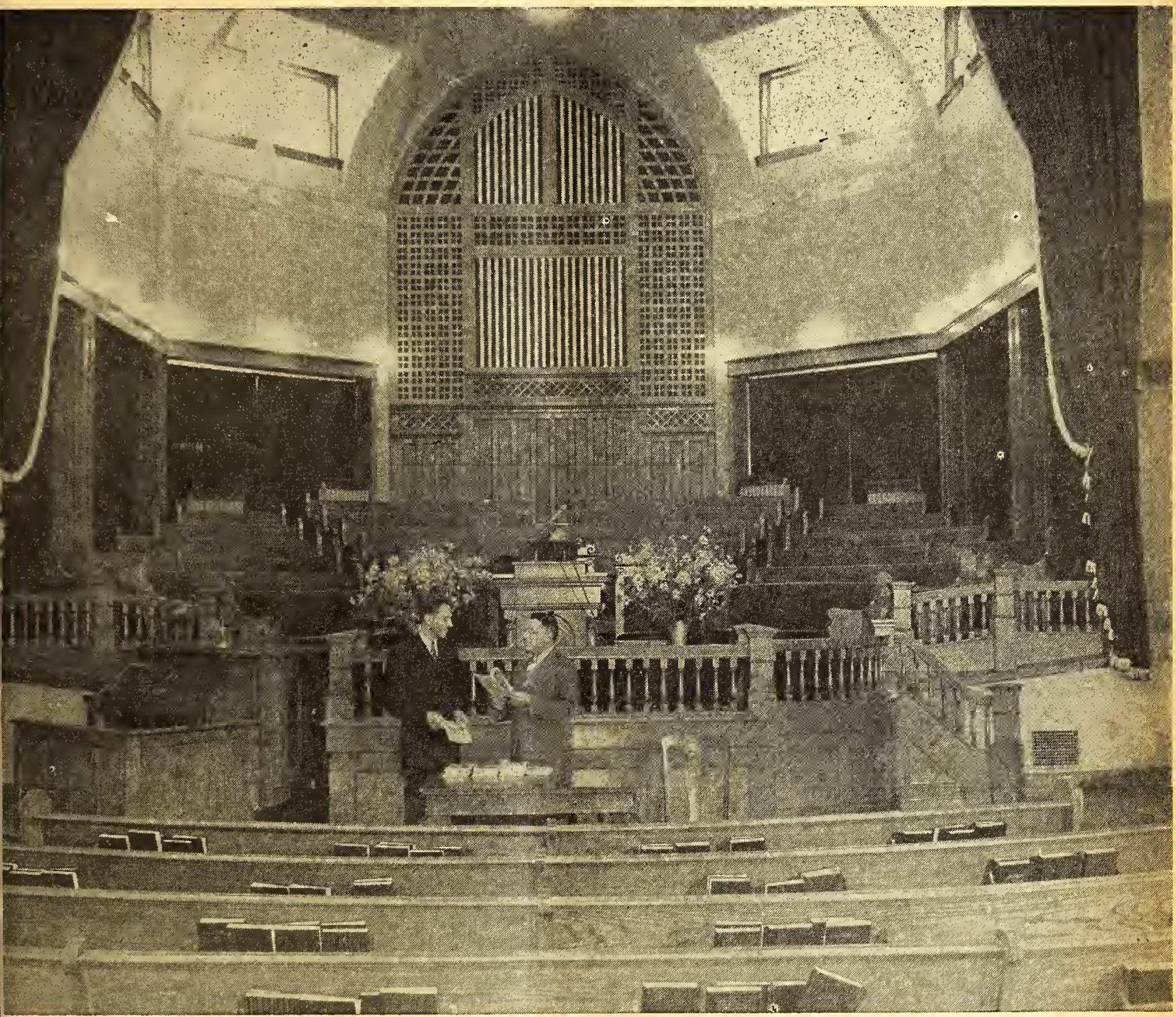

Brethren Olin A. Krehbiel and Elmer W. Baumgartner Confer in the Meetinghouse of the First Mennonite Church Berne, Indiana

The words "confer" or "conference" come from the Latin **conferre**, which literally means "to bring together" or "to bear together." A conference is worthwhile only if there is a willingness to bring and bear together. The Proverbs add that "where no counsel is, the people fall: but in the multitude of counsellors there is safety." Prov. 11:14.

How selfishly and lonely many are plodding their own self-centered way. "Hungry and thristy, their souls fainted in them," (Ps. 107:5) until they began to long to go with the multitude "to the house of God" for mutual counsel and encouragement.

Within a few weeks many of us hope to be together to share past experiences, compare present views and convictions, and consider future plans. "Before our Father's throne we (need to) pour our ardent prayers;

our fears, our hopes, our aims are one, our comforts and our cares." Whether **two confer together** personally, or **two hundred get together** in a local congregation, or **two thousand move together** in a conference — the same principle holds: **"If we walk in the light, as He is in the light, we have fellowship one with another"** I John 1:7.

Let us pray with others for the safety of a multitude of Christ-like counsellors who are ready "to bear together."—Walter H. Dyck, Secretary

(Cut on cover page, courtesy "Mennonite Life")

AS WE SEE IT:

---H. J. Andres ---Elmer Ediger ---the Editor

EQUITABLE REMUNERATION

Periods of transition are always hard and difficult whether it be a change of language, a new method of operating a business, or simply an adjustment to the new circumstances which surround us. Any major period of transition usually carries with it some losses and inequitable practices no matter how hard we seek to guard against them. We have, for the last several years, gone through a period of transition from low or normal to higher prices, and though we have long awaited the turn toward lower price levels, that general trend is still not indicated. Through this period of transition, salaried church and conference workers have perhaps suffered the greater financial loss, and church and conference officers and boards have been confronted with the very difficult problem of being fair and just to the employee as well as to the church or conference. In arriving at an equitable remuneration, it is advisable that we make certain that such remuneration adequately cover the present day cost of living in order that we do not work an undue hardship upon our church and conference workers.—**H. J. Andres,** Chairman of the Board of Publication of the General Conference, a member of the Executive Committee of Conference, and Administrator of the Bethel Hospital, Newton, Kansas.

TOTAL EFFORT FOR RELIEF AND MISSIONS

"A live church cannot help but spend itself in a time such as this." So writes Rev. A. E. Kreider from our China mission and relief scene. "There is an urgency about missions. No time can be lost."

During the past several years of relief work as a church we have surprised ourselves in how large and useful a work the Lord can do if we consecrate several years of service—time, money, materials, and organizational talent. There is some desire to slip back to "normal" now that the work is over. But there is also the conviction that with the cause of missions so urgent and the need for continued relief —that rather than relax we should mobilize for a continued total effort of relief and missions. War relief work is at its peak now and is decreasing in certain areas while in others it as important as ever. Our mission program, retarded by war, is again beginning to bloom and should evidence great expansion in the next five years.

What must we do to mobilize for an expanded program of missions? We will need to have a large number of ministers and lay people come to grips with the need, grasp with a new fire the "good news" of salvation, and have a program that offers participation by large numbers in many ways. Should there be a special conference of lay members and ministers out of which grow new efforts—use of the radio, home community efforts of winning the unchurched, more use of short time volunteers, more integration of relief and missions? We must continue to break away for one, two, or three year periods and many for a life service. Ten percent or more of income-giving is the minimum for Christians. We are called for such a time as this!—**Elmer Ediger,** M.C.C worker in charge of the organization of mental rest homes and also in charge of the summer voluntary service program.

PROJECTS FOR LAYMEN

There seems to be a growing interest in the General Conference in organizing the laymen in the churches for carrying out worthwhile projects and for making them more effective witnesses of Christ in whatever profession or occupation they are. Such laymen's organizations can find many worthwhile projects. The following are some which might be considered: 1. Spreading the good news of non-resistance and the overcoming of evil with good. When atomic war threatens mankind with the destruction of tens

(Continued on page 6)

THE MENNONITE

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WE LOOK TO OUR CHURCH SCHOOLS

by E. W. Baumgartner

This topic immediately voices a concern by parents who are sending their children to institutions of higher learning, by our churches who look for leadership, by employers who are looking for employees with dependable character. In fact, all of modern society is concerned in the training of our young people.

To whom may we turn for the great task of an education which is Christian even though the subjects taught are mostly secular? Can we trust our state schools and universities? No. The state schools are only nominally concerned regarding an education for our young people which is Christian. The courses taught in state schools may be the same in name and character, but the motive in the teaching of these courses is to educate the mind and too often is an attempt to produce men and women who will be able to reason out in their own wisdom the answers to all questions which arise in the minds of all normal people regarding the universe, man's origin, his destiny, and purpose in life. This too often ends in rank rationalism, the end of which is defeat and fatalism.

The need for trained men and women in every profession, vocation, and calling, was never greater than today. The need is for Christian education in science, liberal arts, business, and above all else in the world of religion. For this kind of education we turn then to our church schools where we not only have a right to expect, but as a church have a right to demand that education be Christian. When we demand this kind of education we have the high responsibility to support, to pray for, and to show faithful interest in our church schools rather than throw stones from the outside in a spirit of "better-than-thou."

We look to our church schools keeping in mind that we desire that every phase of modern education must be Christian. It is in place to say here that if a young person coming from one of our homes enters one of our church schools without the saving knowledge of Christ as Saviour, we have a right to expect the faculty of the church school to lead that person to Christ. Better still, let parents feel responsible to God and child in sending to our church schools young people who have been led to Christ. For this the home and the church are also responsible. How often even Christian parents expect our church schools to bring about in a child that which has been so carelessly neglected in the home.

We look to our church schools because there the Word of God is honored and true education is considered to be final only when it is Christian. Religious education is more than moral education because religious education is motivated by a fundamental conviction respecting the structure of the universe itself and a fundamental faith in the character of a personal living God as Creator and Jesus Christ as Saviour, which is more than any mere statement of rules of living or laws of human accomplishments.

Then, too, religion stands for more than human endeavor or human aspiration. It is more than a name for devotion to ideals. We have not passed beyond the bounds of morality and into the life of religion until we have reached a faith that the structure of the universe itself is the expression of the will and purpose of the living God. It is the supreme function of true education so to reveal the universe to young people that they shall understand that beneath them and about them there is this loving purpose and power of God. That is the challenge to our church schools, so to reveal God and his purpose for man that what they learn in college does not conflict with the purpose of God.

There is another thing. We look to our church schools for an education which will find a living expression in Jesus Christ in whom we believe there dwelt the fullness of the Godhead bodily. It is the function of true education so to reveal Jesus Christ to our young people that He shall command their admiration and their devotion. The God we want our youth to know is the God and Father of our Lord Jesus Christ; and it is the function of true education to make effective in the lives of our young people that revelation of the character of God which is the gospel of our Lord Jesus Christ. For such guidance we have a right to look to our church schools.

We look to our church schools for an education which reaches and rises above impulse, an education which directs to that voice which is from God's great tribunal, a voice which helps young folk to solve conflict between mere pleasure and duty. Christian education trains youth to be courageous. It teaches youth to dismiss fears calmly by facing them with Christ. It enables youth to see that the path of safety, no less than honor, lies in straightforward truthfulness and sincerity, that youth's real danger is in disloyalty to God. We expect this kind of learning from our church schools.

The highest manifestation of moral growth is the

The future of our country depends upon its earnest, thoughtful Christian young people. Our safety will not be found in the genius of some great man, but in the presence in all our communities of trained men, men of strength, men of wisdom, men who fear God more than man.

Christlike spirit. Education falls short of its true goal if the learner does not sit at the feet of the great Teacher. Religion is not emotion; it is an upward movement toward God. For this we, too, expect the church school to make her contribution.

Finally, young lives are to be selected lives. They are to be leaders in the fields of opportunity. The future of our country depends upon its earnest, thoughtful Christian young people. Our safety will not be found in the genius of some great man, but in the presence in all our communities of trained men, men of strength, men of wisdom, men who fear God more than man. We turn to our church schools based upon a deep desire—a spontaneous desire of the people of our Mennonite homes and churches that all our children should learn to know right and wrong as revealed in the Scriptures before they take their place as adult members of our churches and communities.

Gladys Klassen Reports on Trip to India

The many months of waiting for passage to India were finally ended on February 26, when we first heard of the *S.S. City of Tokio.*

We were dubious about a ship by that name — a freighter, carrying only five passengers, none of whom I knew. I would not be going with the Lubin Jantzens as was long planned. We were to disembark at Karachi. This would mean a longer and more difficult overland journey. The ship was scheduled to sail March 1, only four full days left. My father was ill, and the car was not in working condition. The snows were deep. Yet the Lord spoke assurance of His leading and gave strength to act upon His promises. "There hath not failed one word of His good promise."

After two nights and a day, with the help of many friends, I left home with all my things. After another day and a half I arrived in New York City where the Biblical Seminary was my haven. The sailing was postponed several times, giving adequate time for all my trunks to get on board, for final arrangements, and for a spiritual retreat with friends at the Seminary. They helped me get on board the evening before sailing.

On a beautiful day, March 6, at noon, three tugboats pulled us away from the loading pier in Brooklyn, and we sailed out of the New York harbor. I discovered the one with whom I was to share our little cabin to be a fellow Mennonite, a nurse from Ohio, Anna Lois Rohrer, sent by MCC to the American Mennonite mission field in the Central Provinces. Mr. and Mrs. Ray Rice from Lincoln were returning to the field of the Christian Church in the Central Provinces. Miss Winifred Gray, also a nurse, who left us at Karachi for the northern Punjab, was from Canada and belonged to the Church of England. With these I shared the experiences of our journey, which on the whole were very pleasant. We had no time to be lonely.

The ship had not carried passengers for seven years and no ladies before. It was not a luxury liner. The captain turned out to be an English gentleman of clean speech, friendly and congenial. We five had all our meals with him and shared his two small decks for our fresh air and limited exercise. He showed us many things of interest regarding the ship and told us of his experiences. It was an education in itself. There were twenty of the British staff and sixty-two Indian crewmen. We learned some British terminology as well as a few Hindi words.

Twelve days of sailing were necessary for crossing the gray Atlantic. A storm the first week-end at sea delayed us and also gave us our only experience of seasickness. The seven days across the blue Mediterranean were pleasant. We spent twenty-four hours altogether stopping at Port Said at the north end of Suez Canal, travelling through by night, and refueling in the harbor at the south end of the canal. We passengers could not leave the ship. We had beautiful sailing weather the ten days through the Gulf of Suez, Red Sea, around the tip of Arabia, through Gulf of Aden and the Arabian Sea to Karachi. Captain said that in six weeks the picture might be stormy. Several days we had a glassy sea. On the thirtieth day of sailing, April 5, we docked at Karachi and first set foot on Indian soil! What a thrill it was to get our first sights, sounds and smells of India!

Again we had another difficulty removed for which we praised God. The agent said that the passengers might stay on board to Bombay without extra charge. God had again done the "exceedingly abundantly above" our request.

On Easter day, as on other Sundays, unnecessary work on board ship ceased. We attended the Methodist Church for Easter services. The minister's theme was "That we may know Him and the power of His resurrection." What a wonderful introduction to our service in India! May that continue to be our prayer.

On Wednesday morning we sailed away from India. After two more days of enjoying the ocean we landed in Bombay, April 11.

To our joy Martha Burkhalter was there to meet me, and she helped Anna Lois and me reach Central Provinces. The Lord again answered prayer in our finding a place to stay in Bombay and in getting through customs the day we landed. We were a bit sad to say "Goodbye" to the ship, but by that time it was hot and stuffy in our cabin. After a day of rest and worship in Bombay we set out by train on Monday afternoon for Champa where we arrived at about 10:30 Tuesday evening, April 15.

How good it was to see all the missionaries who are stationed at Champa and to have arrived at my destination at last! Every bit of my baggage arrived with me. Again the Lord answered my prayers the "exceedingly abundantly above." I not only arrived in time to go along with the rest to language school, but I also had nearly two weeks on the plains to get acquainted with the missionaries and their work and to receive inspiration for language study. It was my privilege to see all our mission stations except Korba.

It was a real joy to attend the welcome services for the Lubin Jantzens the Sunday after the Champa Church welcomed me. They had arrived on Saturday night. On the following Tuesday we language students and four of the missionaries on vacation set out for the hills. Now we are settled at Ellangowan House. Six of us language students registered May 5, and now our first concern is to learn the medium through which we shall bring the message of salvation. My four shipmates are also here in Landour. Our hearts are filled with praise for the way our Good Shepherd has gone before and graciously led us all the way. I am grateful for your remembrance of me in prayer.

How a Congregation Can Encourage It's Pastor

by Andrew Shelly

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I Cor. 15:58.

This challenge of St. Paul to the Christians at Corinth is the same one the faithful pastor seeks to give to his congregation. Realizing the supremacy of the Kingdom of God, the pastor desires to inspire his members to a full allegiance to that Kingdom. This involves a complete consecration. It suggests that whatever the status of the individual member he is first a Christian.

That this is a high task is apparent. If he depended upon his own strength, the pastor would shirk from so great an assignment. In viewing the entire work of the pastor, it would seem that a congregation can give encouragement in at least six ways.

First, *faithfulness in prayer.* It would indeed be difficult to overestimate the power of prayer. Jesus prayed and urged His followers to do likewise. Paul constantly reminds those to whom he wrote that he prayed for them, and urged them to pray for him and for each other. When the 120 were in the upper room "in one accord" things happened!

We think of praying for the pastor and also praying for the work of the Church and Kingdom in general. A short editorial is entitled: "Pray more — talk less." It is the story of a man who was a brilliant pastor, but not sound in doctrine. Three godly men covenanted together to meet regularly for prayer. A change occurred. One wonders what the result of prayer on the part of members could accomplish in empowering the minister for his task!

Dr. J. Wilbur Chapman referred to an invalid as the most valuable member of his congregation. The reason was her prayer life. In his judgment her prayers released great power in his great church. Encouraged is any pastor who is conscious of the fact that his officers, Sunday school teachers and other members are praying people.

Second, *regularity in attendance.* The faithful pastor realizes his responsibility in being the mouthpiece of God in the pulpit. While mere attendance at the worship services of the church is not all that matters, it is important. Public worship is not an optional choice of the followers of Christ; it is ordained of God. It is necessary for spiritual growth.

Members can make it the fixed rule of their lives to be at their places at the hour of worship. They should make it a point to be present a short time before the hour set in order to prepare their hearts for the worship.

Third, *willingness to cooperate.* This is one of the prime secrets of success for the church. To experience a hearty response of cooperation on the part of members is a real encouragement to a pastor. This does not mean that the pastor becomes a dictator, and members merely blindly follow. It means that the consecrated minds of the group seek to find the best ways to promote the Kingdom. Instead, helpful suggestions and criticism of members are indications of cooperation. Each member should realize that he is "saved to serve." Each member should be an enthusiastic booster of the work of the church.

Fourth, *adequacy of support.* No faithful pastor desires to become wealthy. A true shepherd of souls regards money as a means to an end. However, a pastor needs to be set free to use his time and energies in the service of Christ and the Church. He can thus give himself devotedly and completely to the work of the Kingdom.

Fifth, *sincerity of consecration.* The pastor is encouraged as he realizes that members are led closer to the Lord. He does not desire that they merely accept his admonitions, but rather his passion is that they will come to the Lord in the spirit of Paul: "What wilt thou have me to do?" He seeks to encourage members to present themselves" a living sacrifice, holy, acceptable unto God." The highest purpose of the pastor is to inspire his members to be completely yielded to God so that the Holy Spirit can direct their lives.

Upon leaving a service one man said to another:

"Well, it is all over." The other replied: "No, it is just beginning." The point of the conversation is clear. We enter the auditorium to worship and we depart to serve!

Sixth, *unity of spirit*. Paul wrote to the Ephesians: "I, then, the prisoner for the Lord's sake, entreat you to live and act as becomes those who have received the call that you have received—with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uplifting bond of peace, the unity given by the Spirit." (Eph. 4:1-3. Weymouth).

The Church is the place where peace ought to prevail. This is important for the Church itself, for where there is unity there is strength—and the task of the Church is supremely important! It is also important as a testimony to the world. This testimony is enhanced if there is a spirit of loyal unity. This was one secret of the power of the early Christian Church.

In conclusion, the faithful pastor seeks to fulfill his responsibility as the leader of the Church. He is responsible to God for his stewardship. He and the congregation are "labourers together with God."

PROJECTS FOR LAYMEN

(Continued from page 2)

of millions of people in one night, then those who profess to have a way for dealing with evil ought to make it clear. 2. Promoting the improvement of standards in mental hospitals, the establishing of Mennonite mental hospitals, and the prevention of mental disease. 3. The prayerful support of church schools. In this day in which we know the secret of the atom, we need strong schools to graduate men and women who love God. 4. Relief activities. Men are dying in body and in soul because of want. If the above projects are urgent and vital, as we believe them to be, then laymen might well tackle them.—**Reynold Weinbrenner, Editor**

A Mother Prays:

I am very tired, Heavenly Father. I don't feel like saying very much. My back hurts. But the windows got washed today, and there is a neat pile of mended play-suits on the sewing machine. Thank you for helping me to get it done. I could not have done it without You.

Will You please forgive me for those times when I became impatient? Bobbie didn't want to settle down for his afternoon nap. It kind of "got" me. And then when John got mad at Betty's teasing—well I started to get hot inside, too. I'm sorry. Then too, I didn't let the Spirit of God lead me as I ought to have. Where I have grieved Him, forgive me. I suppose at times I did not trust Thee enough.

Keep us all, Bill, and the children, and me, for Thee. Amen.

Reader Response:

DIFFERENT OR LIKE OTHER MEN?

Editor, **The Mennonite:**

Is it arrogance maintaining that the Mennonite denomination in doctrine and polity resembles closest the Apostolic Church? Anyway in her origin. But in our mania to imitate the great denominations we let go one heritage after another. Even non-resistance and refusal of oath we are fast beginning to dismiss. In our eagerness "to be like them" many young and old are ashamed to adhere to non-resistance or refusal of oath.

When Jesus preached the sermon on the mount, the Church of Christ was still in the future. Nevertheless, it is binding for her the same as the rest of the word of God. Yet non-resistance is rather rooted in her structure and can not be separated from her. She is an organism of which every member is indwelled by the Holy Spirit. The fruit of the Spirit is love, joy, peace, etc. From the divine love "shed abroad in our hearts by the Holy Spirit which is given unto us" non-resistance is a branch. By Him the believer "is conformed to the image of his Son" and made Christ minded. Jesus came to save not to destroy. Therefore a true Christian who is a member of the body of Christ never can participate in warfare. 1) He can not destroy other people's property who have done him no harm; 2) he can not wound, mutilate or kill his fellow men who in the same way are obliged to fight and defend their country, and only by pronunciation of their respective governments are declared enemies; 3) he has no right to send his fellowmen to hell by killing them in their unsaved state; 4) how can he, if his opponent happens to be also a member of the body of Christ mutilate or kill him? 5) indwelled by the Holy Spirit, thus being a temple of God, how can he commit any . . . . deeds expected of soldiers to be done? It is incompatible, irreconcilable with the church of Christ.

Though the Mennonites constitute but a small minority in the church of Christ, which as a whole rejects non-resistance, yet we should hold fast to it and not waver. We are on Biblical ground. "Let us earnestly contend for the faith which was once delivered to the saints."

Question: Are we Mennonites consistently maintaining non-resistance while at the same time casting votes for executive officers, viz., sheriff or president, who is Chief Commander of the Army?

C. H. Friesen

Buhler, Kansas

Salaries of ministers in the Presbyterian Church in the U.S.A. range from $3,800 to less than $1,200 a year, with an over-all average of $3,130, according to statistics released by the denomination's Board of Pensions.

M.C.C. Serves Six Million Meals in Six Months

AKRON, PA., August 1—Eighteen MCC workers met at Krefield, Germany, the week-end of July 11-13 to review the first half year of MCC relief service in the British and French Zones of Germany. The Mennonite workers represented feeding programs at Kiel, Lubeck, Krefeld, Gronau, Ludwigshaven, Neustadt, Kaiserslautern, the Saar, and several smaller cities. It was revealed that approximately six million meals have been served in the MCC feeding programs in the British and French Zones during the first six months of 1947.

Attention at this conference was centered on the preparation of a pamphlet giving the principles and methods of administering relief feeding programs—particularly child feeding programs. The first draft of the pamphlet was studied and revised by the group. The booklet of thirty or forty pages is expected to be ready for distribution in September.

Every Family Had Two Hungry Guests

June was the "worst food month" of the year. It was also the month when the MCC program in Germany reached its highest peak. A total of 79,677 were fed daily in feeding programs for children, aged, and young people in a dozen cities of the British and French Zones of Germany.

Assuming that there are 40,000 Mennonite families in the U. S. and Canada, and with approximately 80,000 meals served by our MCC relief teams, each Mennonite family supported two guests. Yes, every Mennonite family in the U. S. and Canada had two hungry German guests at its table for a meal each day during the month of June! Of these, 54,000 were children and 16,000 were aged. The MCC program is now being reduced for the late summer months and is to be resumed again on a larger scale by the middle of October.

In addition to the MCC feeding programs, other programs are also MCC-supported in Germany. Relief supplies are shipped reguarly to the German Protestant relief agencies for general distribution and to German Mennonite agencies for caring for Mennonite need.—Robert Kreider, Berlin, Germany.

Work in South America

C. J. Rempel, appointed by the Peace Section to work among the Mennonites in Paraguay, Argentina, and Brazil, reports good progress in his mission. He has been able to gain the interest of the young people, in part through his musical talents. Wherever possible he has held discussions on the topic of nonresistance and has explained the importance of this doctrine in the Christian way of life. The leaders appreciate his work, and many of them have committed themselves to keep "this teaching of Jesus."

In preparation at the present time are several pieces of Mennonite peace literature to be printed in the German language. This will be made available to the German speaking Mennonites in South America and Europe as well as North America.

Draft Census in Progress

A final draft census is being conducted by the Peace Section to determine the total number of Mennonite men drafted during the recent war. The pastor of each Mennonite congregation has been asked to report the number of men drafted, and whether they were classified IV-E, 1-A-O, or 1-A. This information will be compiled and made available to each of the cooperating Mennonite groups.

A detailed census was taken in 1945 to secure information on why drafted men chose to enter CPS or the armed service. That census, however, was taken before the Selective Service System had ended, and thus the information was not complete. This final draft census, though not including an analysis of the reasons for the stand taken, will furnish accurate data on the number of Mennonite men in each of the draft classifications, for the entire World War II period.

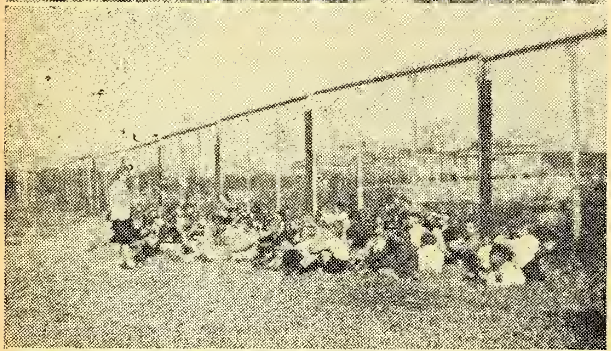
Them Quotable Quotes

"I know that my mother, ..., likes the BUNDESBOTE very much. She says there is so much in it about the part of Germany she came from . . . ., etc. My father was a Mennonite and I share all his non-resisting ideas and two of my four sons entered prison rather than take part in the recent carnage. They were later released and sent to CPS camps where they worked without pay at fire-fighting, etc.

"I have received great satisfaction reading THE MENNONITE and even though I married a (non-Mennonite) and attend that church, I often use quotations and poems at the Ladies Aid Meetings.

"I am glad that we have peace groups as a sort of balance wheel in the United States because there are enough people, in churches and out, who can think of nothing but bloody revenge to settle affairs of the rulers of nations. They are all so easily influenced by propaganda and get the teachings of Christ all twisted around.

" May the Lord bless your work so that more people may be enlightened. It was through my efforts that a fine family joined the Mennonite church at ...., even though I have not been able to convince my husband so far. He is a .... by tradition, even though he sides with peacemakers."

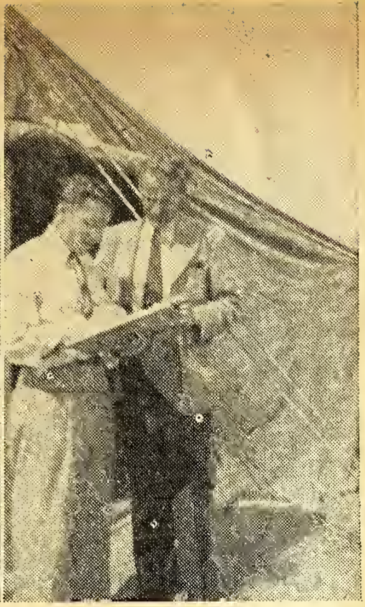


Refugee Lif

Seventy tents, the grounds, the kitchen of th
immigration hotel and its 1,000 capacity dining
was the temporary home that over one th
Mennonite refugees walked into after leaving th
ship **Volendam** in the Buenos Aires harbor last
ary 24. They ate supper in the large dining ha
that night they slept in the tents " with a s
thanks in their hearts." Twenty-five days prev
on a bitterly cold Saturday, 2,305 of them h
Bremerhaven, Germany, to the strains of "So
denn Meine Haende" (Take Thou My Hand O F
Twenty-two days later they had arrived in the

- **Outdoor service on Sunday with Peter J.
bringing the morning message. During the
of the camp outdoor services were possible
Sunday. For years these refugees had not e
the privilege of such peaceful and undisturbed
ings.**
- **Every Sunday morning there were Sunday
classes organized by refugee teachers. C
Buenos Aires in the background.**
- **The sandal-manufacturing division of the cam
industry. Over 300 pairs of sandals were mad
over 250 pairs of shoes received new soles and**
- **Mothers mending clothes.**
- **Children at play.**
- **Mrs. Moringo, wife of the Paraguagan amba
to Argentina, handing out a pair of shoes to
fugee boy. The ambassador and Mrs. Moring**

**Pictures and descriptions through the court
months he was in Buenos Aires assisting in the
nonite Central Committee.**



uenos Aires

os Aires with songs of praise and thanksgiving.
ys after arriving about 300 of the group had
left for Paraguay, the new homeland beckon-
m all. Soon more left. But due to the outbreak
war in Paraguay the movement of refugees had
. So about 1,100 of them lived for a while as
tures on these pages show. After about three
at Buenos Aires the refugees were transported
aguay, where a large number entered a new
t San Lorenzo, near Asuncion, while others
ed to trek northward to their new homes in the
hed Mennonite communities.

ted the 200 pairs of shoes which Mr. Jose
lo gave to the refugee group.
shoes and a smile.
"Lager" also had its barbershop.
ard R. Buhr and Peter J. Dyck checking the list
rsons desiring to be included in the next trans-
to Paraguay.
r from Mennonites in America.
to peelers in the modern kitchen of the large
gration Hotel. Refugee personnel prepared and
d the meals.
girls enjoying a game of volleyball during their
ation period.
day at camp.
vash day these little mothers were also busy
ng dolly's clothes.

R. Buhr, who took the pictures during the four
re of the refugees under the auspices of the Men-

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
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Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Youth Team Begins Church Visitation

The Youth Team is an entirely new effort to be of service to local churches. The Youth Team consists of four young people under the leadership of Erna Fast who are visiting and serving Mennonite churches in Indiana and Illinois. At each church they do any of a great variety of things that need doing. The following letter presents a vivid picture of their experiences.

Nappanee, Indiana
July 18, 1947

Dear Bertha,

The weary, but happy five are reporting on our two weeks since we left Kansas, Nebraska, dear old Minnesota (and Vermont)! We've lived so "fully" these two weeks, it seems like a month has passed. The bunch of us (including the "Dictator") met at the Seminary on the fifth of July. In spite of all of the instructions from home (hang on to your purse, etc.) we arrived without complications. (Erna says to tell you she'll never forget the looks on our faces when we saw Chicago railroad stations and had a whiff of that million dollar smell, the stock yards!)

Our mornings at the Seminary were spent in preparation and planning for the next week. Erna emphasized preparing worship services, Bible story telling, recreation, and activities. A profitable morning was spent in getting acquainted with books and selecting material at the Presbyterian book store in The Loop. We realized our program must be flexible and that nothing definite could be settled until we reached each community.

Chicago! — the city of many nationalities — the foul air — the noise — the trollies — the soot —. We visited the Museum of Science and Industry, heard a concert in Grant Park and toured the city by night. Being from the Middlewest and Mennonite communities, we were amazed at the deplorable and crowded conditions of the city. In one particular section, we were instructed to close our windows to avoid misdirected tomatoes. In our room later, after seeing these gypsies, hoboes, and seemingly aimless people, we wondered, "What is their aim in life?" "Where are they going?" "What do they live for?" Another afternoon we spent wandering about in the many departments of Marshall Field's. Thursday evening, due to unknown reasons, we were pushed out on our own to fare forth on I.C. from 47th to the Wrigley Building to board the boat for a lake cruise. The Lakeshore Drive, with its many lights and constant stream of automobiles, seemed like the footlights of a very large stage. The city looked beautiful, especially the brightly lit Wrigley Building, on which millions of candle power of light are poured every night. The stars and the sky both became visible again — and oh for a breath of that fresh air! The remark was made at the Seminary that we saw more in one week than many of them had seen in a whole summer.

Saturday the five of us boarded the B&O for Nappanee. The ride was none too pleasant for the car was filled with dense tobacco smoke and the scenery was largely the industrial section along the shore of the lake. Rev. Enz and Elva Shrock, our hostess, were waiting at the depot. Rev. Enz played "the gallant role" and lugged what he thought a year's supply of baggage, but after we learned their program for the week, we used every bit of it. Saturday night we planned the Sunday morning worship with a group of young people from the church. The entire service was conducted by our group and their young people, with the theme "Youth Serves Christ Today." That same afternoon we returned to Chicago for the first Indiana-Illinois song festival. To us it was truly a thrill to join in the fellowship and singing. Monday morning we began our work with a group of fifty youngsters from all denominations here in Nappanee. By Wednesday the group had grown to eighty. Our activities included supervised recreation, story telling, group singing, and the group collected several boxes of toys for MCC relief. This Friday morning the older group sang for several shut-in relatives of some of the children. We were pleased with the results of this, for the older people were overjoyed, and the youngsters felt as though they had contributed to the happiness of someone.

Monday night a group gathered to clean the grounds around the church. Another afternoon we spent with the women of the church doing relief sewing. Tuesday night about twenty-seven young people were guests of the M. S. Pletcher's at their summer home at Lake Syracuse. The swimming, surf and boat riding were a real treat for us "Westerners." After a delicious meal we joined in a worship service by the side of the lake. It meant a lot to us to have some of their young people be a part of the service. Thursday night the Wilbur Naylor's entertained the Junior and Intermediate Sunday school classes at their cottage at the Lake. A beautiful sunset across the lake offered a perfect setting for the worship service which climaxed the evening. Our theme was "Remember Thy Creator in the Days of Thy Youth."

During this week we five have become a familiar sight riding with Rev. Enz in his sputtering '31 Chevrolet. A new standing joke among us is "I'm Elsie Epp from Henderson, I'm Erna Friesen **also** from Henderson, I'm Eloise Faust from Delft, Minnesota, I'm Erna Fast from Mountain Lake, Minnesota, and I'm Norma Jost from Hillsboro, Kansas." By which we're usually met with — "Oh, you're **both** from Nebraska! Did you know each other in Minnesota? Do they all grow tall in Kansas? Have you any water in Nebraska????"

We've come to a unanimous vote that we've been most fortunate to have a home all to ourselves. The Wilbur Naylor's have opened their home in town to our group and we've enjoyed it immensely. Another unanimous opinion is that all Nappanee women are excellent cooks, for we've had delicious food each place we've visited.

Above all, however, we feel we've been blessed in far more than material surroundings. Bertha, you know what our desires are — to be a witness for Christ, to be of service to the Church, and to present a challenge to the young people. As we go on to our next place, we depend on your prayers.

In His Service,
The Youth Team

Race Barriers in the South

from the Gulfport, Mississippi, Service Unit

"Fourteen of our campers attended Sunday evening services at a Negro church. The appreciation and renewed faith in God and man, expressed by the Negroes to us because of this act, was a thrill. Six of our girls sang and the minister said from the pulpit—'This is the first time a white choir has sung in our Negro church since God said, "Let there be light," ' In his sermon he also mentioned the fact that there still were some people who believed in Christ enough to do what He commands.

"One of the colored boys came to camp with one of the workers from Bible School last Wednesday. It was Boys' Club afternoon. When the white boys came, Clarence went right along with them, and worked as hard as any, hoeing the garden. Then 3:30 came, and everyone hopped into his trunks and into the lake —everyone but Clarence; he sat on the diving platform and watched. One couldn't help but notice the wistful look in his eye. One of the white boys called out and asked Clarence why he didn't come in too. He murmured something about not having his bathing suit. The two things that especially impressed me were the fact that white boys were willing to accept Clarence as one of them after they got to know him; they didn't seem aware of any color line; and that just because Clarence is brown, and all the others are white— though Clarence is even a finer boy than many of them—he cannot enjoy the lake as other boys can. The injustice of it all struck home more forcibly than ever."

A Day at Camp Bernard

For some of us at Camp Bernard, the day begins at 5:30. That's the cooks, bless them who seem to be on the job all day long. The rest of us manage to make it to breakfast at 6:30, but even Slagell and Friesen don't always have time to put their shoes on.

One of the group is to conduct devotions this morning, so we gather in the social room or down by the lake after breakfast for a period of singing, meditating and prayer. We now feel physically and spiritually ready for the day.

For the next hour or so, the Bible school teachers and recreation workers hurry around finishing their plans for the day, and wish they had finished cutting out the angels and had learned how to make paper mache the night before instead of contributing to that round table discussion in the dorm until 11:30.

Bible school is really a thrill this week, because we're teaching colored children. Soon after 9:00 o'clock the day's session begins to the tone of "Fisheh's of Men" or "Runnin' Oveh." The children learn many things, not the least of them being to share with one another. Quoting Miss Dorothy—"Now listen, you all. Pass the crayons and don't grab the biggest ones for yourself!"

In the meantime, other children in the community are gathering at the various playgrounds. Some have never learned really to play together, or perhaps, have never had access to any play equipment, so they spend a happy morning playing, doing simple crafts, and learning to get along with one another.

In their visitation work this morning the Family Welfare workers discover a home badly in need of repair, cleaning, and general morale building. Ethel tells the group about it at lunch, and five or six people volunteer to drive out to the home this afternoon and do what they can to help this needy family.

Depending on what day of the week this is, there will be various activities on the camp grounds in the afternoon—boys club, girls club, sewing class, etc. The fellows are busy in the shop and office. But if we're lucky we can squeeze in an hour or two of swimming in the lake.

The last meal of the day is at 5:30, and we hope it ends with watermelon or pie a'la mode today. It's the last meal, that is, if you don't count the raids on the snack shelf in the refrigerator several times during the evening.

If this is Monday night we'll have a lecture, if Tuesday night, we'll divide up into groups and go out to sing for some families in the neighborhood. Wednesday night is prayer meeting and Thursday is chorus. Friesen will be busy almost every night showing films in various communities.

It's time for bed now. Lights begin to go out over the dorms, and one by one we settle down for a period of quiet devotions before the last good-nights. It's been a long and busy day, but a very satisfying one.

Tour of the City of Chihuahua

(The first M. C. C. Summer Service Unit to serve outside the borders of the U. S. and the first one to function in Mexico is at Chihuahua, Chihuahua State, Mexico. The unit is serving at a Christian Center under the direction of the Methodist church. Their work includes hospital work, serving in a nursery, maintenance, etc. The following article, taken from the unit paper, **El Vecino** (The Neighbor), describes the city of Chihuahua. Members of the General Conference in the unit are: Mr. and Mrs. Victor Buller of Heron Lake, Minnesota, and Clara Schellenberg of Hague, Saskatchewan.—Ed.)

Will you come with us to see the city of Chihuahua, the more than eighty-years-old capital of Chihuahua state, with a population of eighty to ninety thousand people?

As we drive through the main sections of the city we are impressed by the cleanliness of the wide paved streets and sidewalks, which are swept each morning by householders. Most of the buildings are one or two stories high, flat-roofed, built of adobe bricks covered with plaster and painted in pastel colors.

Of special interest are the educational buildings, the cathedral and the hospitals. In the Institute (state preparatory school) are murals illustrating 400 years of Mexican history. Nearby is the prison and place of execution of Sinalgo, father of Mexican independence.

The new governor's mansion will soon be completed. The city has the largest lead smelter in North America.

In the wealthier residential sections many houses are bulit in the Spanish style with large iron-barred windows. Crisp green lawns, weeping willows, the ever popular elm, or the tall, stately cypress which surround large houses, add coolness to the hot Chihuahua air.

Many houses are built close to the street, without lawns. The rooms or apartments are built along the margin of the lot, leaving open playground, lawn or patio inside the walls of the house.

Modern business, clean cafes, stores with large display windows have impressed us favorably. Now lets go to the market, which covers a city block. Here fruits and vegetables of all kinds are displayed in stalls or on tables. In appearance and odor the market is a decided contrast to the modern stores in the central location. In the balcony, clothes, shoes, pottery and curios are sold.

Although the streets of Chihuahua are full of cars, busses and trucks, here in the market area we realize how many burros and horses and wagons are still used.

We needn't look far to realize that the city also has problems of poverty. In the tenement districts a family usually occupies one barely furnished, poorly lighted and badly ventilated room opening onto a central patio. In many cases the mother is responsible for supporting the family. Often her earnings are less than ten dollars a month despite high prices of food and clothing. Generally the men do as they please and the women do as they are told.

The streets also bear witness to many problems. Occasionally we see some Tarahumara Indians. The woman wears a ragged dress of unbleached muslin. Her straight black hair hangs loose on her shoulders. She carries her baby in a shawl slung across her back. A young Indian boy, clad in shirt, loin cloth, and loose sandals, begs for a nickel. He explains that he doesn't like to work, he prefers to beg.

At another corner we find a blind man or a cripple singing or playing the accordian. Or it is a frail old woman dressed in black, a small heap of humanity crouched upon the curb, stretching out her hand for alms. There are no institutions to take care of these unfortunates, although the law prohibits begging.

Finally we hear clearly, yet softly, the chimes of the Methodist church pealing the melody of "Nearer My God to Thee." We turn to watch the sun setting behind the statue of liberty, behind the spires of the cathedral, shedding its last rays upon the beauty of the city, upon the laughter of happy children, upon the weary outstreched hand, and upon the cry of the hungry child locked up in a one-room house waiting for its mother to return from work.

Retreat Days at Rosthern

by the Rosthern Summer Service Unit

During our retreat days we saw 172 enthusiastic Saskatchewan young people gather together at the farm, giving evidence that they really meant to "Rise up and Build." This was their retreat theme.

The speakers for the retreat were the Missionary Duerksens from India, Rev. and Mrs. J. J. Esau from Wolf Point, Montana, Miss Elisabeth Goertz, missionary from China, as well as many local ministers.

The messages given by the missionaries give us a clearer understanding of the work and the great need in the mission fields abroad. Rev. J. J. Esau, the evangelist, based his messages on Romans 1:16. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Through his efforts and prayers of the retreat committee and fellow Christians many were brought to the knowledge of salvation through Christ. A very large number of young people dedicated their lives to Him at the out-doors commitment service on Tuesday evening.

We marveled at the wonderful cooperation the retreaters gave to those in charge, especially in the serving of meals and giving of voluntary numbers at the various meetings.

On Monday and Tuesday afternoon recreational periods were conducted. The most thrilling event on Monday afternoon was the softball game between the Canadian girls and the girls of our unit plus Lois

Duerksen, the daughter of Missionary Duerksens. We must say the Canadian girls do know their softball because they defeated us by a score of 15 to 5. It was fun nevertheless.

A childrens' retreat was held on Wednesday and Thursday. About 125 children registered. Several of these girls came to the Invalid Home to sing, read Scripture and pray with the invalids. We were impressed by their ability to render this in German. Elva Ratzlaff had charge of the recreation during these days.

Five girls are going to teach daily vacation Bible school. Betty Preheim and Edith Claassen are going to Friedensfeld. Lois Jean Riesen to Lagham, Beverly Pahl to Prince Albert, and Ella Wiebe to Hague. They with the other D.V.B.S. workers were given instruction at the time of the childrens' retreat.

Ontario Youth Have Retreat

by Cornie Kaethler

The Ontario young people had their annual Retreat "Jugendtreffen," on the UMBS grounds at Leamington on June 21 and 22. UMBS stands for " United Mennonite Bible School." The weather was very favorable. The retreat program was divided in two parts. Saturday was given to sport and culture; Sunday was the spiritual part. A display of art and handicrafts was held in one of the class rooms. We were favored with a German literary program on Saturday night. This was sponsored by the local Young Peoples Organization. On Sunday we had three opportunities to hear Rev. Shelly of Kitchener. Everybody enjoyed his stay with us. Many had a long trip home and most likely were tired, but we certainly were blest.

●

To a world disheartened and torn by war, the cooperative movement offers a peaceful pathway toward education; people learn by doing; they develop faith in a better civilization. It is a most powerful form of education; people learn by doing; they develop faith in themselves and in each other.—**Journal of the National Education Association.**

●

In the cooperative movement the Christian Church has discovered what seems to be a way of moral release for its pent-up economic convictions . . . There can be no question that within the boundaries of a specific cooperative organization we have a manifestation of the Christian spirit of brotherhood.—**Christian Century.**

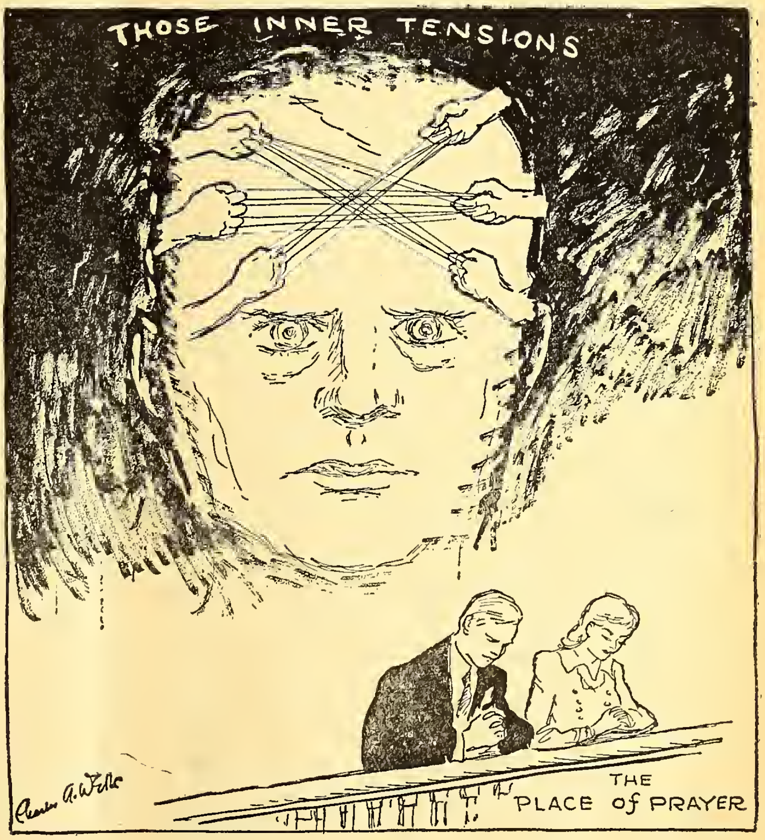
●

Intelligently operated, the cooperative stands out today as one of the few clear images in a rather hazy picture of confused economics. —**Christian Science Monitor**

Prayer Can Bring Release

by Charles Wells

You often hear people say that life is getting to be too much for them. But life is always going to become too much for those who try to carry all the burden alone. God did not intend for man to bear the weight of life's problems without divine guidance and strength. So millions today are complaining of strain and tension, are seeking the assistance of medical science, are turning to the temporary relief of sedatives and alcohol or drugs when what they really need is to take God into their lives. For in prayer man can unload his burdens, find release from those inner tensions that feel like taut wires stretched within our brain and in our faces. Just remember God did not intend for you to carry all that load and anxiety alone. Find the place of payer, go there every day and you will find a lasting refreshing comfort no drug or prescription can give.



A Pastoral Visit to the Old Folks

by Ward Shelly

(The ministers of the Eastern District Conference have a rotating schedule whereby one of them spends one day each month in visiting the Old Folks Home at Frederick, Pa. On such occasions the pastor makes it a point to visit each individual in the home. In the following article Ward W. Shelly describes one such pastoral visit to the home.)

Several times a year it is my privilege to visit and fellowship with the guests and personnel of the Old Folks Home in Frederick, Pa. It is always a great joy to meet with these folks. Usually I arrive there in mid-forenoon and am able to visit a few rooms before the noon meal. At noon there is always an abundant supply of well cooked and seasoned food and Christian fellowship. Due to the serious shortage of help, the matron, Mrs. Babel, not only is overseer in the kitchen but also in many cases performs the duties of a nurse.

The conversations with the guests are always interesting. There is Mrs. Mary Hauck (mother of Mrs. A. S. Bechtel of Summerfield, Illinois), who is in her nineties and almost bedfast. She and her husband had charge of the Saucon (Pa.) Sunday school late in the last century. When I entered the room she was searching for a verse of scripture which she had heard on the radio. We soon showed her the verse in Psalm 121. One of the brother-guests had a few questions on prayer. "Should we pray, 'Forgive us our sins'?" was one of the questions. Others spoke to us about conversion, worldliness, and kindred subjects.

In one room there is a grand elderly couple. The wife's hearing, being very poor, she did not hear me enter the room. She was seated at a window with a gospel song book and was singing to her husband. Yes, said the husband, "We are just sitting here waiting to go HOME."

Another sister requested that I read to her the fourteenth chapter of St. John, "because there are so many promises in it." And those promises seemed more refreshing than ever as we read them. A few of the guests are quite nervous, and they especially welcome the consolation of the Word and prayer. One eighty-six year-old sister, who in early life was a nurse in a Zurich, Switzerland, hospital, never ceases to speak of her precious Lord.

Still another sister, though bedfast, enjoyed telling me a few incidents in early United States history. All of them love to tell of their early lives. To hear their experiences is both enjoyable and profitable. Many of them have the walls of their rooms and the tops of their bureaus filled with pictures of children and grandchildren. All this makes the place more like home. Many of the folks are busy sewing, quilting, crocheting, working on the lawn, in the kitchen, etc. The guests seem to enjoy thoroughly their stay in the Home, thanks to Mr. and Mrs. Babel and their helpers.

Religious services are held in the Home at least once every week. This strengthens the faith and spirituality of the guests and makes for a beautiful Christian atmosphere. Let us join in prayer for this Home. They have a few desperate needs. A new addition is being contemplated and may be started soon. But even before that is started we need a cook to relieve the matron. We also need a nurse or a deaconess for which there is already some money on hand.

Recipe for Home Brew

(Home brew made from this would have everything—except the writer's recommendation.—Roy H. Wasson)

Chase wild bull frogs for three miles and gather up the hops. To them add ten gallons of tan bark, a pint of shellack and 1 bar of home-made soap. Boil 36 hours then strain through an I. W. W. sock to keep it from working. Add 1 grasshopper to each pint to give it kick. Pour a little into the kitchen sink. If it takes the enamel off it is ready for bottling.

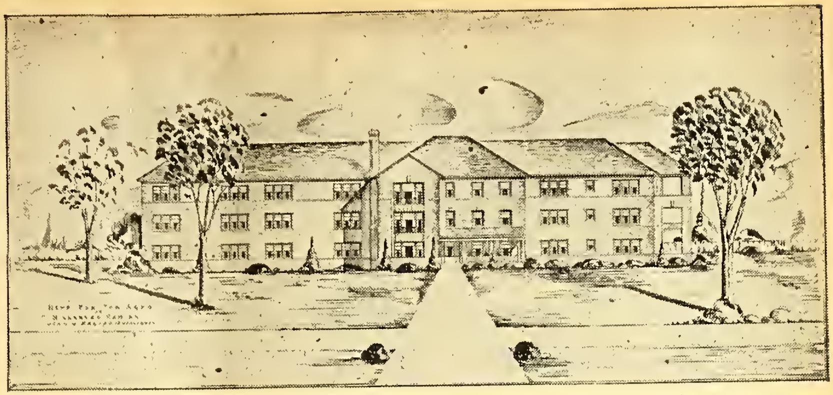
Dutch Pastor To Speak

Ds. T. O. Hylkema, Pastor of the Singel Church at Amsterdam, Holland, is now visiting Mennonite churches in the United States and Canada. He will address a mass meeting at Memorial Hall in North Newton, Kansas, on Sunday evening, August 17, at 7:30. This meeting is especially arranged for the large number of Mennonites living in the Newton area but whose individual churches Ds. Hylkema will not be able to visit.

Mr. Hylkema's trip is being arranged by the Mennonite Central Committee as a part of the exchange visits between Mennonite church leaders in Holland and America. Three other Dutch Mennonite leaders will visit American Mennonite churches later this summer. Ds. Hylkema has been active in the work of giving counsel and spiritual guidance to refugee Mennonites and in reviving interest in evangelism and non-resistance among the Mennonites in Holland.

On the evening of August 13, Mr. Hylkema will be at the Mennonite Brethren Church in Corn, Oklahoma; on Friday evening, August 15, at the First Mennonite Church, Hillsboro, Kansas, and on Sunday morning, August 17, at the First Mennonite Church, Pretty Prairie, Kansas.

Churches of Hillsboro, Kansas, To Build Home for the Aged



Churches of the Hillsboro, Kansas, community are raising funds for the construction of a fifty-room Home for the aged. The building, of which an artist's sketch is shown above, is to be of fire-proof construction and have three stories and an attic. The first floor is to contain office, reception, and assembly room, dining room, kitchen, food storage locker, laundry, and boiler room, and twelve single rooms. The second floor is to contain a sunroom, nurses' quarters, eighteen single rooms, and one double room. Six of the single rooms are to be extra large corner rooms, equipped with a full private bathroom. The two double rooms are to be connected with a full private bath. All the other single rooms (forty-two rooms) are to be provided with a private half-bath, equipped with a water closet and lavatory. The building also provides a large closet for each room, and two closets for the double rooms. Each floor has the necessary bathing facilities, linen storage rooms, utility and medical rooms. Each floor level is to have an open porch at the south end of the building. The building is also to be provided with a stairway and elevator from each floor and attic.

The building site has already been purchased. Some very good donations have already been received for the Home for the Aged, Inc. Personal solicitation of funds is now under way. Contributions may be made in various ways. Any person contributing $10,000 or any husband and wife jointly contributing the sum of $15,000 shall be regarded as a "Founder or Founders' of the Home. Such person or persons after reaching seventy shall be entitled to the rights and privileges of a "Life Member" without further expense to themselves. A Life Membership Plan provides, that any person, who otherwise meets the general qualifications for becoming a member of the home, may upon the payment of a certain sum of money into the association treasury, become a "Life Member." Special recognition is to be given to all those contributing $1,000 or more.

Those seeking to enter the home on a basis other than those already mentioned, will be asked for a minimum price of thirty-five dollars per month paid in advance. This price is subject to change.

Ownership and control of the Home will be by the corporation and its board of directors. The latter will be elected from representatives from the participating churches.

Jottings

—Deep Run, Pa. Our annual service at the Home for the Aged was held July 6. Death has again visited us and removed Russell W. Huber from our midst. About thirty-four of our group attended the various retreats at Menolan. Rev. J. Herbert Fretz was camp director at the Intermediate and high school groups. Rev. J. J. Plenert supplied the pulpit during his absence. Deacon Ely Fretz brought the morning message Sunday, August 2, while Rev. Fretz attended and taught at the Kitchener, Ontario, retreat. Accompanying him were Deacon Charles Wasser and family together with fifteen of our young people. Our Sunday School picnic this year was held at the Menolan retreat grounds.. Recently a special C. E. service was in charge of the East Swamp Society. A camp fire service is planned for our next meeting.—Mae Gross. Corr.

—Beatrice Church, Beatrice, Nebraska: August 3 the Bethel College Choir gave an inspiring concert of sacred music at one of the city-wide union services that are held each Sunday evening during the summer months. This was their first concert in their month-long tour. The Aaron N. Claassen family had the misfortune of having their large farm home burn to the ground. Most of the household furnishings, however, were saved. On August 8 the Sundri Bai mission society commemorated its twentieth anniversary with a banquet and program. Puran Banwar was the speaker. From here he went to South Dakota to be among the ones to welcome the Orlando Waltners upon their return from India. Twenty-nine Christmas Bundles were brought in by families of our church.—Mrs. Elbert Koontz, Corr.

—Immanuel Church, Delft, Minn.: On July 31 one of our members, Abraham B. Friesen, passed to his eternal reward. He reached the age of seventy-five years and eleven months. Funeral services were held Sunday afternoon, August 3. The Rev. H. Quiring of Mountain Lake and Rev. Victor Graber gave the messages. Mr. and Mr. and Mrs. Friesen enjoyed fifty-four years of married life together. August 3 in the evening we had a special service at which time some of the boys who had been in the service of our church told of some of their many experiences. We praise God that He returned them all safely.—Linda Wall, Corr.

—Rev. Karl Baehr has accepted a call to an executive position on the American Christian Friends Palestine Committee. The Baehrs plan to move from Chicago to New York the latter part of August. Rev. Baehr reports very high living costs in big cities like Chicago and New York, rents running over $100 a month and the grocery bill for a family of four also running a hundred dollars a month.

—**Puram Banwar,** formerly business manager of the Leper Home at Champa, India, and now a student at Bethel College, recently visited the Mennonite Community at Beatrice, Nebraska. From there he went to Marion, South Dakota, where he is now gaining first-hand experience of American farm life by staying and helping on the farm of Rev. Alfred Waltner, former member of the Foreign Mission Board. Brother Banwar was intimately associated in India with Missionary Orlando Waltner, Superintendent of the Leper Home at Champa, and son of the Rev. and Mrs. Alfred Waltner. From South Dakota, Mr. Banwar will go to the General Conference at Berne.

—**Peter and Frieda Dyck,** who had much to do with the movement of refugees from Germany to Paraguay will visit the Moundridge and Newton communities in Kansas, around September 21. Details are to follow later.

—**Esther Lehrman** of Aberdeen, Idaho, and **Eleanor Weaver** of Goshen, Indiana, left for Puerto Rico on July 23 and arrived there the next day. They will serve in the relief and rehabilitation unit there.

—**Rev. and Mrs. Orlando Waltner** and two children and Mrs. Ferd Isaac arrived in New York by plane on August 6 after leaving Bombay, India, on August 4.

—**First Church, Hutchinson, Kansas:** Fifty-one pairs of new shoes of excellent quality for $108.50 was an offer that looked very good to the Women's Missionary Society. As a result they sponsored a special offering which amounted to $125.15. The balance remaining after the purchase of the shoes for relief will be used for relief layette outfits.

—**Zion Church, Souderton, Pa.,** Our pastor, Ellis Graber, and his wife are now on vacation. En route to their former home in South Dakota they attended sessions of the International Sunday School Convention at Des Moines, Iowa. Mrs. Graber has enrolled at the Christiansen Choral School for conductors and is now attending the sessions at Lake Forest, Illinois, which are being held from August 3-15.

—**The Salem Church, Freeman, South Dakota,** had already raised about $5,000 in cash and nearly $1,000 in loans for the Immigration Project by July 27.

—**Immanuel Church, Delft, Minnesota:** The theme for our annual youth rally was "Christian Ambassadors" taken from II Cor. 5:20. Our rally started Saturday evening with a campfire service at which time Rev. Erland Waltner gave us a very challenging message, stating that the time for us to be ambassadors was now. Our own pastor. Rev. Victor Graber, gave us a very inspiring message Sunday morning, on the world as an "Open Door" for the gospel. Will they be denied it? Sunday afternoon and evening we were greatly privileged to have Rev. J. J. Regier of Freeman, South Dakota, for our speaker. He delivered two heart-searching messages to the young people. He stated that in order to be a Christian ambassador of value we must be willing to give up all else and do the work that God has called us to do. We invited the young people from the Gospel Mennonite Church and the Alliance Missionary Church of Mountain Lake to share the blessings of these services with us.—Linda Wall, Corr.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

—**Topeka Church, Topeka, Indiana:** This church was the scene of a wedding when Miss Kathryn Hooley, daughter of Mr. and Mrs. Cletus Hooley of Topeka, and Norman Rosener, son of Mrs. Lila Rosener of Woodburn, Indiana, were united in marriage on July 21. The Rev. Jesse Smucker of Bluffton, Ohio, uncle of the bride, performed the ceremony. They will reside in Woodburn, where the groom owns a garage. Sunday evening, August 3, the Lakeside Baptist Church Men's Quartet of the Lakeside Baptist Church in Muskegon, Michigan, gave an all-musical program.—Opal King, Corr.

—**First Bluffton, Ohio:** The five churches of the community, St. Johns, Ebenezer, Grace, Lima and First Mennonite have purchased a tract of land, about ten acres lying between Elm and Riley Streets in Bluffton for the new Mennonite Memorial Home. The committee working on this project is as follows: Mrs. Viola Sommers, Elam Sutter, Gideon Schumaker, Clarence Schneck, Willard Moser, Ellis Steiner, Mrs. Ed. Amstutz, Rev. P. E. Whitmer, D. W. Bixler, and Elias Bixel. The five pastors also meet with this committee. During the month of August the church will be redecorated and rewired. A number of fluorescent lights are being installed. The approximate cost is $3,500.00.—Mrs. Laurence Burkhalter, Corr.

EASTERN DISTRICT BIBLE CONFERENCE
AUGUST 30 - SEPTEMBER 1

The second annual Labor Day Bible Conference will be held at Men-O-Lan, the Eastern District Retreat Grounds, August 30 - September 1. It is sponsored jointly by the Conference Brotherhood and the Women's Organization. The Bible lectures will be given by Dr. Robert R. Fritsch, Emeritus Professor of English at Muhlenberg College. Rev. S. T. Moyer, missionary on furlough from India, will lead the Bible studies. Mrs. S. T. Moyer is to be the youth rally speaker. The music will be under the direction of Rev. Walter J. Dick, who is the pastor of the Second Church, Philadelphia. Rev. Cornelius Wall will be the mass meeting speaker. He is at present supplying the pulpit at the Hereford Church, Bally, Pa., and is also studying at Princetown Theological Seminary. Those who attended last year enjoyed the Christian fellowship.

Mrs. E. K. Stoneback

GENERAL CONFERENCE ISSUE

The Mennonite

Volume 62 — **August 19, 1947** — **Number 32**

Drawing by Mary Lou Rich

Conference Is Now in Session

by P. P. Wedel

The gavel has sounded. The General Conference of the Mennonite Church of North America is in session. It is its thirty-first session. Our conference president is at the desk to direct the conference. For weeks and months he has been preparing for it. Committees had to be appointed; much correspondence had to be done; many details had to be looked after; many fervent prayers went forth from his heart unto Christ Who is the head of the Church.

Just what emotions, desires and ambitions pervade his heart not many can imagine, unless they have gone through the same experience, or have faced similar duties and responsibilities.

Doubtless, the chairman is conscious of the fact that he is the servant of the conference. He will insist that order must prevail, but he faces this task as one who is serving the constituency and not as one who is lording over the delegates and guests. In humility he will endeavor to be impartial and fair to all and see in them his brethren and fellow laborers.

It is his desire that throughout the conference sessions there might be the spirit of unity in Christ. He will strive to so guide that throughout the sessions the spirit of love and good will and peace and respect for others will prevail.

It is his ambition that the cause of Jesus Christ might be prospered in and through this session of conference. He is deeply interested in every one of its enterprises and projects. He will do his best to so direct, that great progress for Christ may be made at this session.

Let us pray for him, cooperate with him, and show our appreciation to him for his efforts, so that Christ may be exalted.

(Editor's note: Rev. P. P. Wedel, Moundridge, Kansas, served as chairman of the General Conference for two terms. He has had extensive experience in other conference work. For many years he served as chairman of the Board of Foreign Missions.)

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

---D. J. Unruh ---August Epp

THE HOPE OF THE CHURCH

Recently, my friend and former pastor, Rev. J. F. Sawatzky, wrote and published a booklet with the title "The Hope of the Church." "The Hope of the Church" rightly calls attention to the significance of the Lord Jesus Christ's personal and imminent coming for His kingdom. This precious truth from the Word of God is little understood and consequently woefully neglected by the teaching ministry of the church.

The hope of the personal imminent return of the Lord Jesus Christ, if believed and taught by the church, will have a most salutory and sanctifying effect upon the church. Rev. John McNicol has summarized it as follows, "1. It will strengthen faith in the supreme and infallible authority of the Holy Scriptures. 2. It bears testimony to the presence of God in history. 3. It exalts the divine person and work of the incarnate son of God. 4. It takes due account of the fall of the human race. 5. It presents a sublime view of God's great purpose in His creation. 6. It provides the most inspiring motive for Christian life and service." To these I would like to add: It will preserve the Mennonite youth and church from what someone has called "Blatant intellectuality and 'spirituality' " which "have never appealed to traditional Mennonite simplicity." Such a hope and such a faith will "exhibit a genuineness of Christian character without display," because, like the faith of our fathers, it is rooted in the Word of God.

See and read, Titus 3:11-15, Revelation 22:20—**D. J. Unruh,** Vice-President of the Board of Foreign Missions, and Pastor of the First Mennonite Church, Newton, Kansas.

A SECURE FUTURE

Theodore Roosevelt once said, "I think there is one point the preachers have overlooked, namely, that life insurance is applied love. Christianity means love and life insurance is where you do something about it." This is rather a thought-provoking statement and, of course, applies not only to preachers but to any individual who has dependents. Not only is life insurance a greater factor in helping to care for one's family in the event of death, but it is a sane, safe, and sound way of preparing for future income. The pension plan which has been prepared for the ministers of the General Conference will solve just these problems. It will be a great source of satisfaction and a sense of security for our ministers to know that their future will be taken care of, once the Conference approves the pension plan.

An advertisement of the trust department of the United States National Bank, Portland, Oregon, made this statement under the caption of "Too Much of Everything Else": In admistering hundreds of estates, we have often found too much of almost everything — too much due to banks and brokers, too much unimproved real estate, too many insecure stocks, too many speculative stocks, too many heirs for the amount available for them but never too much life insurance. Throughout our wide and varied experience in the management of estate properities, life insurance has frequently stood as the last rampart between hope and despair." —**August Epp,** Chairman of the Ministers' Aid Committee of the General Conference, and life insurance salesman.

Twenty Per Cent Needs Counseling

Ten per cent of the U. S. population has serious emotional difficulties. So says Dr. Luther E. Woodward of the National Committee for Mental Hygiene, who further declared "that double that number would benefit from being able to discuss problems with good counselors." Dr. Woodward, who is an ordained Lutheran minister, told a regional meeting of the Lutheran Welfare Council that " 'counseling offers no ready-made solution for problems, but helps people to help themselves.' "

THE MENNONITE

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An Introduction to
PURAN BANWAR
by P. A. Penner

Mrs. Penner and I arrived in Champa in October, 1901. This city of about 9,000 population lay in the Central Provinces of India, 418 miles from Calcutta on the way to Bombay. Champa and Janjgir were the first General Conference mission stations in India. Brother J. F. Kroeker opened Janjgir, and Mrs. Penner and I had the joy of beginning the work in Champa. At that time there was not a single Christian in the entire mission field. Neither did we have an Indian evangelist or Bible woman.

Realizing the need of native workers, I wrote to Rev. Theodore Hahn, Superintendent of the Gossner Mission in Bengal, and requested that he send us, if possible, a competent and consecrated preacher and, if possible, also a Bible woman. The German Gossner Mission was very friendly to the Mennonites. This friendship had begun with Dr. Hahn's visit to the United States and with his friendship with the late S. F. Sprunger of Berne, Indiana. Dr. Hahn kindly and graciously sent us a young couple with excellent recommendations.

The young man and his wife were Joseph and Trophena Banwar. That was in 1902. These two were the first Christians in our area. With them came their two children, Samuel and Caroline. Because Joseph and his wife came from Bengal Province where the Bengali language is spoken, their first work was to acquire the Hindi language. Having acquired the language and having become acquainted with conditions in the Central Provinces, they both began work in our mission. Both of them worked in it from then on until they died.

Seven children were born to them during the time that they served the Lord in our mission. The Banwar family was a spiritual family. Not only was family worship conducted regularly, but in their association with Christians and non-Christians alike it was evident that they knew and served the Lord with joy. The Banwar family was a hospitable family. Their house was open house to all. In later years when the number of Christians began to increase, their doors were open to all that needed a meal or shelter. Discipline was firm but kind. In a word, the Banwar family was a Christian home.

Joseph's preaching was good but not outstanding. But his faithfulness was worthy of note. Every Friday he walked ten miles to a bazaar if weather conditions permitted and other duties did not interfere. I followed him by bicycle, and together we would preach and sell the Word of God. After the afternoon's work, Joseph walked back to Champa, a distance of ten miles. Not once did he complain about such strenuous work.

Puran Banwar, wife and sons

Of the nine children in the family, Caroline is a doctor. Though she has her private practice she gives two hours every day to the work in the Champa Leper Home. Another daughter is a doctor and surgeon with fine recommendations. One or two are high school teachers. In fact, all the children are in lucrative positions. None are dependent upon mission funds.

Mr. Puran A. Banwar is one of the nine children. After finishing the General Conference schools, he went to the Old Mennonite high school. During the time he was in Champa, I had the joy of baptizing him. Puran has attended college in India for two and one-half years. After his college he returned to Champa and found in his present wife a loving helpmate.

This young lady was Lily King, who was Mrs. Penner's matron in the untainted girls' home. I remember their wedding day. Puran came to the church riding on the Zamindar's (native ruler) elephant. Boys and girls and a native band accompanied the elephant with singing and music. I had the joy of uniting Puran and Lily in marriage.

Puran has worked with me in the Bethesda Leper

(Continued on page 14)

Preaching the Good News on an Indian Reservation

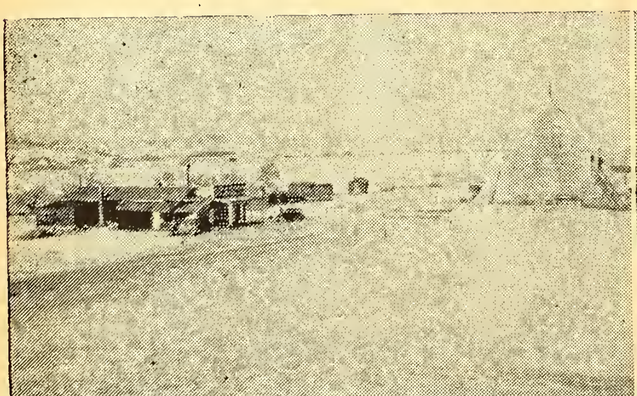
By Malcolm and Esther Wenger

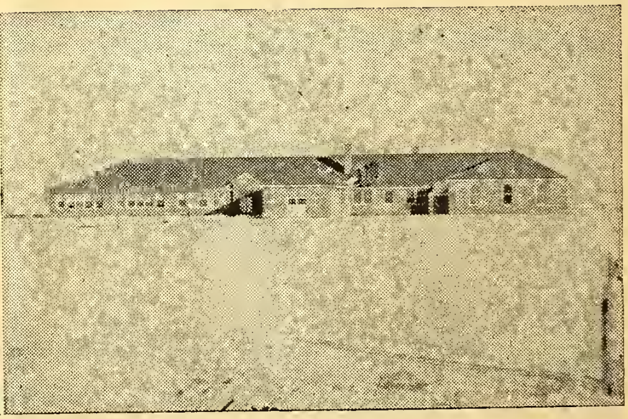
A group of riders and others cluster at the top of a low rise near a camp circle of more than a hundred tents and listen to the Word of God. A man lies dying on a mat in a tiny one room house and hears again the way of life in his own tongue. Scattered groups of children approach the plain white church there to sing and hear stories of the Saviour. This and much more is the work of telling the Good News to the Cheyenne Indians at Busby, Montana.

Busby has a store, a cluster of Indian homes, the large well-equipped plant of the government boarding school, and the neat white buildings of the Mennonite Mission. Here one sees some Cheyenne men with long braids, and women wearing moccasins and carrying their babies on their backs with their blankets, but one also sees others dressed just like other western people. Cattle raising, a little farming, jobs with the government, and seasonal work provide a living for most. But the words of Chief Red Moon as he looked at a silver dollar long ago are still true, "On this money is the picture of a bird. Birds never stay in one's hands, they fly away." Though changes are in evidence, the old ways of doing and thinking are still strong.

To these people we seek to bring the Good News, and as always where the Evil One is challenged there are many adversaries. As night falls a sound of singing, the rattling of a gourd, and the unvarying beat of a drum is frequently heard from a tepee or tent. The Peyote eaters have gathered for their night long ceremony. Organized as the Native American Church this group claims the allegiance of the majority of Cheyenne men. "Healings" and a mixture of Christian elements make this group attractive to backslidden Christians. The old religious ritual, the sun dance, still attracts a majority of the tribe when it is held. Immorality, loose marriage ties, quarrels, drunkeness, trouble and sorrow are symptoms of a desperate heart sickness that only Christ can cure.

To meet this need and to obey the Master's command to witness, preach, make disciples, and teach, the missionaries at Busby carry on a variety of activities. The Word is proclaimed in Cheyenne and English in Sunday school and two Sunday services. Another group



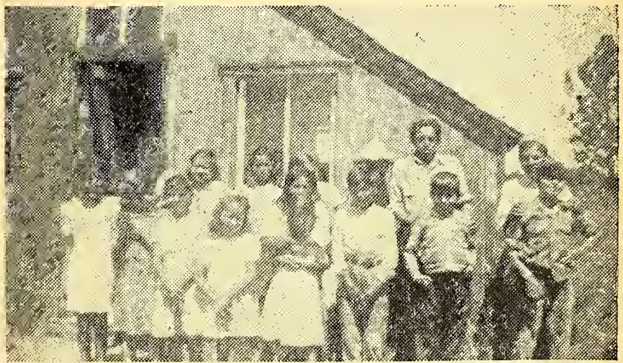


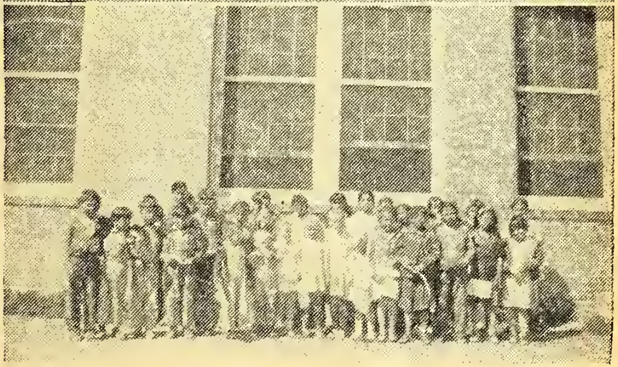
is reached by Sunday afternoon services at an outstation. Prayer meetings, sewing meetings and special weekday services are held. Classes are taught to help the Cheyennes to read their own language. Much time has been spent in learning the Cheyenne language for more effective witness. With the help of Christian young people from other churches the Summer Bible School reaches many children. The troubles and problems of the people are dealt with in their homes and as they come to the missionary for help. Bandaging a cut finger or treating a sore may give opportunity for a word of witness.

The presence of the Tongue River Boarding School at Busby makes it an important center for children's work. Each Friday in four classes children, whose parents have approved, receive Bible teaching from the missionaries. This past year it has been possible to reach the majority of the children from the school in Sunday evening and Tuesday evening meetings.

The faithful sowing of the seed here in the past has not been without a harvest. Many have acknowledged Christ as Lord and Saviour. Some have done it insincerely and later turned aside. Others, who have proved faithful, have still much to learn of following their Lord

(Continued on page 14.)





Upper left: Indian school children in front of one of school dormitories.—A group of seven Christian young people (One is missing) who have organized as The Mennonite Youth Fellowship (a name of their own choosing) and who have had meetings and other activities for a little over two months. Two other young men, who have been baptized, are still in the army.

Lower left: Busby store (post office and gas station) with government school and Indian camp in the background. The large tepee-like building, built as an attraction by a former store keeper, is now used for storage.—This unit of the Tongue River Boarding School at Busby contains the classrooms, gymnasium, and auditorium.

Upper right: Mission buildings at Busby. Church at right. Malcolm Wenger home in the center. Alfred Habegger home at the left.—A group of Cheyenne, part Cheyenne, and whites at a Sunday afternoon Sunday school service at the out-station on the Upper Rosebud Creek about twelve miles from Busby.

Lower right: (Top) Vacation Bible school at the outstation on Upper Rosebud Creek. (Center) Vacation Bible School pupils at Busby. (Bottom) Children of grades one to four who attend religious instruction classes on Friday at the government boarding school.

WHAT IS CHRISTIAN EDUCATION?

by Lloyd L. Ramseyer

Some time ago in a committee meeting a man who has been teaching in a church school asked the question, "What is Christian Education?" It is a term which we use frequently and rather glibly, perhaps often without very much thought. Really, what does the term mean? Is it just a slogan which is used to gain support from unsuspecting church members? Is there anything significantly different going on in a school which makes the claim of being Christian than in an institution which makes no such pretentions? Is the Christian part of such an institution a sort of appendage, which is added to a program which is otherwise secular, or is the entire program of such a school different?

It is easy to see why a Bible school or a Seminary should be termed a Christian institution. In these schools the primary aim is to educate professional church workers. Practically the entire curriculum of such a school has sacred content, in the traditional sense of the term. But what about a liberal arts college, in which a large proportion of the time is given to the study of what we ordinarily consider secular subject matter? What do we mean by calling such an institution Christian?

(1) Such an institution is not purely a school for ministers and missionaries. It is, however, a school in which future full time Christian workers secure their undergraduate preparation in an atmosphere that helps them to keep their purpose firm, where others are challenged to lives of full time service, and where those who plan to enter the so-called secular vocations are taught that even these vocations should be considered as work for God, and that the church should receive an adequate share of their time and energy.

(2) Bible classes do not of necessity make a college Christian, nor even the requiring of Bible credit for graduation. However, while the secular school seems to assume that such subjects as science, history, and philosophy are of such great importance that students should not be considered educated without having been exposed to them, the Christian school assumes that the Bible is the greatest of books, and that all of its graduates should be acquainted with its teachings.

(3) Daily chapels and religious organizations in the program of extracurricular activities do not of necessity make a college Christian. However, a Christian school recognizes the importance of daily devotional periods in the life of every individual, and insists that spiritual food is as imprtant as physical food. It therefore gives opportunity for such spiritual nourishment, and does what it can to help students to get the benefits of chapel programs. It also believes that while students are gaining direct experiences through extra-curricular activities they should also be securing direct experiences in religious activities and Christian service.

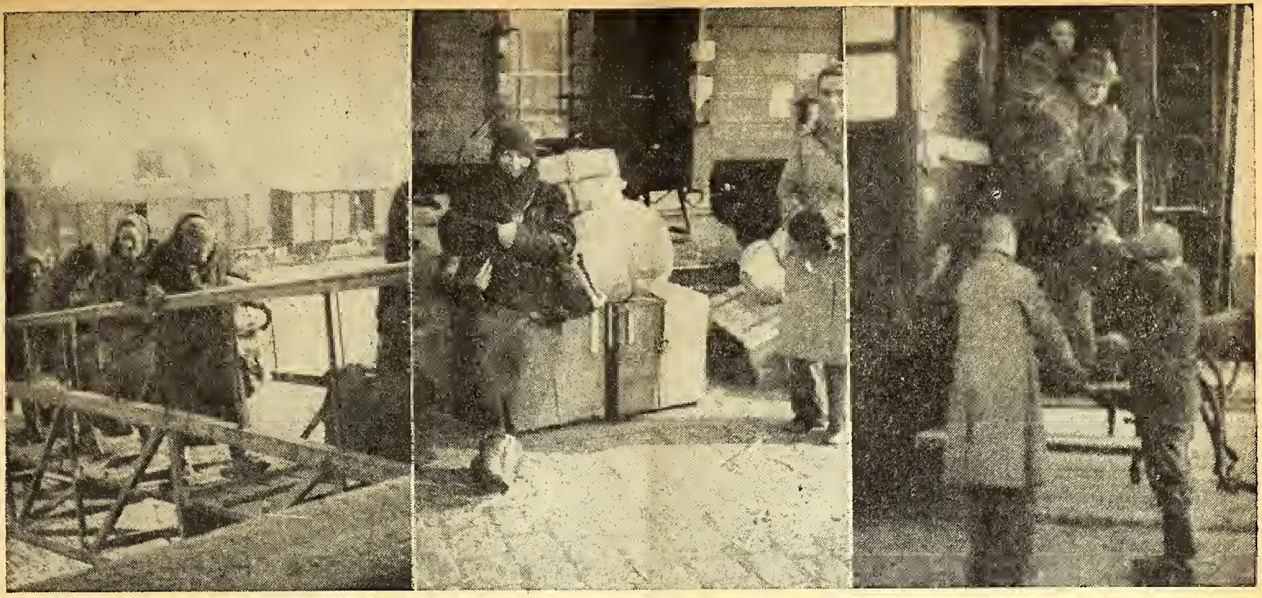
(4) A Christian school is not one in which numerous laws and regulations force students to maintain an uninteresting, solemn, and Puritanical existence. However it is a school which pulsates with life and interest, where students have ample opportunity for wholesome enjoyment, and are stimulated to allow Christian standards to govern their conduct.

(5) A Christian school is one which expects and demands the highest in academic achievement. To expect less would be to encourage inadequate use of God-given talents. Faculty members of such an institution are educated to a high scholastic level. In addition these staff members are sincere Christians, as much interested in the spiritual welfare of students as in their academic achievements, but not substituting one for the other.

(6) A Christian liberal arts college is one in which all of the commonly recognized areas of learning are taught. The student, however, is led to find God in all of these areas, as the creator and ruler of the universe. He finds the hand of God in physics, chemistry, biology, history, literature, philosophy, and all other academic fields. Thus he finds that the more of truth he discovers, the more he understands and loves God, the originator of all truth.

(7) A Christian school does all of the good things that a secular school does, but it has an important "plus." That "plus" is God and His son Jesus Christ. God is discovered through the scriptures, through experiences, and through various other avenues in the search for truth. God is recognized as the greatest of all truths, and all else radiates from that truth as the center. Added to the student objectives for which other institutions strive is the objective that each student accept Christ as the center of his individual life, and seek to promote a similar interest in others.

This "plus," which makes Christ central, is what makes an educational institution Christian, and makes it possible for such an institution to provide a student with a Christian education. It is not something added to an otherwise secular education, but it is something which permeates every activity on the campus, and makes activities and studies, which might otherwise be secular, sacred because they are shown to be but a phase of the manifestation of God.



PICTURES: Left: This is part of the Berlin group of refugees, coming up the gangplank to board the "Volendam." Middle: Two women waiting to board the ship. This was taken at Bremerhaven and the box cars in which they came from Berlin can be seen in the background. Right: The train from Berlin had one coach of hospital cases. This picture shows some of the Russian Mennonites carrying a stretcher case.

Exodus from Berlin

by Robert Kreider

(Peter and Frieda Dyck, who played such a large part in the movement of Mennonite refugees from Germany to Paraguay, are now visiting Mennonite communities in the United States and Canada, speaking and showing pictures of their work with the refugees. In the following article Robert Kreider gives an intimate glimpse of the historic days when Peter and Frieda Dyck helped a thousand refugees leave Berlin for a new homeland in Paraguay.)

There are moments in the history of a people which are never forgotten—moments when events stand poised still and then destiny opens the door.

January 30, 1947, will be one such day which lives for decades in the memory of one thousand Mennonite refugees. The thirtieth was the day when the refugees, after months of anxious waiting, left Berlin.

Berlin is a city of refuge and a city of fear. It is an Allied island in the sea of the Soviet Zone. To the shores of this island came the Mennonite refugees seeking safety and care. Here they had the protection of the American military. Here they had the loving care of MCC workers, Peter and Frieda Dyck. For the refugees, however, there always lurked in the background a feeling of anxiety. They were on a tiny island.

Peter Dyck will record some day the events of his closing weeks in Berlin. Those days were charged with suspense and drama. I write here only my impressions of the last hours . . . . the scenes at midnight at Lichterfelde--West railway station . . . the hushed excitement . . . . the rush of events . . . . I was only an observer, but I want to share with you glimpses of those few hours of high adventure.

During the preceding weeks Peter Dyck had worked with quiet intensity to arrange every detail for the movement of the thousand refugees by military-chartered train. Intricate planning was required in the preparations. Peter had the full cooperation and aid of the military. However, the whole plan to ship a thousand refugees out through the Russian Zone was fraught with danger. Sunday night — the twenty-sixth—was to be the night. All was in readiness.

Sunday morning we attended worship service of the refugee community. Peter preached. At noon we were to have dinner together with the Lehmans. Peter and Frieda had a meeting after the service. They were to join us later. We waited and waited. Finally, Frieda arrived—distress written all over her countenance. She reported the tragic news, "It's been called off." Without approval from the Russian authorities, the American Commanding General was reluctant to take the risk of sending this refugee train through the Russian Zone

(Robert Kreider, who is an M.C.C. relief worker now heading the publicity work for Cralog, a large relief organization in Germany, herewith gives an eyewitness account of the movement of Mennonite refugees from Berlin on January 30. Some of these refugees are now already in their new home in Paraguay and others on the way there.)

—"running the blockade." The work of months collapsed in a moment . . . . The *Volendam* would sail for Paraguay without the thousand from Berlin . . . . The MCC would lose $150,000 . . . . Peter and Frieda would have to carry on into their sixth year of relief work, remaining at the side of their refugee brethren, no ray of hope on the horizon for these stranded refugees in Berlin. It was Black Sunday.

Several days passed. Peter left for Bremerhaven to see off the *Volendam,* which would be carrying to Paraguay the partial shipload of 1,400. Those were sad days in Berlin.

Thursday evening I had been attending a birthday party for one of our staff members who lives over in the British Sector of Berlin. When I returned home, I learned that someone had been trying to phone me all evening. Soon the phone rang. It was Mrs. Lehman. Her anxious message was: "They're leaving! Hurry to Lichterfelde-West Station, unless it is already too late. Frieda wants to see you!" . . . . In a few minutes I was speeding through the streets to the railway station. It was a cold night. Snow lay on the ground.

I found the railway station of Lichterfelde-West bustling with activity. The train was still there! Stretched out for a third of a mile was a freight train. Huge ten-ton army trucks were streaming into the railway yard, discharging scores of persons, swinging around and returning for more loads. Trucks laden high with baggage were pulling alongside the freight cars. Squads of DP's from a nearby camp carried baggage, distributed straw to the cars, etc. Ambulances drove in and out of the railway yard. UNRRA trucks loaded with food provisions were moving alongside the train. Army officers were supervising the entire operation.

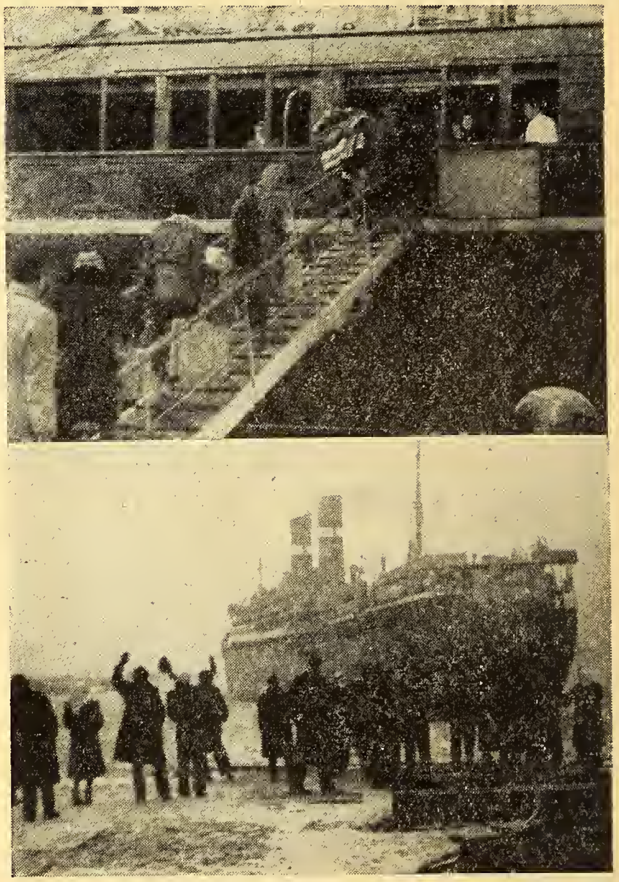
Soon I found Frieda Dyck. She was radiantly happy. At 6:30 that evening Lt. Col. Stinson had called her, asking whether she could have the thousand refugees ready to move at 8:00. The news was this: General Clay had gone directly to Marshal Sokolovsky, Commander in Chief of Soviet Occupation Forces in Germany, asking for the "impossible"—Russian approval for the one thousand former residents of Russia to migrate. Marshal Sokolovsky agreed. Then events moved with breath-taking speed. Clay's office phoned Bremerhaven "to hold the ship." The Transportation Section of the US Army promised to have a train on the tracks by 10:00. Word came from Bremerhaven that Peter was racing by auto to reach Berlin in time to join the transport.

It was midnight. I soon found my place in this exciting world. Frieda was supervising the establishment of the hospital. Two UNRRA ambulances were bringing in the invalid and hospital cases—about twenty-five in number. The compartments of a passenger car served as the hospital. Direct from the hospital was brought a mother who any hour was expected to give birth to a child.

The first task was to distribute flashlights to each of the freight cars in which the refugees were to ride. The flashlights were a part of Peter's careful advance planning. It was a long, long train: Thirty-five freight cars for the refugees, with more than thirty persons to a car; five freight cars to carry the baggage; one passenger coach for the hospital cases.

Each car had been provided with an army tent stove, a bale of straw to serve as a protective layer on the floor, one hundred pounds of coal pellets, several lengths of stove pipe, water cans. An UNRRA crew was on the scene distributing to each car a two-days supply of army field rations. Fresh bread was distributed and chocolate for the children.

The ten-ton trucks rolled alongside the freight cars,



PICTURES: Russian Mennonites going up the gangplank at Rotterdam. Picture shows close view of "Volendam." Clothing supplied by Mennonite contribution of American Mennonites. A number of Dutch and American Mennonites on dock waving good-bye as the ship "Volendam" sailed out of Rotterdam harbor.

disgorging their refugee cargo. The trucks carried about sixty-five persons per load. Lt. Col. Stinson, who had command of the whole operation, was to be seen at the trucks helping to lower the persons to the ground. To one he would say, "Take it easy, grandma." To another "Jump, Junior." Col. Stinson had a great affection for these people. Both he and Major Thompson, who was also on the scene, were the great protectors of these people. As Major Thompson said, "I was the first to stick out my neck for the Mennonites. Colonel Stinson came along and continued to stick out his neck for the Mennonites."

After midnight the military guards marched onto the scene. There were twenty-five soldiers, all clad in arctic dress and all armed to the hilt. Then there were officers; a major, two Russian-speaking captains, a lieutenant or two. Judged by the military force, this was a "top-priority" transport. A guard was posted in almost every car.

Minutes passed. Soon the freight cars were filled with their refugees. The stoves had been set up. Smoke was pouring from the stove pipes as they extended out through the crack in the car door. It was a freezing cold night and one felt sorry for these thinly-clad refugees who would have to brave thirty-six hours of travel in a cold freight car.

The refugees were strangely quiet amidst the whirlwind of activity. The rush of events of those few hours left them bewildered, overwhelmed, dazed . . . . Was this the hour for which they had waited for years and years? What terrors, what fearful dangers lay ahead as the train crept through the Soviet Zone . . . As they turned their faces to the West, almost every family left behind them in Europe—in Siberia—a husband, a father, brothers, sisters. With the joy was mingled an infinite sadness. As the train stood on the verge of moving westward into the Soviet Zone, a thousand prayers were rising heavenward, seeking the protective presence of the Good Shepherd.

By two o'clock in the morning, the train was ready to roll. Peter had not yet arrived. I went to the phone to place a call to Helmsted, the check point 150 miles to the west on the Autobahn, to see whether Peter—who was travelling with Seigfried Janzen and Cornie Dyck—had yet checked through. Waiting for the call, I dialed Peter's office number in Berlin—and Peter answered the phone! Only a few minutes before the three had arrived in Berlin. They found the refugee camp deserted. They thought the transport had left. In ten minutes they were at Lichterfelde-West. In fifteen minutes the long train moved slowly out of the station and pointed toward homes in a new land.

The Growing Church and the New India

by John Thiessen

New India and the Growing Church: There are two kinds of mission work which excite the animosity of the more zealous of the Hindus. The first is evangelistic work in an area where there is only a small church centered round a mission compound. The second is medical and educational work in an area where there is only a small church centered around the mission compounds. In both cases the Christian appears as a foreigner. His motives are suspected. He appears as an appendage of a foreign missionary. The evangelistic program, if it succeeds at all, brings in converts one by one. And each conversion is attended by a tremendous tumult. Every conversion becomes the talk of the town, and frequently the cause of stern action on the part of the rulers of the people. The medical and educational program are suspected as bait for inducing people to become Christians.

But there is another kind of mission work which does not excite animosity, because it is work aiding a large, widely-spread Christian population to achieve greater and greater measure of the abundant life. Here the concern of the mission is seen to be the existing Christian community. Conversions when they take place —and they frequently do—are the conversions of some relative of the existing Christians. They are natural conversions. They take place without much if any direct or indirect intervention of the foreigner. The missionary appears as what he is, a foreign servant of the Indian Church, and if the Church in its normal life, attracts adherents, that is not something to be marvelled at, or opposed. (As Phuljhar).

Then too, in addition to the lack of animosity, there is much to be said to the effect that the soundest type of missionary activity is that which adds relatives to those already in the Church. Here the decision can be a purely religious decision. When people on the edge of a growing Christian movement become Christians they are not making a racial decision i.e., that they will join another caste. They are making a religious decision, that they while sticking to their people, their community will accept the Saviour. The social dislocation which is inevitable in the one by one process, is largely avoided where an existing Church grows outward, taking in its near neighbors and friends and relatives.

Finally extending an existing Church—not a central station Church, but a Church of people in situs — is the most effective use of mission resources. It conserves what has been gained and actually brings more people into life-giving relationship with Jesus Christ than is possible the other way.

Y.P.U. OFFICERS
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President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Program of General Conference Young People's Retreat

Camp Mack, Milford, Indiana, August 29-31

Resource Leaders

Missionary — Marvin Dirks (also in charge of music)
Materials and Methods — Paul Shelly
Service Projects — Bertha Fast
Recreation — Robert Tully
What We as Mennonites Believe — Don Smucker

THE PROGRAM

Friday, August 29

9:00 - 11:00 A. M. Registration
12:00 Noon Meal
1:15 P. M. First Session. Elmer Ediger presiding
Introduction to General Topics:
1. Materials and Methods For Young People's Work — Paul Shelly
2. Voluntary Service and our Young People — Bertha Fast

20 minutes intermission — Recreation period in charge of Robert Tully
Introduction to General Topics continued:
3. The Importance of Recreation — Robert Tully

(Followed by another recreation period)
5:30 P. M. Supper
7:00 P. M. Hillside Vespers (about thirty minutes)
8:00 P. M. Evening Session, Verney Unruh, presiding.
Introduction to General Topics continued:
4. The Importance of What We as Mennonites Believe — Don Smucker

Saturday, August 30

7:00 A. M. Morning Watch on Hillside
7:30 A. M. Breakfast
9:00 A. M. Morning Session. Esko Loewen presiding.
Introduction to General Topics concluded:
5. Missionary Opportunities and Challenge — Marvin Dirks

Interest Discussion Groups
1. Material and Methods — Paul Shelly
2. Voluntary Service Projects and Opportunities — Bertha Fast
3. Recreation, Methods and Value — Robert Tully
4. Importance of What We Believe — Don Smucker
5. Missionary Opportunities — Marvin Dirks

12:00 Noon
1:30 P. M. Open Forum. Myrtle Wasser presiding.

The open forum will consist of a panel made up of the Group Discussion Leaders, each of which will give a concise (about two or three minutes) report of their group discussion period. This will be followed by questions from the audience or other members of the panel.

3:00 P. M. The rest of the afternoon will be open for recreation.
5:30 P. M. Supper
7:00 P. M. Hillside Vespers (about thirty minutes)
8:00 P. M. Address — Andrew Shelly

Sunday, August 31, 1947

7:30 A. M. Breakfast
9:30 A. M. Sunday Morning Session (final)
"The Road Ahead for the Young People of the General Conference" — by Elmer Ediger (twenty minutes)
Sermon Marvin Dirks
12:00 Noon meal

Note: A five-minute period will be devoted to writing questions for later discussion immediately following of the introductory presentations Friday afternoon and Saturday morning.

Special music and singing will be in charge of Marvin Dirks.

THE DRINKER, NOT THE DRUNKARD

From the Buffalo (N. Y.) agency of the United States Fidelity and Guaranty Company, one of the oldest and most conservative insurance organizations of the nation, comes an extremely important bit of information relatives to the matter of highway accidents, which have shown a sharp increase during recent weeks and which may be expected to take a new upswing with the summer traffic.

"The drinking driver causes more accidents than the drunken driver," say these insurance men. "It has been established that within 40 minutes after imbibing three highballs the efficiency of the four vital driving factors are reduced in the following percentages: (1) concentration, 35.3 per cent; (2) co-ordination, 59 per cent; (3) muscular reaction, 17 per cent; (4) selective recation, 9.7 per cent."

In addition to these highly important statistics the report goes on to point out that 20 per cent of all fatal automobile accidents in 1945 were caused by drivers who had been drinking, and that somewhat in excess of 50 per cent of drinking drivers have a record of two or more accidents.

Elspeet, Host to an International Mennonite Retreat

by Ruth Hilty

One finds the Doopsgezinde summer retreat, Elspeet, nestled in heather and pines, far removed from the hustle of Amsterdam and Rotterdam. At the time of writing Elspeet was at the height of spring freshness. The walnut-brown barracks were clean and inviting, ready to welcome about 150 retreaters. For, over Ascension Day and the week-end Elspeet was to play host to an international gathering. The Dutch Mennonites and the Holland MCC unit had invited Mennonites from Switzerland, France, Germany, and Luxemburg, MCC relief workers from the various areas, Russian Mennonite refugees, and Waldensians to join them in their quiet place for worship, song, discussion, and play. It was not going to be an ostentatious World Congress, but in a very quiet way, was intended to begin building the bridges of Christian fellowship, understanding, and encouragement.

The invitation had personally been carried to the leaders in the various Mennonite and Waldensian communities, and everywhere this invitation was received with gratitude and expectation. Life among the Luxemburg Mennonites has been an impoverished one since the war, and a very late planting season dashed their hopes of sending a delegate. The MCC workers in Germany had hoped to bring the German Mennonite delegate, Dr. Dirk Cattapoel, out with them, but they came without him. His military permits had not arrived early enough to clear orders for him. But, the group brought his greetings and his speech to the conference. Bro. H. H. Janzen brought greetings from the Mennonites interned in Denmark. The Waldensian delegates wired that because of difficulty with visas they could not arrive in time to fill their place on the program. We look with hope to some future conference wherein we can come together, re-think our common and peculiar Christian vision as it fits into a disillusioned world. The young Alsatian Mennonite delegate would not be daunted. He decided that he would miss less teaching hours if he traveled by air.

Dutch Mennonites gathered from scattered provinces the evening before Ascension Day. The little, fire-red MCC truck brought six Swiss and two French Mennonite guests to this spot early in the evening. About the same time a chartered bus brought the choir group of twenty-four Russian Mennonite refugees from Roverstein.

Later that night the chapel lights were streaming from the chapel doors when the little red truck arrived on its second mission, laden with luggage, typewriter cases, a mimeographing machine, and all materials necessary to coordinate a retreat program planned in four languages. The work team was reluctant to unload—the chapel lights, the stars, and God's pine-scented green cathedral encouraged silent meditation. Suddenly the forest and chapel seemed to have become an acoustic shell, with the unison singing of the great confession hymn, "Grosser Gott Wir Loben Dich." In the stillness the closing benediction was pronounced on the retreaters, gathered for evening devotions and unknowingly upon us, and our hearts replied, "Our Lord and our Father, Thou art with us. Abide with us in these days. Bind us together as brothers in Christ, and use us all as Thy instruments."

The retreat sessions were beginning Ascension Day afternoon, following the morning special worship service. The hymn books were ready, all mimeographed in French, German, Nederlandse, and English. But, extracts of the speeches of the various sessions were not as yet all translated into the four languages, nor all stencil-cut and mimeographed. Some speeches were arriving with the arrival of the speakers from Germany, Denmark, and France. But, the extracts assuredly would be ready, in all four languages in time to coincide with each session, if it meant burning some midnight oil and some rush work between the various sessions.

The work committee was registering more enthusiasm than complaints for the work that such an international fellowship called forth. The program was planned on the assumption that we should recognize and appreciate the reality that French, German, English and Nederlandse are the medium of expression for our various Mennonite people; that we can bridge the language barriers, and that no amount of work should hinder us when we all stand in need of Christian fellowship. A part of the retreaters could understand little or no French, others no Nederlandse, or English. Happily many could understand three of the four languages, and a great majority could use German.

What can come from such a retreat for the future?

Brother C. F. Klassen recalled that eleven years ago, at the Mennonite World Congress, he had led a devotional period in the same chapel. He asked the searching question, "In these past eleven years what have we Mennonites done to help the world?" One needed only to gaze at a portion of the chapel, to the new pulpit and rostrum to remind oneself of the past months of desolation.

The war has jarred the self-contentment in many Mennonite communities. But half-hearted stewardship to Christ still paralyzes our Mennonite churches. Mennonite young people reject that Christian life that we portray. We easily lay the burdens of our neighbors, our church life, the heathen upon full-time Christian workers such as ministers and missionaries. We give some money, but too little interest, imagination, faith, and prayer.

We came together at Elspeet, almost fearful to admit that we lack something, yet wanting to learn what we lack; almost fearful to search ourselves, yet feeling a need for that which other fellow-believers have. In that spirit we gathered, and in that spirit we have arrived at a better understanding of our respective Swiss, French, German, Dutch, and American Mennonite areas, Mennonite endeavors and our Mennonite problems.

No great, no new truths were uttered by the Swiss, the French, the American, or by the Russian refugee group, or by the Dutch, on such themes as: "Living in the World, but Not of the World;" "Our Witness for Love and Peace;" and "Mennonite Young People Serving Christ in the Modern World." But, many challenges, which cannot lightly be rejected, were voiced.

Such questions, as the following, having required re-examination of our witness and lack of witness, our activity and inactivity as individuals and as church groups.

To safeguard and respect the inidividual's relationship to God, have we thwarted group vision and group action, (especially in Nederland)? Do we perhaps, (in Switzerland, France, and America) submerge the spiritual freedom of the individual by stressing group conformity and group activity? Why have we laid our individual tasks, to witness in word and deed, upon the shoulders of the ministers?

Where was the voice of our faith in the war—the voice of our martyrs, and the faith that can be found in many of our Russian Mennonites? Must expansion in mission efforts, in relief, and in church life wait until there is a greater faith among us? Or will faith come with launching an expanding program?

Can our youth become our church leaders tomorrow, with the responsibilities, or lack of responsibilies, that they are asked to shoulder today? How have American Mennonites begun such an active youth program? Is activitiy a fruit, therefore, absolutely, a necessity, for dedicated Christian young people? Why do some American young people find time to do voluntary services and Continental Mennonite young people maintain that they have no time? Where actually must we begin and how? Should only surrendered Christians have the privilege of serving in voluntary service, in relief, or in missions, or might young people discover Christ in the act of serving?

We know that we have not done enough, regardless of the magnitude of a relief program, whom we have just given emergency material aid. Social and political difficulties are involved in men's spiritual difficulties. But, where should we stop entangling ourselves with these difficulties?

How can we resolve the two opposing methods of bringing peace to mankind, even among Mennonite peoples?

The conclusions of the various discussion groups reiterated that our solutions begin with each of us, with a complete surrender and dedication to Christ as the Master of our daily lives. Then our outlook is toward others not toward ourselves. Then we are recipients of the gifts of the Spirit—the courage, the enthusiasm, the time, and the wisdom to follow wherever and however that Spirit calls. In such a spirit of dedication we gathered around the Communion table on Sunday morning.

The schedule of the day proved to be "up at 7:00, to bed at 11:00!" Yet, the retreaters bemoaned the fact that the forty-five minute discussion periods were always too short; one grand afternoon for international games and songs, for hearing Swiss yodeling, etc. was not enough. And seemingly the saying, "Mennonites love to sing" still holds true! The international choir group campaigned for an additional hour of rehearsals, and won! Three church chorales sounded exceedingly well polished under the direction of a Swiss delegate. There must be more time at next year's International Retreat.

This venture in international Christian fellowship has all the prospects of continuing annually, or semiannually. However, it will not thrive on enthusiasm alone, but on the fruits of the Spirit of Christ.

From the Diaries of Summer Volunteers

(Each week members of the M.C.C. Voluntary Service Units submit a report of their observations and experiences to the M.C.C. office. The following are excerpts from these 'logs' giving intimate viewpoints, reactions and experiences of the volunteers. Editor)

CLEVELAND, OHIO STATE HOSPITAL

"We had a new experience this Sunday when we took a group of patients to the Catholic Mass in the forenoon, and to the Protestant church service in the afternoon. After the Protestant service we sat outside with them, and felt a new thrill at the enjoyment that they showed in being outdoors. For a long time, maybe since last summer, there have not been enough attendants to take any but a privileged few to church and to the lawn for fresh air. We have been able to take out quite a few of the less privileged patients, and they have behaved themselves very nicely and been very appreciative."

* * * *

"In spite of the fact that many patients in this hospital have ground privileges and many are taken out to programs, there are still those who have no diversion from one week to the next. Interested persons could center their attention on these (especially those wards that are not so inviting) and pay friendly visits at intervals, send cards to them, provide games, parties, or programs, etc. I am sure that there would be rewards of radiant faces and heart-felt thanks in addition to an inward feeling of some satisfaction of having done something 'for the least of these'."

* * * *

"I am beginning to realize more and more how each patient depends on the attendant for every decision and how important it is for the attendant to help them master every situation. In grade or high school the teachers who were firm and strict demanded a standard which gave us, when we reached it, a sense of security and accomplishment. In the same way patients feel a certain security in being guided by a person who is stable and unwavering in decisions."

SKILLMAN STATE VILLAGE, NEW JERSEY A HOME FOR EPILEPTICS

"To be able to give oneself to those who have received so little of life is worthwhile. Somehow in spite of mental handicaps the patients are quick to perceive a vital out-going love.

"Many of the patients are quite religious. They, possibly more than those of us not institutionalized, become depressed. To us comes an opportunity to point to Christ, not as an escape mechanism but as the Way. I am concerned that we have a vital radiant Christ to present. Yesterday was a dreary day, so I gathered the patients into the "Day Room" and we had a "Hymn Sing." Of course, the music was of indefinite quality, but those women stopped quarreling and forgot their troubles in the land of song, and they talked about it for the rest of the day."

* * * *

"Each patient has to be treated differently as each has a different personality. We can develop their personalities a little more by showing them some kindness and love. Sometimes one thinks that it is not worthwhile, but they are human and are one of us and we can be thankful that we are not in their place."

* * * *

"It is most distressing and discouraging to see men, of otherwise healthy looking bodies, who are afflicted with this baffling disease called epilepsy and also have feeble minds. One almost loses confidence in his belief that the work is worthwhile, when he realizes that absolutely nothing can be done for the feeble minded and very little can be done for epileptics. Our spirits are uplifted when we think of these words, however, 'In as much as you have done it unto the least of these, my brethren, ye have done it unto Me.' New courage comes from these great words and one can again go about his work feeling that he truly is in the service of his Master."

* * * *

"When patients of all types live so closely together they become extremely irritable. Irritation toward them does not help; Neither does reasoning. Patients are accustomed to being shouted at when they make a nuisance of themselves or cause distrubance. I am praying that I may exercise patience and quiet consideration with them, for they are ill., not purposely disagreeable.'

PUEBLO COLORADO STATE HOSPITAL

"This week has been my first introduction to a mental hospital ward. It has been an experience never to be forgotten because I have seen how the mind of the individual forces a person to act when it is poorly constructed or deteriorated. To see patients sitting around a room or court, not interested in anything, not even in themselves or others, is a sorrowful sight. This can be interesting work. I like the work when I can feel that patients all enjoy the work we are trying to do."

* * * *

"I was very much pleased this week to see new patients, ones who seldom do anything but sit. participate in some of our outdoor games. This certainly gives one a satisfaction of doing some good towards the improvement of the patient's mental condition. To me the experience of camping out together as a unit is something which will never be forgotten, both for the fun and for the fellowship."

AKRON, PA., M. C. C. OFFICE

The Summer Service Unit at Akron has various tasks—three of the members are engaged in office work (typing and filing) and one in the very important and appreciated work of preparing wholesome meals. Two others in a venture—a recreation center for girls and boys of the town. They have enjoyed textile painting, leather work, a trip to a nearby museum, a study of stained class windows, a pet show, volley ball, baseball and stories—a total of happy times. The senior pupils have assisted nobly.

* * * *

Living with the MCC family and in this Christian atmosphere has been one of the most enriching experiences of my life. Everyone here has put God first, others second and self last, seemingly. These few weeks have certainly been a blessing to my spiritual life.

* * * *

One of the highlights of this nine week's Summer Service at Akron was the return of Peter and Freda Dyck. I'm so grateful that God directed my way to Akron because hearing them give their account of moving refugees from Europe to Paraguay was wonderful. It was a direct leading of God. It has made me feel the presence of God and His omnipotence more keenly.

* * * *

As to my work I can say that I really like it. There is nothing spectacular about it to make a thrilling story, but I do enjoy commercial work and that partly accounts for liking the work. I believe another reason is that a Christian atmosphere prevails. I have worked at places before where that was not present—cordiality and all that was abundant, but it was just a little different.

During 1946, 105,000 people died in Berlin and 23,000 were born. Vital statistics for 1947 promise to reveal the same trend. The immediate cause is, of course, the present disruption due to the war, the severe winter, the absence of the men now in P. O. W. camps. A longer range reason is due to the losses of young people in two world wars. (WP)

Spiritual Life Conference

AKRON, PA., August 1—Mennonite from Luxembourg, Germany, Switzerland, Holland, Canada, and the United States and delegates from the Waldensian Church of Italy will attend an international spiritual life conference to be held at Basel, Switzerland, August 16 and 17. The conference will be held in three languages—English, French, and German.

Representatives from the United States and Canada who will speak at this conference are: H. S. Bender, John Wichert, H. H. Janzen, H. A. Fast, and Siegfried Janzen. Subjects for discussion include: "Survey of Mennonite Churches in Europe and America," "What is the Church of Jesus Christ?" "The Gospel, the Power of God," "Saved to Service," "The Harvest is Plenteous: Our Mennonite World Missionary Work," "Nonresistance among the Mennonites of North America," and "Jesus Christ, the Great Challenge for our Youth."

Paraguayan Rebellion Affects Mennonite Colonies

After a stalemate of several months, fighting has been resumed in Paraguay. According to M.C.C. workers the fighting now centers around Asuncion. Although the Mennonite colonies in the Chaco have not been seriously molested, the Fernheim colony has had to give up all of their white flour. Bread is now baked from Kaffir flour mixed with sweet potatoes. Though the colonists have enough meat, manticoes, and sweet potatoes, other food supplies are very scarce in Fernheim. Normal travel to the Chaco is not possible at present.

Investigates Effects of Dutch-Indonesian War

William Yoder has gone into the interior of Java to determine the effect of the present war on the M.C.C. relief program. In the meanwhile shipments of material aid are being prepared and workers are being made ready for the work.

Preaching the Good News on an Indian Reservation

(Continued from page 5)

and gaining victory over sin. As yet there are few families where both parents are Christians. More women than men are active church members. At present there is a lack of native leadership in the Church at Busby. All the meetings are conducted by the missionaries. And yet we praise God for evidence of Christian growth in the lives of some individuals. A new fellowship is emerging among the young people. For the first time there are enough unmarried Christian young people to organize a Young People's Group.

Knowing that we are "laborers together with God," we who labor here find much joy in sharing the Good News with the Cheyenne Indians.

Puran Banwar

(Continued from 3)

Home for six years. After our retirement he worked with Rev. Orlando Waltner in the same position for about seven more years. Puran and his wife are the proud parents of two boys. Mrs. Banwar and the boys remain in Champa, while Mr. Banwar is now in Newton with the intention of completing his college education. He thinks that this will take one and one-half or two-years.

Because we consider Puran our boy, he has a standing invitation to our home for curry and rice. He makes use of this invitation, and it always does us good to see him "do away" with the special dish prepared by Mrs. Penner.

Mr. Banwar has had numerous opportunities to speak, and he is much pleased with the reception that he has received. We pray for him God's richest blessings and pray that after the completion of his studies, he will return to India and give his love and strength to his own people. He loves our mission and our missionaries and speaks in high terms of them. Pray for him and his preparation. Because we know Puran so intimately we think much of him. By way of side remark I might mention that Mrs. Penner was present at his birth. A word of cheer to him from those that love our mission would, I believe, cheer him.

Jottings

—**Bethel College Church:** The fiftieth anniversary of the church is to be celebrated on October 26 with an all-day program with music and special speakers. A program committee, headed by C. E. Krehbiel, is working on the plans. Paul Shelly, head of the Bible Department of Bluffton College, gave the morning message on August 3, and D. C. Wedel served on August 10 during our pastor's vacation. Several members of our church are participating in the Newton Community chorus of more than 100 voices which will give its second sacred concert of the summer on August 24. This chorus will also present the evening program at the annual gift and fellowship day of the Bethel Deaconess Home and Hospital on September 12.

—**Salem Church, Dalton, Ohio:** About 350 attended the Sugar Creek, Wadsworth, Salem worship service and picnic dinner at Orr Park, Orrville, Ohio, August 3. The Women's Missionary Society is preparing eight overseas Christmas bundles. The ladies of the society cleaned the church recently. The topic of the last missionary meeting was "Jonah." The Willing Workers Sunday School class held a picnic and vesper service, August 10, The class expects to hoe their project of sugar cane again this week. The September social is to consist of stripping the cane and having a wiener roast. This class is in charge of next Sunday evening's service at church. There will be a play, a worship period, and a variety of music.—Mrs. Ivan Badertshcher, Corr.

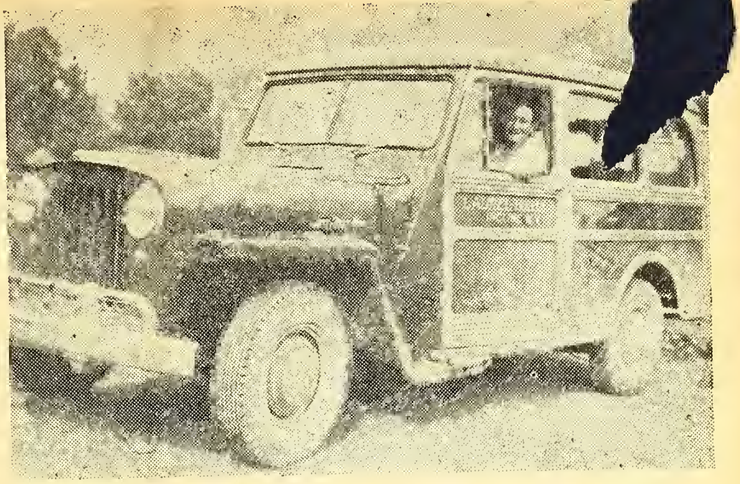
Eden S.S., Schwenksville, Pa., Buys Station Wagon for Elsie Pfister

The Eden Mennonite Sunday School, Schwenksville, Pa., Norman Bergey, Superintendent, has presented a new Willis Station Wagon to Miss Elsie Pfister of Laurel House, Incline, Kentucky.

Miss Pfister writes that the Wagon performs well, is economical in operation, comfortable, and able to negotiate the irregular mountain roads. The Wagon is particularly handy for transporting supplies to the children's and adults' camps. Recently four women, who attended such a conference, said, when it was time to go home, "I don't believe Heaven can be much better."

A new chapter in home missions was opened when the Wagon was delivered to the field by Rev. and Mrs. Freeman H. Swartz. Foreign mission work has called forth many large gifts, but this is one of the outstanding contributions to home missions by one of our Sunday schools. Who will follow the example which has been set?

The Board of Home Missions is deeply grateful for this very substantial evidence of interest in home missions. It is our prayer that many precious souls might be won to Christ because of this gift.



Miss Elsie Pfister in her "Gospel Wagon"

The background scene above is very typical of the country in which Miss Pfister works—swift flowing mountain streams, wooded banks, and mountains.—Gratefully yours in Christ, A. J. Neuenschwander, Secretary of the Home Mission Board, Quakertown, Pa.

—Alexanderwohl Church, Goessel, Kansas: Our pastor, Rev. P. A. Wedel, Mrs. Wedel, Lois, Ruth and her husband, Orlando Schmidt, are vacationing in Idaho. They are making the acquaintance of their small grandson and nephew, Dale, son of Mr. and Mrs. Wilmer Friesen, as well as visiting their many friends of Aberdeen, their former home. Incidentally, they are escaping much Kansas heat with daily temperatures of 100 and over. In the absence of Rev. Wedel on August 3, Rev. Homer Sperling gave the regular morning sermon. On August 8, our church was filled to capacity when approximately 1,200 persons attended the funeral of Mrs. Jacob J. Flaming, who met a tragic and untimely death early Wednesday morning. While helping her husband with the chores on their farm, she was gored to death in a few minutes time by an enraged bull.—Mrs. R. D. Voth, Corr.

—Bethel Church, Hydro, Oklahoma: The Oklahoma Retreat was held at the Hydro City Park, with an attendance of 114, including leaders. Meals were served at the new dining hall. Rev. Erland Waltner and Rev. Paul Kuhlman were the main speakers. Special singing by various groups added much to the evening services. On July 23, Mrs. J. E. Entz of Newton, Kansas, met the Mission Society in interest of mission work.—Wilfred Ewy, Corr.

—First Church, Nappanee, Indiana: Rev. Jacob Enz began his fourth year of service here with the beginning of July. At our annual business meeting last January the congregation invited him to continue his work here for another three years. Dr. J. E. Hartzler spoke at the first union service, held at the Community Park on July 6. Several weeks ago thirty-five members made the hundred-mile trip to Chicago to attend the song festival at the Seminary. Eighty boys and girls attended the youth activities at the Community Park every morning during the week of July 13. The youth team, which led the activities, was sponsored by the Ministerial Association. Jacob D. Goering, a student at the Seminary, was our guest minister for two Sundays, while our pastor went to New York to visit and to bring his wife and son home. Mrs. Enz spent two months in New York with her parents. She had the misfortune of breaking her ankle and therefore couldn't come home.—Mrs. Loyal Corwin, Corr.

—Eden Church, Moundridge, Kansas: A year of activities for the Ladies Aid and Mission Society sums up as follows: Food taken to the Newton Relief Center, 1,728 cans of chicken, beef, pork, sausage, and soup; 1,657 cans of commerically canned fruits, vegetables, baby foods, and syrup; 8 gallons and 161 no. 2½ cans of lard. Thirty gallons of soap grease. A total of 1,078½ pounds of old and new clothing and shoes. In addition two packages of relief clothing were sent to Germany, and fifty dollars worth of relief sewing was ordered and made up. A total of $250 was sent for food for relief and $142.76 for relief packages. Six comforters (donations to the society) were tied and seven quilts were sewed. One hundred thirteen aprons and 100 pounds of candy were sent to the Arizona mission station. A dozen and one-half stuffed toys and three baby blankets were sent to the Busby, Montana, Station. Convalescent and sympathy cards were sent, and Christmas cards were sent to missionaries and to older members of the church. The society served the meals at the Harvest

Newton, Kansas

[illegible] tival, annual church meeting, home-coming for [illegible] Gering and helped the Dorcas Society at the [illegible] Convention. Relief workers and C.P.S. boys from [illegible] rch were remembered with packages at Chris- [illegible] he society took in a total of $1,626.34 during the [illegible] rograms included one in which Rev. Walter Ger- [illegible] ved some of the pictures he took during his year [illegible] relief service in Europe. The offering that evenin[illegible] mounted to $899.32. At another program on April 7, Mrs. A. M. Lohrentz spoke to the women of the church.

—First Church, Beatrice, Nebraska: We recently enjoyed two choir concerts. The Fellowship Choir, under the direction of Miss Anna Wiebe, gave a concert on August 1, and the Bethel College A Cappella Choir sang on August 3. The women's societies have packed 275 pounds of clothing for relief and twenty-eight "good-will Christmas Bundles.'

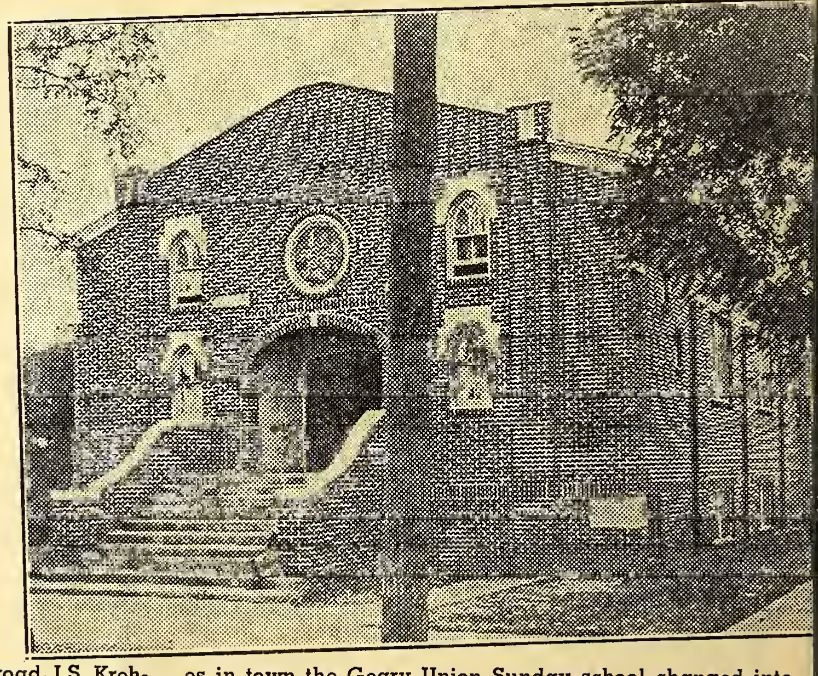
—Dr. A. Warkentin's condition is referred to in a letter of August 8 by Rev. John T. Neufeld, Business Manager of the Mennonite Seminary. Mr. Neufeld states that Dr. Warkentin was again operated on recently. The ailment is cancer. He is being given a serum, which it is hoped will stop the growth. "He is still in the hospital, and his condition changes. Some days he is quite able to talk, while upon other days he is very low. I assume that the present operation will relieve the extra pain, but as to the future we really cannot say what that may bring."

—Rev. Ronald von Riesen, Executive-Secretary of the Board of Education, returned home on August 10 from his trip to the Central Conference session, at which he spoke.

—Rev. Walter H. Dyck, Executive-Secretary of the General Conference, and family left Newton on August 7 for the Central Conference, where Rev. Dyck was to speak. From there they planned to go to Chicago, next to the Ministers' and Missionaries' Retreat, and then the General Conference.

—Bethesda Church, Henderson, Nebraska: Our Sunday school sent 236 Goodwill Christmas Bundles to Akron. A collection gave others an opportunity to give. Rev. Clyde Dirks of Portland, Oregon, brought the morning message, August 17. Mr. William Bartel also of Portland, sang, "Open the Gates of the Temple." At present Rev. Dirks is conducting evangelistic meetings here in Henderson. The opening program of the seventy-third anniversary of the coming of our fathers to America in 1874 is to take place in this church on August 17.—Mrs. Ruben Friesen, Corr.

First Church, Geary, Oklahoma, Commemorates Fiftieth Anniversary



The First Mennonite Church, Geary, Oklahoma, commemorated its fiftieth anniversary on August 3 with an afternoon service. Rev. Henry Hege, President of the Western District Conference, and intimately connected with First Church, Geary, in bygone years, was the guest speaker, while Mr. O. P. Ruth presented a history of the church. The Geary church was organized five years after the Cheyenne and Arapahoe Indian reservation was thrown open to settlement. Practically all of the first members came from the Halstead, Kansas, Mennonite Church. Rev. J. S. Krehbiel, a son of Christian Krehbiel of Halstead, served this pioneer group as minister. The original membership of the church included twenty-two white people and three Indians. The Geary church soon assumed a community influence. When Geary sprang up as a boom town along a new railroad, J.S. Krehbiel was asked to teach a Sunday school in town. So the country Sunday school joined the "union" Sunday school in town, meeting in buildings under construction, with planks across nail kegs and beer barrels for benches. In July 1898, the country church was loaded on four wagons, pulled by sixteen horses, and moved into town, where it served as the house of worship until the present brick building went up in 1929. As other denominations built churches in town the Geary Union Sunday school changed into the Mennonite Sunday school. In time the church acquired a parsonage. Now this has been sold and plans are under way to build a new one. The following ministers have served the church since the death of Rev. J. S. Krehbiel in 1916: Rev. Henry Riesen, Rev. H. D. Penner, Rev. P. E. Franz, Rev. H. N. Harder, and Rev. Abe H. Peters, the present pastor.

The Mennonite

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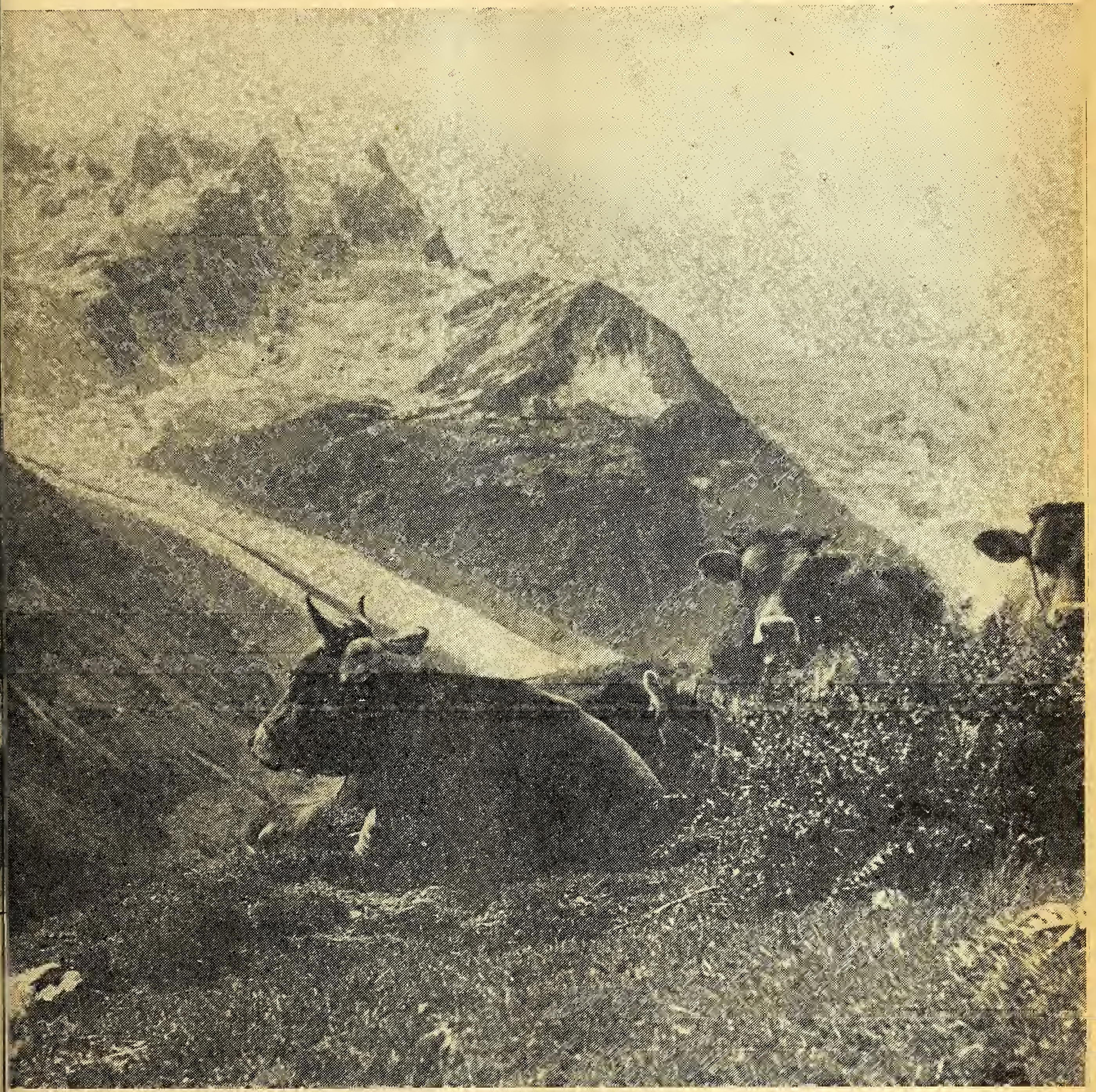

Photo by Gemmerli, Official Information Bureau of Switzerland

Pastoral contentment dwells close to a glacier in the Roseg valley near Pontresina, Switzerland.

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

---John T. Neufeld ---Menno Schrag

GROUP MISSIONS

Several yarns of different colors may weave a beautiful pattern. A number of different experiences may lead to some new and interesting adventures. We shall give several observations that could well lead to a new understanding.

1. A missionary returning from Africa said that she had lived in a bungalow by herself for eight months. This is heroic and unselfish service, but one questions the wisdom of such a method of mission work.

2. While making a study of women's part in mission work, the more general observation, that there are more women than men in mission work, was statistically confirmed.

3. The apparent success of voluntary service groups have led us to believe that such group mission work would also be possible for longer periods of mission service.

We do not want to minimize that great work that has been done by single women missionaries or even by groups of two women workers working in one field, but it seems psychologically wrong to place either one or two girls in one place by themselves for any extended period of time. One person is too lonely, two people get on each other's nerves too much. But groups of six and ten would be a possibility that could develop into great work.

I believe that such group mission work would be possible in home mission work. Further discussion on this subject by foreign missionaries and others would be of interest. —**John T. Neufeld,** Pastor Mennonite Bible Mission, Chicago, and Business Manager of the Mennonite Biblical Seminary.

THE FRIEND AND THE ROAD

"Be sure to find the friend before you find the road," advised my Arab guide on my recent visit in Palestine. He said this was familiar counsel among shepherds and nomads of the East.

For a stranger traveling in Arab lands it is good advice. If you know neither the road, nor the people, nor the customs of the land, a friend is your first requisite. Once you have him, such matters as finding the road, food and lodging will be taken care of quite easily.

Our time could well be labeled "the perplexity of nations." Statesmen grapple with issues they seemingly don't know how to settle. They are sincere in their efforts to bring order out of chaos and peace to a war-torn world. Yet too many conferences end in deadlock.

This is true not only of nations. We also experience many unsolvable perplexities in our home, community and church life.

Could not the reason for this be that we seek the road first and the Friend later? Or our own road, disregarding the Friend altogether? If things are in a state of deadlock, if you don't know which way to turn, go first of all to the Friend of Friends. With Him you will find the way—and peace and victory, too. —**Menno Schrag,** Editor of the **Mennonite Weekly Review.**

If you want some idea of the enormous energy that's released when an atom nucleus is smashed, simply realize that if a piano wire were held together with the same force that bind the particles of the nucleus together, the wire would be able to support the weight of the entire prewar U. S. navy suspended at the end of the wire.—"Des Moines Register"

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The Sunday School Curriculum

by Paul R. Shelly

In Deuteronomy 6:7 we read: "Thou shalt teach them diligently unto thy children . . ." The Hebrews realized that they had a responsibility to pass on their heritage to their children. One can never force people to accept the Christian religion, but we always have the responsibility of clarifying the Christian faith we would have people accept and follow.

I. OUR NEED

The challenge given in Deuteronomy still holds for us. As one looks at our Sunday schools one is aware of the fact that we do not have an over-all curriculum. We have not determined clearly the content of what we hope to teach our children. This is true in our individual Sunday schools. We use materials from many different publishing houses without sufficient thought whether they cover all the material they should cover or whether they take the approach that is in sympathy with the Christian faith as it has been interpreted by our group. This is also true of our conference as a whole. So even though an individual church may have a balanced curriculum in its Sunday school, it may be entirely different from that in other churches.

II. THE CURRICULUM COMMITTEE

At the 1945 General Conference session, held at North Newton, Kansas, the Board of Education appointed a sub-committee to work on this problem. The committee originally consisted of Rev. H. N. Harder, Aberdeen, Idaho; Miss Erna Fast, New York; and Rev. Paul R. Shelly, Bluffton, Ohio. Mrs. E. J. Miller, Chicago, Illinois, has since been appointed in the place of Miss Erna Fast, who resigned when her duties took her outside of our conference circles. Rev. Ronald von Riesen is also a voting member of the committee by virtue of his office as Executive-Secretary of the Board of Education. Rev. Erland Waltner is also a member of the committee, representing the Board of Education. The committee held its initial meeting at Freeman, South Dakota, in August, 1946. It met again in North Newton, Kansas, in connection with the Council of Boards in February, 1947. Its last meeting was in Aberdeen, Idaho, June 10—13, 1947.

III. THE TASK

The task of the committee is a twofold one. The first is to work out an overall curriculum for the Sunday school that will present our Lord and Saviour Jesus Christ and the total Christian gospel in accordance with our own particular heritage. The second part of our task is to work out an overall curriculum for all the organizations of the church that there will be a minimum of overlapping and that the total needs will be cared for in all the age groups we serve.

IV. WHAT HAS BEEN ACCOMPLISHED

This article will deal with the first of these aims alone, the overall Sunday school curriculum. One can see as he looks at this task that it is a long-range one. Other denominations have had curriculum committees for many years and have been working on this task and have by no means completed it for their own groups. However, our committee has made progress, and some of the specific areas we have covered will be mentioned here:

1. The committee has carefully examined the quarterlies that we are now publishing in an attempt to make these the best possible. A number of concrete suggestions were worked out for the **Senior-Adult Quarterly** in order to make it even more effective than it has been in the past. One of the suggestions made at the meeting in Aberdeen, Idaho, was to publish a separate edition of this quarterly for young people with a separate writer for the discussion section. The other sections of the quarterly would be the same as in the **Senior-Adult Quarterly.**

2. Beginning with the current quarter we will have our own edition of the Old Mennonite **Intermediate Quarterly** in the uniform series. Rev. Arnold Regier is editing this material. This quarterly will still be the same as the Old Mennonite quarterly for the most part, but we will have the privilege of keeping out some of the things that are of particular interest to the Old Mennonites and to add a few emphases of our own.

3. For those who use the uniform series in the Primary department the committee recommends the Old Mennonite material. This material is prepared by one who is capable in the field of primary children and is well-adapted for this age group.

4. One of the major problems of our Sunday schools has been that of teacher's quarterlies. The committee has made a separate study of some of the teacher's quarterlies. A separate report will be made of this later. A preliminary statement can, however, be given here. The committee feels that no one teacher's quarterly solves all our needs. **The New Century Leader,** published by the David C. Cook Company, and the Old Mennonite teacher's quarterly are used by a number of Sunday schools. **The New Century Leader** has many practical applications and suggestions for teachers of various age groups. These are helpful! It is somewhat weak on the Biblical phase of the material. It is also definitely weak in its interpretation of lessons that deal with specific Mennonite principles. The Old Mennonite teacher's quarterly is strong on its Biblical interpretation and on specific Mennonite principles. It is somewhat weak in practical applications. The committee suggests that teachers in our Sunday schools be given both of these sources, so that they will have a well-rounded approach to the lesson.

5. The committee is looking ahead to a graded curriculum. It has made a preliminary study of the possibilities of utilizing some of the work already done by Mrs. E. J. Miller on the Junior quarterlies as a nucleus for a graded series for Juniors. It is felt that by 1951 this series could be ready with only one or

two quarters having to be written in addition to those that will be prepared by that time.

6. The committee has studied the offerings of many of the groups that are producing graded materials. It has arranged a suggested graded curriculum for Nursery, Beginner, Primary, and Intermediate groups for 1948. This curriculum will fit into the pattern of the Uniform series with no overlapping so that our own materials can be used for the Junior, Young People's, and Adult groups. This suggested curriculum was given at the General Conference at Berne, Indiana, and will also be sent to the churches.

7. The committee met with the curriculum committee of the Old Mennonite Church just prior to the General Conference in the hope that we may be able to work cooperatively in the area of graded materials, particularly in the Primary group.

V. YOUR PART

There are four responses that individuals and churches can make to the work of the Curriculum Committtee in the area of the Sunday school curriculum. The first is patience. This is a slow process. We are anxious to make progress, but yet we want to be certain of the road we should take and thus do not want to move too rapidly. The second is one of cooperation. The more the churches use the materials provided by our conference the more we will be able to produce. We do not want blind cooperation. Certainly, all of our suggestions will not be practical immediately for all groups. We also welcome suggestions that you may have for improving our whole program. Third, we will need your financial support. The more materials we produce the more money we will need. In the beginning stages we need money for planning, for writers, for printing, and for other purposes. This too is a missionary venture, and we need your financial assistance. Fourth, we need your prayers for we feel that this is one of the most significant ventures of our conference. We want you to keep our work constantly before the throne of grace.

Among Chinese Students

by Marie J. Regier

I asked the girls in one of my English classes to write a composition on "Student Strikes" which at the moment was a vital subject. Both university and middle school students in Shanghai, Nanking, Peking and Tientsin were marching down the streets in processions, writing and pasting slogans on walls, streets and gates to the effect that the government should feed the hungry and stop the civil war, though one thoughtful student remarked that one side alone could not stop the civil war, protests ought to be sent to both sides. Those students who did not take part in these more prominent activities, nevertheless, expressed their disapproval of government action by absence from classes.

The students in our own particular school had been persuaded by the principal not to take part unless they brought a statement from their parents granting them permission to do so.

That their sympathies were fully with the strikers, however, was obvious from their compositions. All expressed more or less the idea which one girl clothed in an idiomatic phrase she had memorized obviously from one of her English lessons, "The government is very bad, it is even rotten to the core." The best student in the class wrote, "But the government has accused the students of being coaxed and utilized by the Communists against the government. That is not true. Students, especially college students are not so easy to be deceived. Our government should not make excuses to cover its faults."

All students took the situation seriously. Some of them made speeches to the people on the street and got into fights with the soldiers. Being unarmed, they got the worst of the deal and a number were wounded. Among them a young Christian.

It was interesting to see the attitude which the Christian students took towards the strike. Most of the universities and middle schools, even non-Christian ones, have smaller or larger groups called "The Christian Fellowship."

In one university the group got together and discussed the attitude they should take to the strike. They all felt that as Christians they should take part since that was the only method at their disposal to express their disapproval of what the government was doing. But they decided to enter as individuals, not as the Fellowship.

It was about some students of this same fellowship that an American Y.M.C.A. secretary spoke to us. He leads a religious discussion group with them once a week. During these tense days, he also went down. But when he arrived there he saw that a mass meeting was going on. He took for granted that the discussion group would disband for the evening. So he stood on the outer fringe of the meeting and listened to what was going on. Before the meeting was hardly over the students of of the discussion group spied him, "We've been looking for you everywhere," they said. They still wanted their discussion. It was now eight-thirty and they kept him until ten-thirty discussing prayer and its relation to the present situation.

"It is this sort of thing," the Y.M.C.A. man said,

(Continued on page 7)

Helen E. Nickel Describes Work of Past Quarter

One week of July gone serves as a reminder that quarterly reports are due. The past three months brought changes of residence and work and seem to have gone too quickly to allow one to accomplish much. My Mauhadih address is very temporary. Early in September I expect to be back in Jagdeeshpur.

Easter came early in April and was preceded by a week of witness, when many in the church and schools took part in going to nearby villages. We were encouraged by the attentive response. Every evening the jeep and trailer full of women and girls joined by Miss Schmidt and me, and the blessed message of life in and through Christ blessed our own souls too. There would be almost unlimited opportunity to carry on this type of evangelism throughout a large part of the year, but as yet we are not doing it aggressively.

The heat set in early and in earnest this year so that during the four days of Samelan (district church convention), we sweltered at the station. I do not know what the reason for it was, but many less women came to attend than we had expected. Consequently, the plans of Mrs. Ratzlaff and myself to offer them help in the Oriya language through local Indian women leaders fell short of what we had anticipated. It does demand a great deal of prayer and attention to know how best to give these new and often illiterate women spiritual help on a level where they can understand and accept it. Throughout the churches of India the Christian home is receiving much attention. We too, are trying to set its values and responsibilities before our people to urge them to make the applications where they live. Five standards have been set for this year: prayer before meals, Christian engagement and marriage services, the right use of money, clean bodies and clean clothes, and progress toward removing illiteracy.

At once after Samelan we hurried to Champa by way of Mauhadih to welcome the Lubin Jantzen family. Also Gladys Klassen. They were in the same large party with us going to Landour via the riot-troubled city of Calcutta. It was a happy journey and fairly comfortable. I saw just one incident of great chasing and shouting in the Howrah railroad station that made me aware that in parts of the city the unrest is great. Ellangowan is proving to be a great boon and blessing in Laudour. Worry about a place to board or live used to keep us from going there. Now for years to come it seems Ellangowan will be more than filled with our own missionaries, mostly language students. The stay there was refreshing and helpful in every way. There was fine fellowship, renewed friendship with old friends and acquaintance with some new ones and wonderful English church services and Bible study classes. I enjoyed keeping house together with Eva Pauls and Mrs. Isaac. We surely will miss Mrs. Isaac when she leaves for good.

During spare time in the hills, and even before I went, I had been making plans to conduct a simple normal training class during the rains. We are desperately in need of rural Primary school teachers. In fact, we have a special need in the Jagdeeshpur area for teachers who will be willing and able to open simple short-term schools in many places where the church is small and new and the adults illiterate and the children entirely without school privileges. At that station the congestion is great, so I found no living space for students nor a class-room, but here in Mauhadih are a number of buildings which have been unoccupied since the great flood of 1937. If this were a large school we could not have considered it because flood hazard is present every rainy season. However, there are only twelve in the class, so we ventured to try it. Thus far the rains are much lighter than normal, the heat and humidity greater than ever (it would be hard for Rev. Kreider to verify this), but we are trusting God to send rain and protect us all throughout the season.

The students have taken up their studies with a fine attitude and we pray that nothing will hinder them in going out to far districts from September through March to conduct three-months schools in at least eight or ten entirely new villages. May God grant that according to His will.

It is a privilege to me personally to live a short time with Mrs. Isaac and a longer one in the same bungalow with the Wengers. The greatest joy of the entire quarter came from welcoming the new missionaries into our midst. A contrast from my first term in India when NOT ONE SINGLE NEW MISSIONARY was sent, with these past three months when five have been added to our number and two sweet little children. Thank you and keep up the reenforcements if it is possible.

I have had no major health problems but have been troubled off and on with spells of malaria fever, which have given me a new sympathy for those who continually have to fight it. It cuts across one's steady routine, can bring discouragement, and sap one's energy. In India thousands suffer from it chronically, and we need not be surprised at the resulting lethargy. Greetings in the name of our Saviour.—Helen E. Nickel, Mauhadih, via Champa, C.P., India, July 7, 1947.

"You must be able to look at rough timbers ... and see THE FINISHED PRODUCT."

"Are you a mechanic-ing?"

"No, I'm a carpentering." And I was. We needed desks and had one way of getting them and were taking that way. In spare hours boards were shaped, glued and assembled. The front porch, our only work-shop, was in sight of all callers. Comments on the part of different people set us thinking. Some saw only a pile of lumber, some—a couple of queer folks who worked hard to smooth off lumber when using it rough would be "just-as-good," and some saw a couple of pieces of furniture in the making such as they also would like to possess.

Why a paragraph like that? Because living and working in this community is very similar. There is much rough material here in hearts and lives which, if placed under the Master Workman's hands, could be shaped and polished for His use.

As we seek to teach and show them what Christ really wants to be to them, there are those who don't even recognize what we are seeking to do. We try to give them the Word as a tool whereby their lives can be made anew, after His likeness. Others regard us as ones who foolishly work hard at an unnecessary task—trying to encourage a desire for a more polished life in Christ when they are satisfied with just a profession. But we praise Him that there are some who know He wants them to have His best and their desire to be better for Him.

In spite of "warped boards," "poor glue" and faulty workmanship on our part as we seek to help folks here become a working unit for God, we believe there will yet be a testimony in this place to God's glory. To be sure, some "drawers" will fail to work smoothly at times, but we trust they will all have "bottoms" in them, at least, so that what Christ puts into a life will be retained and soon be put to work for Him.

Perhaps, you are the one God could and would use to bear disappointments and heartaches here for Him in gathering and pastoring a flock, and thus meet a need among some of these mountain people. The ministry needs men, but men of God sent by Him to give their time to the people. It may have to be in the face of many difficulties. Or maybe God would have you fulfill Luke 10:2 and see Him answering in sending the ones He has chosen to come.

But a vision is necessary. You must be able to look at rough timbers and see the finished product, made so by the grace and workmanship of God Himself.

And pray that the day will soon come when His own here will not only be His but His to use as He sees fit.

—Elsie Pfister, Laurel House, Incline, Kentucky.

Glad To Serve but Lonesome

(In the following article Rev. and Mrs. Frank P. Dyck tell a little about the home mission work which they are doing as they serve in the Hoffnungsau Church, Cuauhtemoc, Chihuahua, Mexico.)

We were greatly blessed through the servants of God who traveled through here in the interest of the Creel mission field. Rev. Daniel J. Unruh of Newton, Kansas spoke June 22 in our church here in Cuauhtemoc, and Rev. David Schultz of Manitoba and other members continued. We were sorry that their stay in our midst was so limited. I thank God for men who preach personal salvation and who preach the unvarnished truth as the Bible declares it.

Our meetings are well attended in general as we sow the seed. We trust and pray that much fruit may abound for eternity. The first Sunday of every month we have set aside for special offerings for the refugees overseas. Every Sunday night we gather for Bible study out of I John, the epistle of fellowship.

Last week we invited all German-speaking children (We are unable to speak Spanish) for daily vacation Bible school. We were very much surprised and delighted to find thirty-two children for the first gathering on July 21. Next day the number of children increased to forty and they stayed with us all through the week. We had our classes all day. My wife and I conducted these. Friday night July 25, we had our closing program. We were glad to hear the parents express their appreciation. But above all, we would like to see the seed sprout and bring fruit for eternity. Many of the children never do attend any Sunday school. They belong to other groups. We trust that this may be a means of winning them to come to Sunday school.

We are thankful that the Lord has permitted us to serve in this part of His vineyard for the past eight months. We covet your prayers on our behalf as this is a very lonely field. We get visiting speakers very seldom. So let us keep looking up, as I believe that His coming is very near.

(Note: We are thankful for this short but meaty report from our worker in Mexico. We trust interested friends of home missions will write letters to these workers. God bless you!—A. J. Neuenschwander, Secretary, Quakertown, Pa.)

AMONG CHINESE STUDENTS

(Continued from page 4)

"that gives us courage to go on. Also the fact that there seems to be no feeling of resentment towards those who have inflicted suffering on them. They seem to take for granted that if they are going to stand up for what they think is right, they must be prepared to suffer."

The Christian message is making its appeal to students, to some in a more modern dress, to others in a more conservative garb. Thoughtful students are appealed to through discussion groups; some of the more emotional adolescent youth finds its appeal in the more evangelistic type of meeting—so called.

We have witnessed a very unique thing happening in the Girls' Middle School here at the Presbyterian Mission. Over a period of weeks last winter, a Yenching student with religiously a rather conservative background held meetings every Saturday night to which students from both the boys' and girls' schools came. Just before the close of school, Mr. Chang was again invited to come. For three days he held meetings twice a day. Just how he managed that together with his classes, for he was a senior graduating last June, I don't know—but he did. He seems very serious and sincere and truly spiritual. He is very dramatic in his presentations and rather emotional but not overly so. When at the end he asked students to express their desire to become Christians by raising their hands, he did not urge them unduly—he didn't need to. The hands of some eighty students went up, and before all had expressed their desire in writing the number had risen to about ninety.

Of course the students had had some background. There was a religious service once a week which all students were required to attend; a number had joined Bible classes, so that the messages were not completely new to them. Certainly prayer had something to do with the results. But the meetings did bring matters to a climax.

Yes, there are many hopeful signs of students searching and finding in Christ's gospel the answer to life's problems.

But there are also large numbers who are not interested and one sees evidence of the type of student who is on the way to perpetuate exactly the type of society and government he is now striking against.

One girl came to the principal of our school with a special request. She had finished middle school and wished to attend a midwifery school. But this school would admit only students with two years of college. Wouldn't the principal give her a certificate stating that she had finished two years of college. Fortunately the principal wouldn't!

Just the other day I was introduced to a student who was planning to go to America. He had only finished the first year of college, or not even that. Yet, he said that he was going to get a diploma.

"But how?" I asked.

"Oh, I know a man who makes his living making false diplomas. I can buy one from him."

It was just as simple as that!

"I want to reach my objective," he continued, "If I wanted to wait until the government was ready I would have to wait until my hair is white. In comparison to the government's actions mine are quite honest. Do you mean to say that it's all right for the government to be dishonest, but I shouldn't be?"

He seemed to have no sense of fundamental honesty—it was merely a case of getting even with the government.

Then there is also a discouraging factor even among the Christian students, a factor which we find among Christians all over the world, and during all ages, namely that there are some who are followers of Paul, and some of Cephas and some of Appolos. There is a lack of Christian unity. Those who have much zeal have a tendency to a "holier than thou" attitude. Those with an open mind are inclined to lack warmth and real devotion.

In conclusion then, there is enough good in the situation to make us hopeful and truly grateful, but there are enough dangers to keep us ever watchful and to urge us on to greater efforts, rather towards greater dependence upon our Lord and Master, who after all is the real ruler of the universe, no matter what men may do. I know of no other conviction that is as satisfying as this.

Mennonite Refugees in Austria

Arthur Voth has given interesting reports of his work among the Mennonite refugees from Russia who are now located in Austria. It is thought that there may be about 400 such refugees scattered throughout Austria in refugee camps, on farms, in private homes, etc. The condition of these people is similar to that of refugees in other parts of Europe—many separated from friends and family, needy of food and clothing, no source of income, longing to go to a land of freedom and safety.

"One of the most rewarding trips was my visit to the home of the Loewen family, a mother with four children, ages four to eleven. She did not know of any other Mennonites in Austria, and like the prophet felt that 'I, even I only, am left'. Due to the hasty flight from Poland she had become separated from her mother and sisters; ever since that time she had put forth every possible effort to get in touch with them. She had heard that they were in the British Zone and through the D. P. Offices and the Red Cross had tried to contact them, but had been unsuccessful. She knew they had relatives in Canada, but since she had no addresses in the British Zone along, I looked through it. What inexpressible joy came into this home when they learned that the mother and two sisters were also in Austria. When I left, Frau Loewen said that she could still not realize it was true." (Arthur Voth)

Harold Ratzlaff Reports From India

(Excerpts from a letter by Harold Ratzlaff sent to the Secretary. He is very happy over the fact that his home church decided to support them on the field. The Board is also very grateful to the New Hopedale Church at Meno, as well as other churches that are supporting a missionary or a couple on the field.)

Dear Rev. Nyce:

In *The Mennonite* which came recently in which the minutes of the annual session of the mission board were given, we read a statement to the effect that my home church, the New Hopedale Church, Meno, Oklahoma, had undertaken to fully support us as missionaries in India.

This is a matter which is indeed gratifying to me, in fact it is as if in answer to prayer. When we left for India I had a secret wish that the Mennonite—that is General Conference Mennonite—churches in Oklahoma would get together and undertake to provide our salary. But now it has turned out even better than I had dared to pray. Instead of all the Oklahoma churches doing it together, my own home church is doing it alone. I must admit that is more than I had faith to expect when we left for India. I am indeed happy about it and am deeply grateful to God and to the church for it.

We are just about at the end of our annual vacation which we are spending up here in Kashmir. We are here together with the Waltners. However, we are compelled to stay a few days longer because of measles.

Bobby Waltner got them a few days ago and is now well enough to travel, but it looks as if our little girl will get them soon so we may have to extend our stay —will see.

Our stay here has been restful and relaxing. However, we did miss the fellowship of other missionaries such as we have in Landour and even other hill stations. But the beauty of God's nature here is superb and we have enjoyed it to the full, and I am sure its inspiration will ever stay with us. Kashmir is beautifull and there is no gainsaying it. But now we are glad to return to our work in His field at Jagdeeshpur. Our evangelistic workers, together with all our fellow Christians there, are awaiting us, and we will be happy to return to them again. Even our little daughter Mary Ann is homesick for Jagdeeshpur and is very happy with the prospect of going back after having talked about it for the last two weeks already.

June 5, A. M.

Our little girl is now definitely broken out with the measles, and the doctor says that we must not travel until the fifteenth, so we will have to wait obediently until the sixteenth since the fifteenth is Sunday. So it goes. Now I must write to Mr. Thiessen and adjust the program in the district with his help which is going to be difficult I know.

Our mission here needs all the prayers that can possibly be mustered up these days. There are a number of very problematical situations which face us. For one thing our neighboring missions are pressing us to consent to making our Bible school a union school in which they want to participate on equal terms. We are very hesitant to agree to that, but the difficulty will be that if we do not agree to it being a union school, then they will set up their own school, and our school will become a very small institution with students from our field only. So it is a real problem, and without God's guidance we will not be able to decide it. Then another matter is that of finding enough people to teach our new missionaries the language.

We are very thankful indeed for all of the new recruits, but it makes the language teacher problem acute. This too, we will be able to solve only with God's help and guidance. Then in spite of all our new recruits, we are still very short on district evangelistic workers—people whom we can send out into the district for direct evangelization of the non-Christians. We need more of them and the sooner the better. So I hope the Board is doing all it can to keep these urgent matters before our church people as we need the united and fervent prayers of all of them so that in all these things God's will may be found and carried out to His name's honour and glory.

Missionary Work is Not Dull

Many demands are made upon the time of a missionary. Many people in the course of a day come to the door of the mission bungalow. Each one has a problem or a request. Missionaries find full use for every talent they may possess. Missionaries not only preach and teach, but there are times when they must prescribe for the care of the sick; they have to help settle quarrels; they are called upon to help in finding wives for young men desiring to marry; they have to be mechanics to keep cars in repair; they have to supervise the building of houses and they must attend to the repair of mission properties. This list could be extended. Every talent they possess can be employed in one way or another. Their days are not dull with routine except such office work as each missionary must do, as the keeping of records and accounts. They fulfill the injuction given by Paul, "to be all things to all men."—Rev. A. E. Kreider after visit to India mission field.

Eventually co-ops may make unnecessary the web of intricate laws that have been passed to control monopolies. The co-ops in Sweden have proven that this can be done. —**Colliers.**

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Mennonite Youth

"*A United Mennonite Youth in Christ*"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
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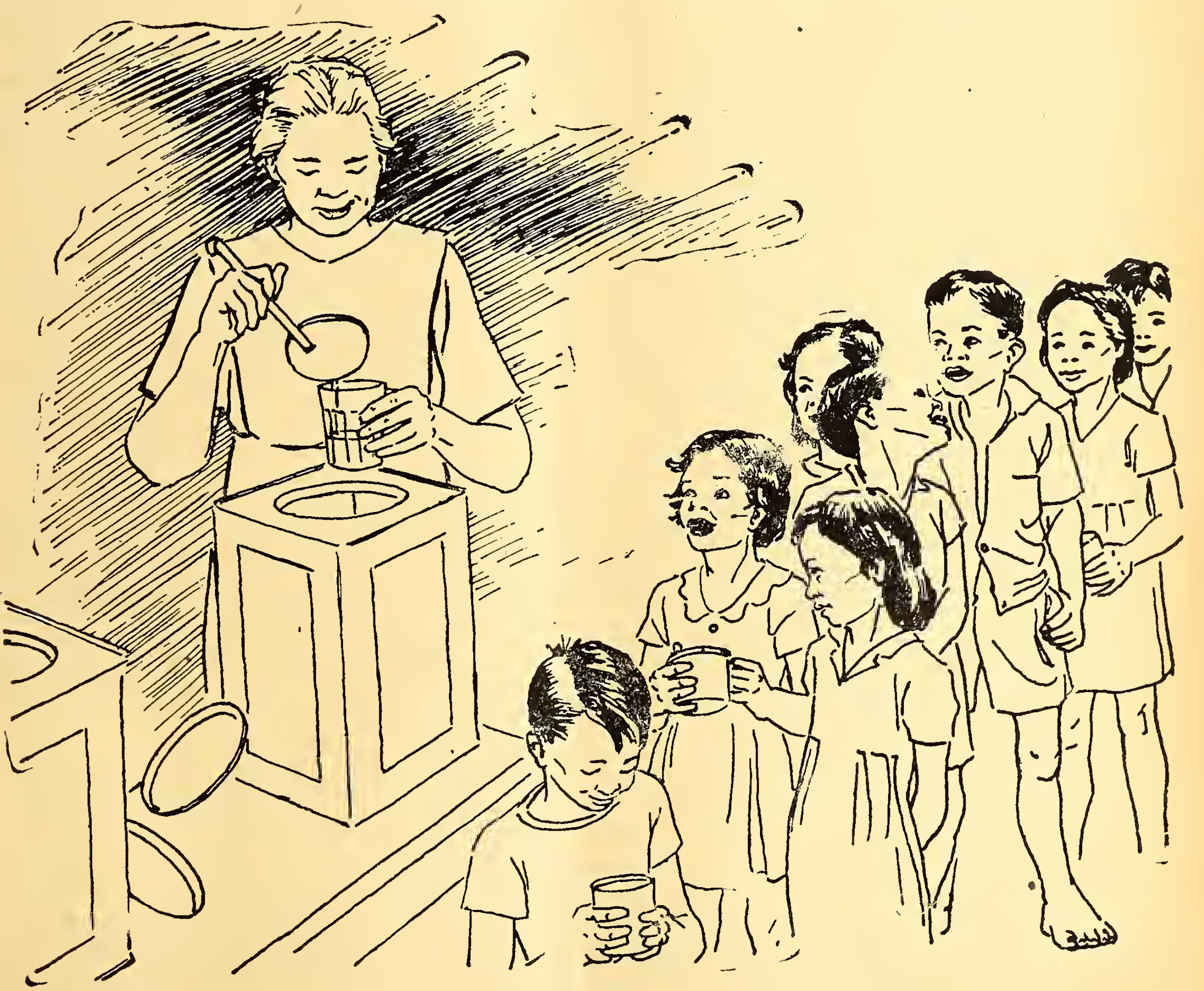
Milk Distribution in the Philippines

We had in our warehouse five tons of powdered milk, and in this war-impoverished city of Bangued there are hundreds of under-nourished children. The people are poor, and this poverty revealed itself greatly in the children, poverty written in the rags they wore, in the oldness of their faces, and in the thinness of their bodies. Could we give these children milk?

It was finally decided that David Hoover would take charge of this project and Miriam Weaver and Ivan Moon would work with him. How many of these children could we efficiently serve? What was the best method? Many of these children had never tasted cow's milk in any form. We knew that some would not like it. It might be necessary to teach them. From our past experience with the Filipino people we knew it would be difficult to arrange a definite time or place to meet them. These people have not learned our modern way of living by the clock. Many of them would come very early or very late.

It seemed that the only practical method was to take milk to the schools. There we would be able to



A relief worker distributing milk to Filipino children give to the children of the first and second grades. But we needed much more information. David Hoover approached Mrs. Pablo Bringas with our questions. She is the wife of Rev. Bringas, local Protestant minister. She has a very active interest in all we are trying to do and she is a teacher in the elementary schools. "Mrs. Bringas, do you think it will be practical for us to give milk to the school children?"

"Oh yes, Mr. Hoover, but you must first know about the unusual arrangement we have for our classes since the war. The bombing has destroyed one of our two elementary school buildings. We have been able to make temporary reconstruction of several classrooms in this building, but because of the great shortage of classroom space we must have one set of children attending school in the morning and another group in the afternoon."

David then met Mr. Juan Pizarro, the principal of the elementary schools. Conferences were held with the teachers of the two schools. In these conferences we laid the foundations for our project. To these teachers we introduced the churches and the relief agency that had sent us to serve in their war-stricken province. We explained our proposed project: to give a glass of milk every school day to every pupil in the first two grades. We explained the spirit that motivated our service: we were serving in obedience to the spirit and teachings of Jesus Christ. We sought information, "How many children are there in these classes?" A total of almost 600 children in these classes in the two schools. "When would be the best hour to visit the schools so that there would be the least interruption of classes?" It was decided that we should visit the east school at 8:00, the west school at 9:00; in the afternoon the east school at 4:00, the west school at 4:30. We asked the teachers for their cooperation, that each pupil should bring his own glass or cup and that they be carefully instructed that the cups and glasses be clean. We urged that the pupils be also taught the great value of milk.

There remained one more step to the laying of the foundation for our project. Mr. Pizarro suggested, "We should talk with Mr. Santiago Dumlao, the school superintendent. It will be good to first gain his permission." And that was easily done. Mr. Dumlao said many kind and complimentary things about our entire relief program. Concerning the milk project he asked two questions: "Is this skimmed milk or whole milk?" "It is powdered whole milk." "In what kind of containers does it come?"

"Sealed in five pound cans." "That is good. Powdered milk was distributed in Abra Province upon one other occasion, but it was made from skimmed milk and was shipped in barrels." We later learned from another source that some of the children receiving the powdered milk had suffered with diarrhea and the school officials believed it was caused by the barrels. Upon learning this we were very thankful that our own people back home had planned with greater care that this service that we strive to give in the name of Christ would not shame His cause.

Having found the most practical method we began the work. This phase of our milk program lasted only three weeks—the last three weeks of the school term. We gave one glass of milk each day to about 590 children, preparing twenty-five gallons of milk daily. As we look back upon those three weeks we must thank God for the rich experience it has been.

The teachers have made our work very pleasant through their patience and cooperation. They had quite a task in continually reminding the children to bring their cups and glasses from home each day **properly cleaned.** Because the children were only to attend school for half of each day there was always a crowd of children playing upon the school grounds. These children always followed us from classroom to classroom and filled the doorways to watch us giving the milk. Because we had so many spectators it was not practical for us to have the school children come out of doors to receive their milk. Upon the other hand, as we gave the milk in the classrooms the smaller children occasionally spilled milk on the floor. This was one of the many situations that demanded the teacher's patience.

The children were very appreciative. They tried very earnestly to be courteous and to express properly their thankfulness. It was difficult for them, because English is the language used in the schools, throughout the Philippines, while in the homes the children are taught Ilocano, the local dialect. These little children in the first and second grades were just learning their first English words. The teachers would coach them that they might use the proper words, "Thank you, sir." It was always amusing to watch some little girl walk the length of the line, reminding her classmates what they should say. As each received his milk there would be a faithful repetition "Thank you, Sir, Thank you, Sir." Or one would probably add a few words "Thank you very much, sir." Then suddenly some little boy would make a mistake. With a bright smile of self-confidence he would say in ringing tones, "You are welcome, sir," or "Good-morning, sir."

It was amazing to see the variety of containers the children brought. These containers were another indication of the extreme poverty in some of the families. Most were fortunate enough to be able to find in their homes the requested cup or glass but some brought cans with the tops cut out and the edges carefully smoothed, some brought bottles made practical by cutting them off below the necks and a few brought coconut shells.

After the first several days the children began to develop their own ideas concerning the use of their milk. A few believed the milk was not sweet enough and would bring sugar in their glasses. Some who received their milk in the early part of the day would bring bread. For some of the poorest this bread and milk was their only breakfast. We saw some of the children leave their classes to take the milk to their near-by homes. We learned that they were giving it to their younger brothers or sisters. This act of sharing the little that they were receiving is but one of the many things that is teaching us to love these people.

In the short time we have worked in the schools we have been able to become acquainted with over six hundred friendly and appreciative people, all grateful for the small thing we have done. They try to magnify our short service. The school principal, the school nurse, and several of the teachers have said that they have noticed improvement in the children, that they appear healthier. It is true that undernourished children respond quickly to an improved diet, but in this case we could not see a noticeable change. Nevertheless, it is a great gift to know that we have won six hundred new friends. — David R. Hoover, Miriam Weaver and Ivan Moon.

Events Happen to Come Thus

by P. W. and Mathilde Penner

The most active season for district work are the months November to March after the monsoon has cleared away. The cool breeze from the north furnishes the comforts necessary, mostly without rain. From April until the first half of June the heat often causes the thermometer to register 117 and even higher. The nights during the last few weeks fail to cool off. These months we sleep mainly under the starry heavens. The moon, with the beautiful constellation, gives ample occasion to observe in quietness God's indescribable handiwork.

This year it was our turn to remain down on the plains. It was thought the activities could be reduced considerably. However, it worked out differently, not robbing the joy of life at all, but increasing our happiness in having close fellowship, especially with the growing generation. Other months they are generally absent, studying in the various institutions away from the mission station. Here are some of the enjoyable features we shared, making a person feel some twenty summers younger.

The heat had not risen to its zenith when the young people planned their retreat to be held for four days on the Champa mission station. Their committees resembled a busy beehive. The preparations went on with feverish activities, no one shirking the allotted obligations. Two wonderful shade trees, with the erected awnings, offered a comfortable shelter all day long. The necessary speakers were appointed and summoned. Their topics were Bible readings and talks that held before us the different lines of development to a truly Christian fruitful life. An impressive communion service occupied Sunday forenoon. The whole enterprise gave ample reason to look for a more useful working staff in the making.

Another worthwhile event was found in Mothers' Day celebrations. The church was attractively decorated, the mothers with appropriate badges occupied the most conspicuous place. Now the younger individuals by their very suitable addresses did a Christian honor to their mothers. True Christian ideals found pure expression and were rooted in Biblical ground. "Honor thy father and thy mother!"

Next in line fell the much neglected observance of Ascension Day when our Lord re-entered His heavenly abode on our behalf taking His place on the right hand of God as High Priest with the name above all names. Really a day worthwhile to be specially honoured. The church was well filled late in the afternoon in spite of the intense heat.

Of course, only ten days later Pentecost attracted our attention. Very fittingly had this day been marked as a general day of prayer of India because Pentecost is the outcome of ardent prayer in former days. The congregations gathered willingly. It was stressed that then for the first time the believers were filled with the Holy Spirit, and how often is this event repeated in the subsequent chapters of Acts. Those groups were highly blessed with this wholesome experience. What about this event nowadays! The preceding day the thermometer registered 117 in the coolest place outside. A furnace-like wind blew all day. This was not the only day that was followed by a hot wind blowing nearly all night.

Pentecost had barely passed when plans were on foot to observe the Family Week with classes to sit each day in proper divisions so that all families could be served with appropriate lessons, hinging on the great significance of a Christian home. Have not the outstanding men and women since the early church days originated from such Christian homes? These observations will be crowned on June 8, called Family Sunday, with a meeting held under a huge shade tree with all families seated in their respective groups.

In spite of the depressing heat accompanied by exceedingly hot winds, these enterprises stimulate life for further unabated activities. May God bountifully grant such!

THE PRICE OF PRIVILEGE

by C. C. Regier

How does the average American react when he hears or reads of our national wealth? What sort of emotions does it arouse in him when he reads that "this country has 32 per cent of the railroads, 58 per cent of the telephones and telegraph facilities, 36 per cent of its developed water power, 76 per cent of the automobiles, 33 per cent of the radio broadcasting stations and 44 per cent of the radio receiving sets.

"Our standard of living is so much higher than in foreign countries that we consume one-half of the world's coffee; one-half of its rubber; one-half of its sugar; three-fourths of its silk; one-third of its coal and two-thirds of its petroleum"? (Figures obsolete)

Does such reading give him a feeling of pride and comfort and well-being? It probably does. If he would take a broader and longer view it might well fill him with alarm. Has he ever considered that privileges have their price that we cannot get something for nothing—not even peace?

Throughout human history there have been many revolts against privilege, and there have been many more occasions for revolts. It is not misery, injustice, and oppression as such that call out rebellions. Hard conditions may be so common, and of such long standing, that "the memory of man runneth not to the contrary." In such cases they are regarded as acts of God, and people do not rebel against God. When, however, there is discontent—the belief that conditions are man-made and unnecessary—revolts may result. The French and Russian revolutions are classical examples of this. In both countries the privileges of the nobles and the clergy dated back for centuries. These privileged orders had great wealth, but paid little in the form of taxes. Their other privileges need not be mentioned here, although they were numerous and important. In both countries the successful revolts came only after long periods of education and agitation among the common people. In France the nobles and the clergy lost their privileges, in Russia the privileged classes were "liquidated." After the upheavals of the last war there are few areas left in the world where there is no discontent.

In the past the discontented masses have vented, or have tried to vent, their spleen on their exploiting rulers or classes. That is to say, the unrest was confined within national boundaries. In the future, as the idea of "One World" takes root, we may expect international discontent. Formerly the people held their own privileged classes responsible for their poverty and misery. Henceforth, the poorer nations of the earth may come to feel that a few nations, and particularly the United States, have more than their share of the world's goods.

The craving for a measure of equality is strong in the human heart. It will do little good to contend that we have come by our wealth legitimately. What privileged group has not put up that argument in the past? The fact is that we are by far the richest country in the world. If we mismanage our economic system, on which the whole world is dependent, there would be an additional incentive for "ganging up" on us.

We must find a way of convincing other peoples that it is to their interest that we should be rich and prosperous. Some people already know that it is good for them to trade with us, but our tariff laws make trading hard. We are doing relief and reconstruction and police work on a large scale, and many people benefit therefrom. Various plans for future aid have been announced by such men as Harold Stassen, Henry Wallace, General Marshall, and President Truman. But all these plans are supposed to be temporary. Shall we assume that the price for our privileges will have been discharged in full in five or ten years from now? My feeling is that we must work out a permanent policy of helping needy people on a large scale, from year to year—until their standard of living is much higher than it is now. We must stop talking about "playing Santa Claus" and consider our aid as an insurance policy for peace and prosperity. Much of our aid should, without a doubt, come in the form of services. We have scientific and technical knowledge to increase the agricultural production in most countries, and to improve economic activities in all fields. This knowledge should be applied without stint and in many parts of the world. In a sense our government will have to become a great missionary organization whose aim will be not the propagandizing of any theology but the raising of living standards. People must be made to feel that their welfare is bound up with our prosperity. It may cost us many billions of dollars, but in the long run it should be worth trillions. And it would help to counteract communism.

In the immediate past we have tried to carry our proportionate share of the economic burdens of the United Nations. Is that fair? We do not apply that principle among ourselves. We believe in progressive taxation. Let those who can afford it pay more than their proportionate share. The man who has an annual income of three or four thousand dollars pays two or three per cent in the form of an income tax. He whose income amounts to a million dollars pays an income tax of 60 or 70 per cent. As nations go we belong to the million-dollar class.

It is not the intention of this article to present a detailed plan, but merely to present a point of view. The whole situation is "packt with danger to the universe."

The effectiveness of our contribution will depend in a large measure upon the spirit in which we serve. Not only God "loveth a cheerful giver."

The M.C.C. Indian Program

By Martin H. Schrag

This is the first in a series of five articles on the MCC program in India. It is hoped that through this medium a better understanding of the work will be given. Different aspects of the program will be presented by different members of the unit, thus giving a picture of the program as it is coming into being, ever conscious that the work is being done "In the Name of Christ."

Martin H. Schrag is a member of the unit. He spent the days of his childhood in Moundridge, Kansas and attended Bethel College. Previous to his relief work, he spent some time in C. P. S.

Romantic—alluring have been descriptive words often applied to the ancient culture of India by adventurers and casual tourists as they caught glimpses of its extreme contrasts and as they discerned the unique pattern of Indian life. To many, such illusory concepts have disappeared in the light of the responsive, alert Christian conscience, and in their place has come a profound realization of the basic needs of India's teeming millions. Missionaries fully understand the Indian complacency of soul, and acknowledge the economic and social plight found in this subcontinent.

Mennonite concern for the soul of India embraces fifty years of effort and toil. During the half century, five Mennonite and Brethren in Christ missions came into existence and today are bringing Christ to India. Throughout the years, the missions have maintained a Providence-given sensitivity to the physical needs of the people. Such alertness resulted in a quick response to the Bengal famine of 1943. Upon the suggestion of the Mennonite Central Committee, the missions combined their efforts in an organization entitled the Mennonite Relief Committee of India and cooperatively fed the hungry and clothed the naked. However, wartime conditions and travel difficulties seriously depleted the mission staffs and as a result they requested the MCC to send personnel to continue the work. First fruits of such efforts came with the loaning to MCC of F. J. Isaac, Mennonite missionary returning to India. He supervised the program until immediate relief needs were diminishing.

Because of the strategic position of Calcutta, (door for China, Java, and the Burma war front) and because of the rehabilitation needs left in the wake of famine, the MCC decided to continue its India program. Four workers were sent, two of whom later entered China. The new workers organized a program including house-building, medical aid, and the establishment of an industrial school.

As the above projects were nearing completion, the need of supplementary help at the various Mennonite missions was suggested. At this time, the missions were understaffed due to wartime restrictions, and in need of specialized, skilled workers. The ability of the MCC to place workers presented an opportunity. It was also felt that rather than have the MCC set up an independent program aimed toward permanent uplift, a better long-range contribution could be made by working with and for institutions dedicated to the spreading of the gospel such as the Mennonite missions. Such thinking crystalized in a meeting of the Mennonite Relief Committee of India (M.R.C.I.), July, 1945, and a resolution was passed favoring such a program. The M.R.C.I. instructed the director of the MCC program to visit the different missions and ascertain the supplementary assistance desired by them.

The program envisioned the sending of about a dozen workers possessing skills needed in the mission programs. As requests for such help were presented to the MCC, the MCC attempted to locate workers who could fill the needs. MCC-loaned personnel was to be under mission supervision during its term of mission service. Today, a twofold program has developed in India, namely, (1) mission supplementing and (2) emergency operations necessitated by abnormal conditions.

Seven of the ten workers now in India are on loan to missions and are performing tasks as enabled by their skills. The length of service ranges from a few months to the full three-year term. Of the seven, four are giving their attention to medical needs ever present in India. The challenge of the work is seen as the workers supervise hospitals, attend dispensaries, train nurses and perform minor operations. Another big need in India is that of education. Upon a mission request, one of the unit members is teaching in a high school for missionary children. The task assigned to another member of the MCC unit is that of assistant secretary-treasurer of a mission. The seventh worker is finding a new experience in supervising the development of a model dairy herd. The workers are filling a real need and as more dedicated and interested young people volunteer to fill other needs, they will be given opportunities to serve.

During the past year, MCC personnel has been used in two emergency situations. Two of the unit members spent a month in East Bengal working in an area devastated by flood. With hundreds hungry and homeless, the work centered around operating milk canteens, distributing clothing and inoculating against disease.

The second emergency was created by the communal disturbances again occuring in East Bengal. Two MCC workers were loaned to the Indian Red Cross. Investigation showed dire need. Thousands of Hindus had been driven from their homes and were pouring into the larger villages. Immediate action was required, resulting in the organizing of refugee camps, the giving of medical aid and the distributing of food and clothing. After some time, the government took over the providing of essentials and voluntary agencies aided in the repatriation of villagers. With Hindu Moslum tension continuing and further outbreaks of violence a possibility, the Hindus were unwilling to return to their villages. This suggested a program embodying the aim of repatriation.

In the ancient land of India, one sees a multitude of needs on every hand. The need of Christianity is obvious and the MCC program is dedicated to the task of reinforcing the presentation of the Gospel. With India on the threshold of national independence, she is also on the way to independent thought. Therefore, things presented by foreigners will not necessarily be viewed as undesirable but choices will be made on the basis of truth and need. Thus, in the future, Christianity will be seen, not as a part of foreign domination, but rather, on its own merits as exemplified.

A Letter from Germany

KREFELD, GERMANY
April 30, 1947

To the Mennonite Central Committee:
Dear children in Canada,

My five-year-old girl, Veronica, asked me to write to you, for she can't yet write. She said to me, "Let us thank those unknown children from oversea, that they sent us such a delicious food. Can you imagine, children from oversea, that some of those who had their meal in the same place like me, had never seen raisins and did even not dare to touch them? I had tasted some before, when my grandmother has given me some last Christmas. They were hard and old like stone for they had been hidden for a very long time in our pantry. But do you know what we all like even more? The big white rolls! They are as white as snow and when I come home, I share it with my little two-year-old cousin, who finds them delicious, too. My mother told me, I have got already fat since I take your food. And what a fun that is each morning! Two children from the neighbourhood call for me at about 10:00. We think, it's our school, where we go to and on the way to the restaurant we laugh and make noise with the spoon on the dish we take with us. And all the children, we met there, what funny names we hear! Imagine, one is called Ellinor like my favorite dolly. There are very nice aunties who give us the soups and help the younger ones with eating. And when my mother comes home from her work in the afternoon I tell her, what food we had in the morning and what a fun we had. I hope someone will show you this letter you see, we are very grateful about your gifts.

Yours, truly,
Veronica

P. S. I had to write these lines, because it was the feeling of my heart to express in my poor English words a little the gratitude I have for all the good you do for our children.

Yours truly,
Mechthild Feuerhake.

Think on these Things

With one-half of the money which universal military training would cost it would be possible to do all these things:

(1) The United States could employ ten full-time school and public health doctors, and many full-time school and public health nurses in every county in the country.

(2) Three million children under eighteen who are at the present time not privileged to go to school could receive free education, and every child in the country could be kept in school until eighteen years of age.

(3) We could pay the full maintenance and tuition at any college or technical school for one year of the 1,000,000 boys who would be conscripted under this May bill.

(4) Each county in the United States could be provided with a full staff of recreation and juvenile guidance workers. This would do wonders toward getting at the roots of juvenile delinquency.

Questions on Universal Military Training

The trouble is that the proponents of universal military training fail to answer the serious objections made against their plans. What they propose for American youth is to expose them to some conceivable valuable technical training, here and there, and at the same time, subject young men to the most useless, and the most vicious, phases of military life. The travel, the chance to meet all kinds of people, are not involved very much in the military training program. The barrack life, the boredom, the pursuit of technical ideas which will be outlawed by time with incredible speed—these are the parts of military life that are most objectable, and it is precisely on these that the army must place the greatest emphasis. And worse—the questions of morals cannot be blinked; there is at least a risk which a different and saner form of training could avoid.

And there is no technical training, no scientific approach, that cannot be better made through the halls of learning in any of our good schools, colleges and universities, directed by civilians. The crux of the matter is the indoctrination, which the army has to have, in the acceptance of war as a method and in focussing on it. Norman Angell well said, years ago, that "conscription, to be effective must be a conscription of minds as well as bodies.'

Many people seem to think, in all sincerity, that military training does not inculcate warlike ideas. Then, one asks at once, why has every dictator from Napoleon to Hitler based his totalitarian system on peacetime conscription, and why does every modern totalitarian state put such emphasis on force and the training of youth in use?—**Devere Allen in Worldover Press.**

Great Need for Mending Materials in Germany

Robert S. Kreider, Mennonite representative in Germany, writes: "There is an acute shortage of thread, needles and thimbles. In fact they are non-existant. Much of the worn out clothing of adults could be remade and remodelled for the children. Also they could be patched and sewn together whereas this is impossible now as they do not have the wherewithal. I feel certain that in the British Zone we could well dispose of any amount of sewing thread and needles that our communities would be willing to send. Then also, there is a very great need for knitting yarn and knitting needles. I have heard through frequent quiries that very often a pair of stockings could be made to last twice as long if they had enough yarn to knit new feet on them. I am certain that the mothers would be overjoyed in doing this type of work. This need for sewing and mending and knitting supplies is a top priority need."

In response to this presentation of need, as well as similar urgent calls from other relief fields, a special appeal is being made for mending kits and shoe repairing kits. The mending kits are to include such items as needles, thread, yarn, knitting needles, and patches, while the shoe repair kits are to contain shoe soles, heels, nails, etc.

These kits are quite inexpensive to prepare, but will be of invaluable help to those who have no other facilities to repair clothing and shoes. It is hoped that a good response will be forthcoming from our people to supply this great need. There is no deadline for the termination of this announcement, but in order that the materials might be most useful for repairing winter clothing, the kits should be sent in by the latter part of October.

A descriptive folder is being prepared and mailed to each congregation giving lists of the items to include in each of these two types of kits, and where to send them. If any additional copies of these folders are needed, or if other information is desired, write to Material Aid Section, Mennonite Central Committee, Akron, Pennsylvania.

Refugee Problem under Discussion.

The MCC Executive Committee is holding a meeting at Basel, Switzerland, on a date during the week of August 11—15. The occasion for this meeting in Switzerland is the fact that four of the five members of the Executive Committee are now in that area on various missions relating to relief work.

One of the problems to be under consideration at this meeting is the situation confronting the Mennonite refugees in South America. The Paraguayan rebellion has made it necessary to alter the original plans for the settlement of these immigrants in or adjacent to present colonies.

Jottings

—**Bethel Church, Fortuna, Missouri:** The young people's C. E. held its annual retreat August 6—10. On Sunday, the last retreat day, the all-day service was held in our church. Rev. Harry Albrecht of Hanston, Kansas, brought the morning message, and Rev. John Boehr brought the evening message and also led the inspirational song service after dinner. Nine young people from the Summerfield, Illinois, Church attended the retreat. Rev. H. J. Dyck, wife and daughter from Elbing, Kansas, and also Rev. Joe E. Aeschbacher and wife from Wisner, Nebraska, worshipped with us on August 3. Frank L. Wenger of Aberdeen, Idaho, gave a talk to our Sunday school when he and his wife visited here. Several young people, who vacationed on the lake south of Versailles, came to our morning worship services.—Corr.

—**Bethel Church, Langdon, North Dakota:** Our young people presented a program in the Methodist Church at Hannah, North Dakota, at the request of Rev. Cannon, pastor of the church. It was centered around "Consecration." Lunch was given in appreciation to the group at the parsonage of Rev. Cannon. A small offering was given to Rev. Hoffman who brought the message.—Mrs. LeRoy Schanz, Corr.

—**Bethel Church, Waka, Texas:** Our small group packed thirteen "Christmas Bundles for Overseas." The money for this purpose was raised by free will offering and part of it was taken from the Sunday school treasury. Instead of regular church services Sunday evening, the group gathered on the lawn at the Herman Wiebe home for an evening of singing, devotional service, and fellowship. Refreshments of ice cream, cake and cookies were served after the service. Fifty people were present. Work on remodeling the church was begun this week.—Mrs. Herman Wiebe, Corr.

—**The Evangelism Committee** has made available to all mission workers working under the auspices of the General Conference any tracts they may need to carry out their work. The Evangelism Committee is also willing to mail sample packets free of charge to ministers and others interested. This project is supported by funds from the Home Mission Board.

—**The retreat** held by the Defenseless Mennonite Church on the campus of Taylor University, Upland, Indiana, included, in addition to Bible study, courses in "Psychology of Religion," "Sociology," and "Church History."

—**Dr. J. H. Langenwalter,** who was ill recently, writes in regard to the General Conference, "This is the second General Conference I am missing in forty-five years."

—**Walter Adrian,** Bethel College graduate of 1947, will leave this fall for Vienna, Austria, where he will do relief work for the Mennonite Central Committee. He will work in cooperation with Bert Smucker, who is already working there. Mr. Adrian plans to do relief work for two years.

414 East Fou
Newton, Kansas

—**Rev. and Mrs. LaVerne Rutschman,** missionaries to Colombia, plan to fly from the United States to Colombia, South America, shortly after the General Conference. They may leave from Miami, Florida.

—**Alberta Community Church, Portland, Oregon:** The annual young people's retreat was held at Trout Creek Camp, near Troutdale, Oregon, from July 21—28. The theme was taken from Acts 1:8 "Ye shall be witnesses." Those who were able to attend reported an enjoyable and profitable time. Rev. Clyde Dirks and William S. Bartel left by plane for Henderson, Nebraska, on August 5 to conduct an evangelistic campaign for ten days in a union service of all of the Mennonite churches of the city of Henderson. Rev. Dirks plans to attend the Minister's Retreat and the General Conference at Berne, Indiana. Rev. Lloyd Fosmark is occupying the pulpit in the absence of Rev. Dirks.—Mrs. Homer Welty, Corr.

—**Brudertal Church Hillsboro Kansas:** Married: Berniece Goertz, member of this church, and Paul Albrecht, member of the Bethel College church, North Newton, Kansas, on June 29, 1947. Brother Ernest P. Suderman was ordained as Deacon on July 6 for a term of three years. Over two hundred pounds of clothing, shoes and soap were recently collected for relief by the church and the Junior C. E. The Juniors with the help of the church members feel quite happy to send twenty-seven Christmas Bundles to the poor children of Europe.

The quarterly offering for relief on August 10 amounted to $324.61 Rev. and Mrs. Arnold E. Funk and Miss Viola Ewert will go to the General Conference as our delegates—Katherine E. Nickel. Corr

—**Zion Church, Arena, North Dakota:** Some young people from this community attended Bible Camp at Lake Crystal, Iowa. Eleven goodwill bundles for overseas were sent to the M. C. C. by the mission society. The constitution of our church has been translated from the German into the English. The constitution is now being revised.—Mrs. David J. Buller, Corr.

—**Newport Church, Newport, Washington:** We have been blest by numerous visitors this summer. Dr. and Mrs. Dester of India were with us in July and Rev. and Mrs. Albert Jantzen of China on August 8. Our Thursday evening prayer and Bible study meetings are quite well attended. Rev. Schmidt has been giving us some interesting and well-illustrated subjects.—Mrs. Henry Hiebert, Corr.

—**Rev. Don Smucker's** subjects for the special services which will be sponsored by the Salem and Salem-Zion churches, Freeman, South Dakota, August 31-September 7 are: "Weeping over Jerusalem—Yesterday and Today," "The Vision of Isaiah," "What's in a Name?" "Weighed in the Balances," "Paul Speaks to the Galatians and Us," "Love, Biblical and Otherwise," "What Think Ye of Christ?" "What We Learned from the War," "The Old Rugged Cross," and "The Common Convictions of the Evangelists."

—**Zion Church, Souderton, Pa.,** Speaker at the evening service on August 10 was Dr. Manakim, Secretary of the National Christian Council of India, Burma, and Ceylon. Dr. Manakim is personally acquainted with Rev. and Mrs. S. T. Moyer, having met the Moyers in India.

—**First Mennonite church** of Garden Township, Halstead Kansas: Miss Katie Voran was married to Menno Hirshler of Hanston, Kansas, Sunday August 17, Reverend J. M. Janzen officiated. The aged Frank Swistowisz who has been a faithful attendant of this church in latter years passed to his reward August 3, and was laid to rest in the Christian church cemetery, August 6—Corr.

—**The Eastern District Conference** is holding a Bible Conference at Men O Lan our retreat grounds August 30 to September 1. An interesting and inspirational program has been prepared. Rev. and Mrs. S. T. Moyer, missionaries on furlough are among the speakers. —Mrs. Ed. K. Stoneback. Corr.

—**Bethel College Church:** Dr. T. O. Hylkema, pastor of the Singel church at Amsterdam, Holland, was here Sunday evening, August 17, at Memorial Hall. He addressed a mass meeting of the churches of the surrounding communities. He told of the M. C. C. work in Holland which has been greatly appreciated, especially since it was motivated by the love of Christ; of the work with the Russian refugees; and of the spiritual condition of the church in Holland. The Men's Brotherhood of the Bethel College Church concluded their campaign for Flour for relief on August 17 with a total of $3213.00 in cash and wheat. The Hanston and Walton Mennonite church also contributed to this amount.

—**First Mennonite Church, Reedley California:** Ds. T. O. Hylkema of Holland spoke about the Dutch Mennonites to the Mennonites in this community at morning and evening services Sunday. Mrs. Paul Sellers and Mrs. Ted Unruh have returned from a very inspirational session at the Missionary Education Movement Conference at Asilomar. It is this movement that prepares so much of our study work for the year for our mission societies. J. A. Friesen passed away Sunday morning a few hours after returning with his wife from Washington. They had planned to go on into Canada but due to illness were forced to turn back. Our Conference delegates left this week for Berne. Emma Ruth left several weeks ahead of time and has been at a music institute in Virginia. Over 150 young people were enrolled at the Young People's Retreat at Lake Sequoia near here —Corr.

—**Butterfield Church Butterfield Minnesota:** On Aug. 24 Rev. B. J. Nickel occupied the pulpit in the absence of our pastor Rev. Paul Tschetter who is attending the Conference in Berne. A new oil furnace has just been installed in the church and more work expects to be done soon. The ladies have cut nine pounds of blocks for quilts for Indian missions, also sent some Christmas bundles. Now we are starting to sew for the relief work again.—Mrs. Gust Miller Corr.

The Mennonite

Courtesy, Fridgidaire

Volume 62 —— September 2, 1947 —— Number 34

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

---J. M. Regier ---Verney Unruh

WHEN IS A MINISTER SUCCESSFUL?

Should you put the above question to a dozen different laymen, you might get that many different answers. Do people always know what ministers are for? Here are a few thoughts to be considered in answering the above question: 1. Preach, so God will become greater and Jesus more appealing to the people. 2. Preach, so man will see his duties and responsibilities more clearly. 3. Visit the old and the sick, comforting and encouraging them. 4. Cause people to live the Christian life more fully. 5. Create in people a greater interest and zeal for the work of the church, at home and abroad. It is very encouraging for a minister to know that God has done great things through very imperfect human instruments. Through Isaiah God says about his word: "It shall not return unto me void, but it shall accomplish that which I please." Paul writes, "He gave some, apostles; some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11—12. The longer a person continues in the ministry, the less likely will he express himself as satisfied with his accomplishments, and the more fully will he trust God that all faithful and consecrated service will bear eternal fruit.—*J. M. Regier,* Pastor of the Johannestal Church, Hillsboro, Kansas, Chairman of the Home Mission Board of the General Conference, and one of the editors of the German Sunday school quarterly.

WORSHIP MUST CONVICT AND CLEANSE

As we face the trend toward more symbolism and ritual in our worship services we must ask two basic questions. First, is the church a fellowship of believers or is it an institution? It is not either/or, but primarily it is a fellowship of believers. Extreme ritual tends to destroy this concept. Rather than the warm spirit of fellowship there is a cold, formal atmosphere created which leaves one empty. The opposite extreme, however, where there is no thought in planning the service, and where the church tends to become a competitor with commercialized entertainment, is equally contrary to worship "in spirit and in truth."

The other question is, is worship religious or aesthetic? This may sound like a foolish question, yet we often think of a worship service something like this: "I like to go to a beautiful church where it is quiet and where the sweet music from the organ soothes me. A beautiful service which does not disturb a person is real worship."

Any service which is planned in terms of the beautiful and the soothing effect it has upon the worshipper misses the true function of worship. In worship man should meet God face to face. When the experience takes place a man will not be soothed. In the words of Isaiah he will cry out, "Woe is me! for I am undone; because I am a man of unclean lips."

But if the service leaves a man with this great feeling of guilt it also fails. Isaiah not only saw himself as a sinner, but he also experienced a cleansing from his sin. The worship service then must bring the worshipper face to face with God but also face to face with the Christ who alone can cleanse him.—*Verney Unruh.* Vice-President of the Young People's Union of the General Conference, and Mennonite Seminary student.

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General Conference Convened in Fine Spirit

General Conference delegates sweated and fanned at the recent thirty-first session of the General Conference, held at Berne, Indiana, August 20-27. In California style the people of Berne declared the weather "unusual," and told visitors that this August was a record heat month in weather history. But towards the end of the session the humidity and heat subsided, and the sessions ended with the benediction of beautiful, cool weather.

While delegates and visitors left their coats off and even opened their neckties, the Conference opened and went on in a fine spirit of Christian cordiality and cooperation. True there were some differences of opinion, but the general feeling seemed to be at the end that there had been no rift.

Rev. J. N. Smucker, Conference President, carried through the sessions a remarkable spirit of fairness and efficiency. By means of the conference sermon he put before those attending the high goal of "Looking unto Jesus." With this keynote the conference moved forward in wholesome manner. Rev. Walter H. Dyck, Conference Secretary helped expedite the work of the conference with printed reports from all boards and committees, etc., and with official printed ballots. That the business committee had planned well was evident in the arrangement of the program and in the dispatch with which the business was carried out.

No little credit for the enjoyment and success of the conference is due the First Mennonite Church of Berne, of which Rev. Olin Krehbiel is pastor. The Berne people, with very generous hospitality, furnished over 1,000 visitors with food and lodging. In this time of high prices visitors were pleasantly surprised to discover that they could have a hearty breakfast for twenty-five to thirty-five cents and a hearty noon or evening meal for fifty to seventy-five cents. Lodging was provided as sons and daughters of Berne people slept on cots, couches and so on while visitors were given their beds. The homes of Berne were hospitable.

A wide representation of Mennonite groups and bodies was a unique feature of the conference. Present were brethren from Holland and from South America. Also present was one, who is a product of our India mission field, Mr. Puran Banwar. General Conference leaders, just returned from Europe, gave one the impression of a strong and intimate tie with the Mennonites of Europe. Noteworthy was also the representation and participation of the Canadian churches, while at the same time the Central Conference churches swung into the work of the General Conference. The welcome given to forty-two churches from South America, Canada, and the United States as new members of the conference bespoke the growing representation of the General Conference. Plans for a Mennonite world conference, which will possibly be held at Newton, Kansas, in 1948, increased one's impression of growing ties with various Mennonite bodies. The Women's Missionary Association reported to the conference for the first time. A large number of young people were present for the young people's sessions. The laymen of the conference joined in a new laymen's organization. Further inspiration came from the large number of missionaries, relief workers, and educators present. A note of sadness, however, existed because of the absence of some of the older leaders of the conference, some of whom are seriously ill.

A conference highlight for many was Peter Dyck's report on the migration of the Russian refugees and his moving pictures of the same.

General Conference membership now stands at 230 churches and about 45,200 members. The churches of the Marion and Freeman, South Dakota, communities have invited the next conference to convene there.

(Watch next week's **Mennonite** for further reports on the conference.)

Rev. J. N. Smucker
Re-elected Conf. President

Rev. J. N. Smucker of Bluffton, Ohio, was re-elected as president of the General Conference at the recent session which convened at Berne, Indiana, August 20—27.

Rev. Olin A. Krehbiel of Berne, Indiana, was elected vice-president to succeed Rev. Homer Leisy of Dallas, Oregon. Rev. Walter H. Dyck of Newton, Kansas, was renamed Secretary of the General Conference.

Elected to the Church Unity Committee were Rev. Andrew Shelly of Kitchener, Ontario, and Rev. Harry Yoder of Bluffton, Ohio. The member elected to the Business Committee is Rev. H. N. Harder of Aberdeen, Idaho. Elected to the Foreign Mission Board were: Rev. Sam J. Goering, North Newton, Kansas; Dr. S. F. Pannabecker, Chicago, Illinois; and Rev. J. J. Thiessen, Saskatoon, Saskatchewan. The Home Mission Board election resulted in the election of: Rev. G. G. Epp, Rosthern, Saskatchewan; Rev. J. J. Plenert, Lansdale, Pa., and Rev. William B. Weaver, Danvers, Illinois. Elected as trustees were Jacob R. Fretz, Lansdale, Pa.; Dr. A. M. Lohrentz, McPherson, Kansas; and John W. Unruh, Newton, Kansas.

Mrs. A. M. Lohrentz, McPherson, Kansas, was re-elected President of the Women's Missionary Association. Elma Esau, Whitewater, Kansas, was elected as a second vice-president, and Miss Elva Schrock of Nappanee, Indiana, and Miss Alma Sprunger, Berne, Indiana, were elected to the Literature Committee.

(Watch next issue for further election results.)

TOTAL OF 230 CHURCHES NOW BELONG TO GENERAL CONFERENCE

Berne, Indiana, August 25 — According to a report made today by Rev. Walter H. Dyck, Secretary and Statistician of the General Conference, the General

Conference is now composed of 230 congregations. Of these 197, or 85 per cent, are represented at the present conference session. These represent a total of 1,473 votes and a total membership of about 45,200. A total of 538 conference delegates had registered by the morning of August 25.

Our Mission Work in the Southern Mountains

by A. J. Neuenschwander

(Note: From various quarters people have been asking how we got started in the Southern Mountain Work. This is an effort to give some light on the matter.)

Work in Kentucky

Thirteen or fourteen years ago two young women from Grace Mennonite Church, Lansdale, Pa. felt the call of the Lord to do mountain mission work. The girls Miss Margaret Slotter and Miss Elsie Pfister, first received their support in the main from the Grace Sunday School, however, other friends soon began to send them occasional gifts for the work. Their main task has been child evangelism all these years. They approached this work from three angles: first, they worked in the public schools teaching Bible stories and memory verses in a systematic way. Thus many children were reached with the gospel of Christ. Second, the camp work. Children's Camps are similar to our Junior retreats. Attendance at camp is encouraged by permitting children, who memorized a certain number of verses, to attend free while others are encouraged to come but are kindly asked to pay part, at least, of their board and lodging. Third, the regular Sunday School work. In the main, children attend Sunday School, but adults are also invited to come to learn to know Christ as represented in scripture.

Testament and Bible distribution work is also a noteworthy phase of the work. The sacred scripture is not given to adults at the first visit or contact, but if and when there is an indication of interest and hunger for the Word and there seems to be a readiness to respond to the call of Christ, then they gladly give a Bible or a Testament to such seeking souls so that they might be made "wise unto salvation."

The above work, coupled with general and regular visitation work to find new prospects, to give the invitation and to help families that are in need, keeps the workers busy all the time.

For about ten years the girls worked in an association known as Scripture Memory Mountain Mission, without any organized support from any organization. Mountain mission work is very difficult under any condition, but much more so when carried on by an individual here and another one there without any relationship and fellowship. It is also advantageous to belong to some organization in order to learn by conference and fellowship with similar workers and in order to standardize the work in a measure. Camp work would be almost impossible unless there were some kind of fellowship and organization. The Scripture Memory Mountain Mission, systematizes and organizes the work even though they have no budget with which to carry on the work. Individual members of the organization must find their own source of support.

It was in February, 1945, at the annual board meeting that it was decided to accept these two General Conference workers as laborers under our Board. Since then monthly remuneration has been sent to them.

Work in Paint Rock, North Carolina

Early in 1943 contacts were made with Miss Elsa E. Grantland, Paint Rock, North Carolina, through the First Mennonite Church, Chicago, in which congregation Miss Grantland had been a member for many years. The first regular monthly support was sent to Miss Grantland in September, 1943. Her work was similar to that carried on in Kentucky although there was no organization with which to work. Growth in the field is slow. One season a goodly number may attend Sunday school regularly, but at another time some community disturbance might reduce the number very definitely.

Early in 1946 the request came from Paint Rock, asking for an ordained worker and his family to put the work on a more permanent basis. Rev. and Mrs. Andrew Holliman, Cordell, Oklahoma, felt the call of the Lord to this field. It took months to complete all arrangements but on July 17, 1947, they and their three girls arrived on the field. In the meantime a chapel had been purchased. Renovations are now under way to make the building useful as a chapel and as a worker's home.

Mennonite Fellowship

It is the plan that, in the future, a fellowship among Mennonites in the southern mountains be developed. First efforts in this direction have already been made. If a circle were drawn with a radius of about fifty-five miles, on a map, the fields of six General Conference Mennonites would be included.

Scripture Mountain Mission work needs much prayer. Will you be a regular daily intercessor for this type of work for the Lord?

Faithfully yours for many souls for Christ,—A. J. Neuenschwander, Secretary, Quakertown, Pa.

Recent Trends in Religious Education

by D. C. Wedel

There are two major philosophies about teaching. One is called material-centered teaching which assumes that if we give the child a sufficient number of right ideas, they are sure to find expression in his conduct and character. We know, however, from observation that this is not necessarily true. A child can perhaps recite 200 to 500 Bible verses learned during one week, but it still may not affect his behavior or character too much. This discovery has led to a different trend in religious education. The emphasis now is placed upon the experience of the child. Only what the child can use immediately is considered fruitful learning. The question now becomes, not how many Bible verses does the child know, or does he know the catechism, but how has it changed the individual. Something must happen in the experience of the learner. This teaching takes its starting point from immediate or potential interests, from some realized need or a felt difficulty or problem of the pupil. The needs of the pupil are the important factor in this approach to religious education.

With this change in approach, the procedure in Christian education has changed also. The attempt is not made to change the character of the pupil by filling his mind with knowledge but by setting ideals and purposes before him and going through experiences which allow the pupil to practice what the teacher wants him to become. The Bible is a guide to action and an aid in right living. But knowing it alone does not assure good conduct. The teacher now is a guide. He helps the pupil find knowledge and experiences which will aid him in his growth. The pupil now also seeks to discover truth and new values, instead of only listening and trying to remember what he has been told. Necessary work is given because there is use for it now or in the near future, selected to fit the understanding of the pupil. A particular study is continued until it has been completed even though that may mean skipping a particular lesson assigned for a specific date. Methods used include telling, reading, writing, memorizing, reporting, constructing, sharing, evaluating, discussing, interviewing, and any other method which will help the pupil to learn. Lesson materials are organized in such a way that a particular experience is brought to completion rather than having a new lesson perhaps unrelated for every Sunday.

Perhaps this approach is not as new as we have thought. Jesus the great teacher, always used it. Whenever he saw a need, he taught to meet that need. To Nicodemus he spoke about the new birth, to Peter about faith and stability. Jesus did not hesitate to say, "One thing thou lackest," and then went on to teach in such a way that He dealt with that particular need.

Our one great concern in all Christian teaching is to bring the pupil to that place where his life, purpose, and will is lost in the will of God through Jesus Christ.

Preparation for the Christian Ministry

by A. Warkentin

A congregation grows with the growth of her leaders. God's method in history has been to lift the standard of the masses through individuals. Judges and prophets were called by God to shape the life of His chosen people. Naturally endowed and well trained for their specific task, they again and again saved the nation out of darkest night to the dawn of a new day.

The work of the Lord requires the best talent and the best possible preparation. That does not mean that education is the prime prerequisite for successful service, but it means that education is included in the method of God to prepare His servants.

To make a nation out of the twelve tribes and to establish them in the God-chosen country, the Lord called a giant character, Moses, and trained him "in all the wisdom of the Egyptians."

To lead Israel peacefully through the most remarkable revolution from theocracy to monarchy, He placed Samuel at the top of the people, a man with such superior qualifications that the Scriptures say "none of his words fell to the ground" (I Sam. 3:19). They must have fallen into the hearts of the hearers. Samuel may rightly be called the father of religious education and the president of the school of prophets at Najoth near Ramah (I Sam. 9:11-27).

When the gospel of Christ and His salvation was to be carried to Jews and Gentiles, God called a university trained man, Paul, to be His messenger.

But is it not written that the disciples of Christ were "unlearned and ignorant men" (Acts 4:13)? Christ never spoke of them in such terms. The greatest of all teachers never had to apologize because of their training. He never was ashamed of them because of their stupidity and ignorance. He was not afraid to send them out as His representatives to spread the good news and to prepare the way for His coming. He knew that they would express themselves in terms which would honor Him. They were prepared and qualified to speak and act for the greatest of all masters.

The Pharisees and Scribes thought of the disciples as being "unlearned and ignorant," perhaps because they had not attended their universities in Jerusalem. But the disciples must have had a good education, because they write a very good Greek in the Gospels and Epistles.

And if we look into our own Mennonite history, we find the same method applied. Conrad Grebel, Felix Mantz, Balthasar Hubmeyer, Hans Denk, Ludwig Haetzer and others had university education. George Blaurock and Menno Simons had good monastic training.

The standards in our churches have radically changed during the last two generations. In some congregations all young people have now graduated from high school, many have attended or finished college, and a goodly number have university education. This was quite different two generations back. What then happened to be a rare exception has become a common practice today.

But the higher standards of our church members requires also a better preparation of our ministers. Four things I would like to call essential in the preparation of a minister. We shall call them the four C's.

1. A minister must be *converted* and know the Lord Jesus Christ from personal experience. The scripture record shows that there were no two conversions exactly alike. The new birth, as the natural birth, differs in each individual case even though there are some common characteristics. But a minister must have accepted Christ as his saviour and must know a personal relationship to Him.

2. He must be *called,* called by God into his particular field of service, whether as evangelist, as pastor, or as teacher. The apostle Paul found remarkable strength in the fact that he had been called to be the missionary to the Gentiles. There is power in the knowledge of our calling.

3. He must be *capable,* well prepared, well educated, well trained, standing above the standards of his congregation, with a broad mind and a warm, understanding heart. We are most grateful to God for our Seminary where young consecrated men and women can grow in knowledge and in the Spirit of Christ.

4. He must be *consecrated.* It is a different thing to receive forgiveness of sins, to be reconciled with God than to consecrate heart and body to Christ. There is a difference in accepting Christ as a Saviour and submitting to Him as a Lord. Only in the measure an individual is consecrated to God can he do the will of God.

All these things belong together in the preparation of a minister of God. We must not dare to underestimate any one of them. By working together to give our ministers the very best Bible-centered education and by helping them to grow spiritually we do God's work toward the salvation of others and toward the upbuilding of His church.

Missionary Brown Writes about Supporting Native Workers

(Since a number of people have written the Secretary of the Foreign Mission Board about supporting native workers in China, the Secretary wrote Miss Kuyf early in the year. Brother Brown replies as follows:)

Dear Rev. Howard G. Nyce,

"Greetings in Christ! Miss Kuyf sent your letter of April 3 to me for a reply to you. You evidently by this time have my former letters and know that we met with the Chinese General Committee. As far as Ch'ang Yuan Hsien and Tung Ming Hsien, we are reorganized for work in these two counties, both in the cities themselves and in the country. Living is very high and we cannot undertake nearly as much as we would like to. It will take too much money. The four superintendents will require each, U.S. $70 per month or so to keep them and their families going. Some of the other helpers will require U.S. $50 to U. S. $60 per month. It can vary because all are to be paid in wheat. This gives you an idea. Besides these superintendents, we have evangelists, Bible women, teachers and gatemen. We have not all of the names as yet, but work begins with July 1. From that day, for two weeks, we are to partake in a series of revival meetings here in the Free Methodist Compound, closing by having a two-day meeting with our own group. We are praying for special blessings.

By the above you see that anyone caring to support a worker must be prepared to spend about ten times as much for him and the work as formerly. However, may it cost what it will, we must bring the *Word of Life* to these people.

We are well and happy to be here. We have great hopes for the work of the Lord here in China. Pray with us for a mighty spiritual blessing! Yours in Christ, H. J. Brown, Kaifeng, Honan, China, June 5, 1947.

Wo Du Hingehst

"Where Thou Dost Go"

by

Heinrich Krehbiel

Translated by

Joanna Andres

MENNONITE PUBLICATION OFFICE

722 North Main Street

NEWTON, KANSAS

1947

A NEW HYMN -- with a story!

Out of a routine inquiry by the author of this hymn, presented to the General ference churches herewith, comes this beautiful hymn, especially dedicated to Mennonites of America by one of the refugee victims of the tragic war just ed. The immediate occasion of this song is the gratitude for some General ference German publications sent to Mr. Krehbiel from your Conference Publication Office. The deeper significance of this song is that out of the fullness of his heart, out of appreciation for what Mennonites have done for the war victims in Europe, this poet speaks, and in his appreciation dedicates this song in brotherly love to the Mennonites of America. Don't fail to read the accompanying story. We believe many, especially choir leaders and those interested in music, will wish to tear out this center sheet and save it permanently for future use.

"Where Thou Goest"

Music is the universal language. This song was born out of the sufferings of war and expresses, amidst the devastation and ruin and loneliness which war brings, the soul's desire for spiritual fellowship. The composer, a member of the Mennonite church in Germany, has found that his brethren across the water are concerned about the spiritual and physical suffering of his own people. His gratitude expressed itself in the music of this song which he has dedicated to the Mennonites of America.

Text of Song

The text of the song is the German of the familiar words of Ruth to Naomi,

"Whither thou goest, I will go;
And where thou lodgest, I will lodge;
Thy people shall be my people,
And thy God my God.
Where thou diest, will I die,
And there will I be buried."
Ruth 1:16, 17.

These words, though well known, have seldom been given a musical setting. Brother Krehbiel, who has had a long experience as a teacher of music, has now given us a setting which carries well the meaning and sentiment of the words.

A Word from the Author

"The package containing copies of DER CHRISTLICHER BUNDESBOTE. . . . carried the notation in pencil, 'non-commercial papers,' at which I had to smile. No, in that package were no commercial papers, thought I, and yet they deal with man's most important duty, and I unpacked the package eagerly. While I was prepared for the coming of this paper, I was overwhelmed at receiving these papers, in the German language, from far-away Newton and my heart was deeply stirred when I read the little passage in the mast-head--Menno Simons' motto, I Corrinthians 3:11: 'Other foundation can no man lay than that is laid which is Jesus Christ.' . . . . How proud you can be of your CHRISTLICHER BUNDESBOTE which binds all of you in far-away America together in unity of spirit admonishing you all continually, 'that your faith should not stand in the wisdom of men, but in the power of God' (I Corinthians 2:5). This power of God. . . . .must surely have blessed your hands when you prepared this package for me. . . . .In appreciation for your sending me this batch of papers I enclose herewith my yesterday's composition in acknowledgement of the unusual love-activity of the Mennonites in America.

"In hearty brotherly greetings . . . . .Heinrich Krehbiel"

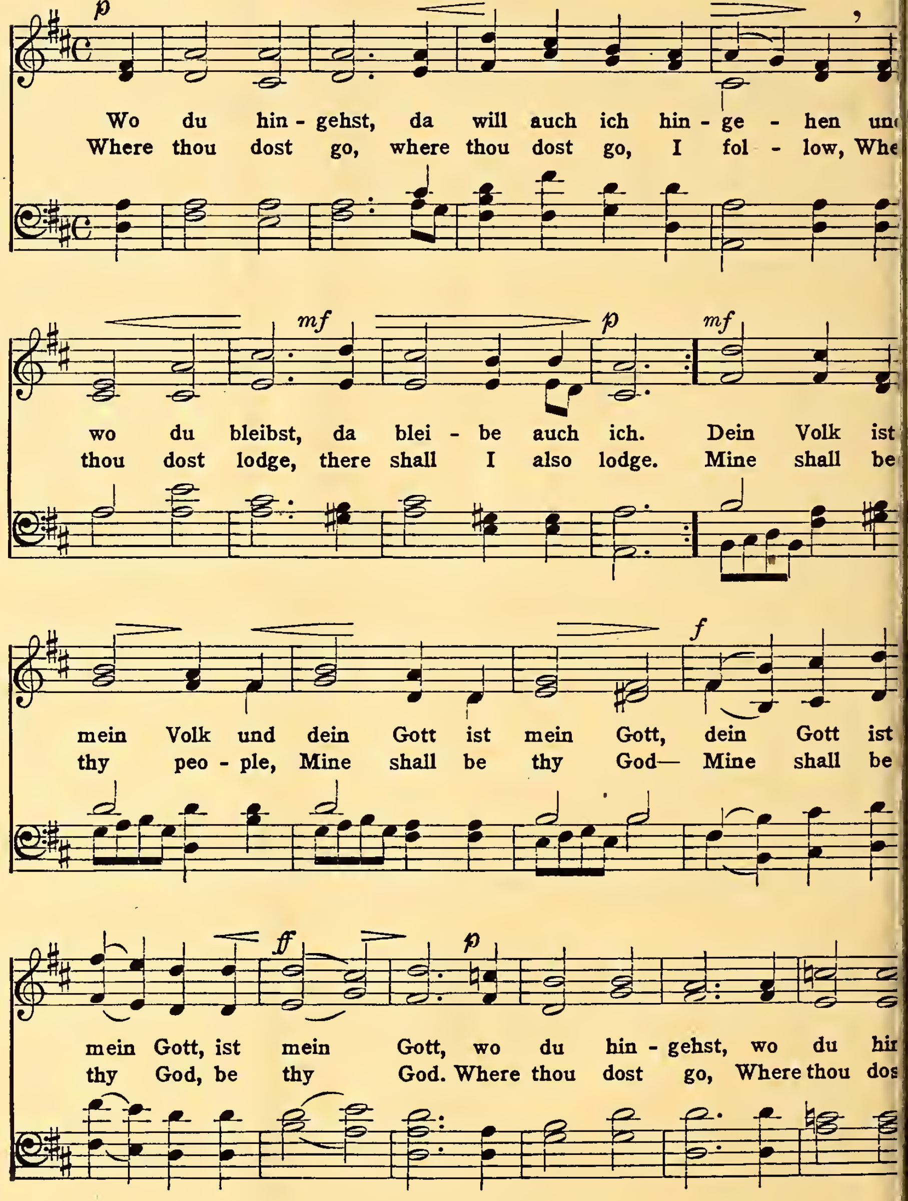
Wo du hingehst
Where Thou Dost Go

(Ruth 1: 16-17)

1. Soloquartett
2. Chor

Translated by Joanna Andres

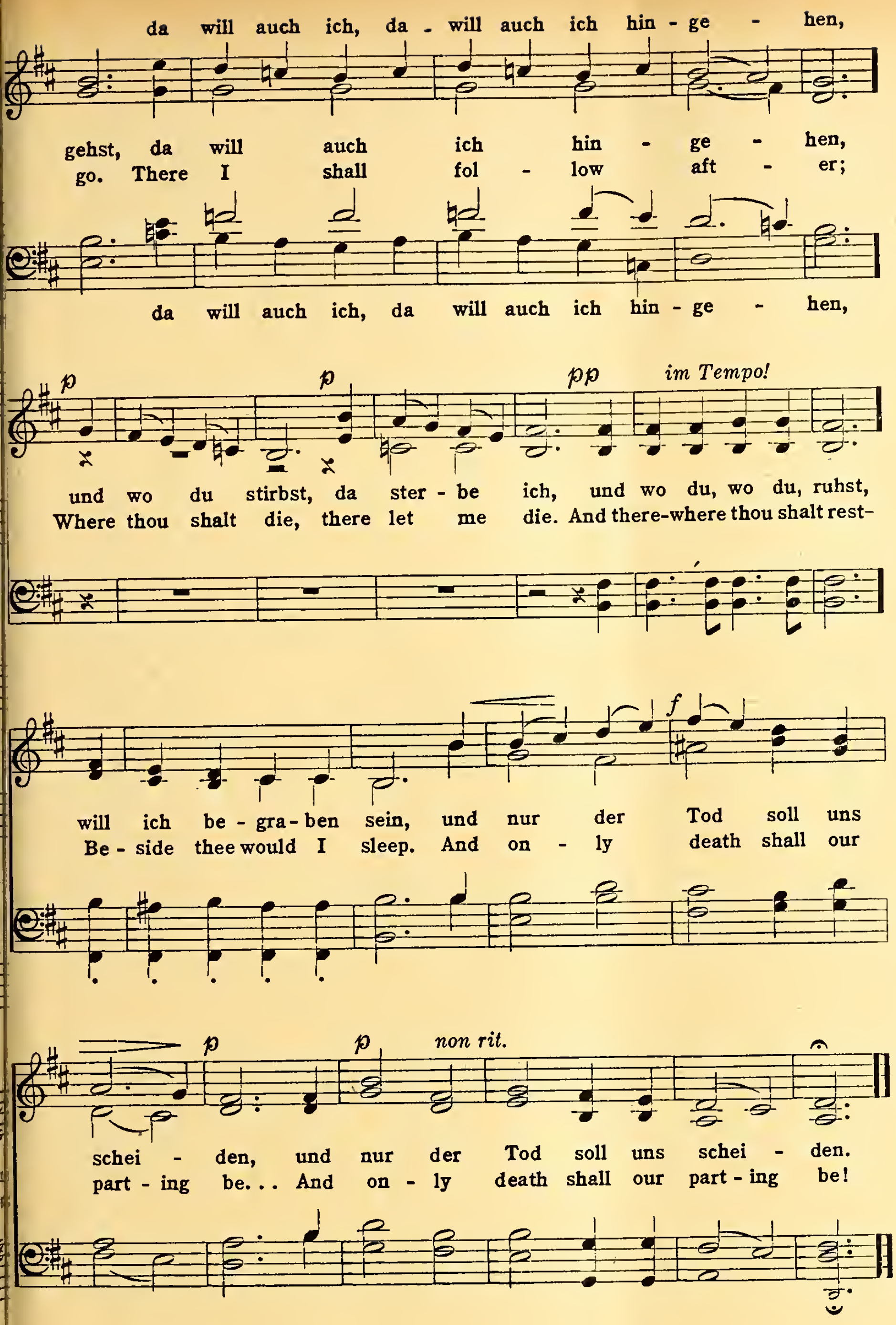
Den Mennoniten Amerikas in herzlicher Bruderliebe gewidmet von
Heinrich Krehbiel, Kaisers-Lautern, Deutschland, 6. 6. 47


p
Wo du hin - gehst, da will auch ich hin - ge - hen un
Where thou dost go, where thou dost go, I fol - low, Whe
mf
p
mf
wo du bleibst, da blei - be auch ich. Dein Volk ist
thou dost lodge, there shall I also lodge. Mine shall be
f
mein Volk und dein Gott ist mein Gott, dein Gott ist
thy peo - ple, Mine shall be thy God— Mine shall be
ff
p
mein Gott, ist mein Gott, wo du hin - gehst, wo du hir
thy God, be thy God. Where thou dost go, Where thou dos

Mus

The first score with its repeat mark, its strong melodic line and solid
mony, is in the style of a chorale. The second score has an interesting bass f
to adorn the melody, a climactic unison passage in the fifth and sixth measures
then an easy modulation into the key of G major.

A passage in the fourth score is to be sung pianissimo but "in tempo," with distinct accent. The dynamics throughout are carefully marked and the director who is faithful to the spirit of the composer will not ignore them.


da will auch ich, da - will auch ich hin - ge - hen,
gehst, da will auch ich hin - ge - hen,
go. There I shall fol - low aft - er;
da will auch ich, da will auch ich hin - ge - hen,
p p pp im Tempo!
und wo du stirbst, da ster - be ich, und wo du, wo du, ruhst,
Where thou shalt die, there let me die. And there-where thou shalt rest-
f
will ich be - gra - ben sein, und nur der Tod soll uns
Be - side thee would I sleep. And on - ly death shall our
p p non rit.
schei - den, und nur der Tod soll uns schei - den.
part - ing be... And on - ly death shall our part - ing be!

ship

rallel downward motion of all the parts in the closing measures may be en to criticism from the standpoint of good harmony, but the composer, who is t a novice in musical matter, doubltless considered them appropriate and legitimate carry the solemn meaning of the words. The song is too complex for ordinary ngregational use. It is marked for solo quartet and choir. Under skilful direction d adequate rehearsal, the difficulties of the music can be easily mastered and e result will be an inspiring message of undying fellowship between the Christians the old and new world.

A Spiritual Message

The physical things we share with others often carry with them a spiritual message, like the cup of cold water given in the name of Christ. But there is the sharing also of that which is more than bread. Literature, art, music, faith, ideals, and above all, our religious convictions, are of such. Most of the good things in life we have received from others, like the children of Israel inherited the wells, houses, vineyards, and fruitful fields which were the results of the labors of others. It was through no merit of our own that we were spared the awful devastation and destruction of war and it was not the fault of our brethren in Europe that they were visited with the sufferings which war brought upon them and their households. As we look into the unknown future, our deepest desire, like that of Ruth, is to share with the household of faith all that God has in store of bane or blessing.

College Choirs Prepare Premiere Rendition

When the unusual copy reached the Publication Office, we immediately wondered how it could most effectively be brought before our people. It was suggested that photostatic copies be prepared and distributed among the Bethel College and the Bluffton College a cappella choirs for practice during the summer months in order to prepare a premiere rendition of this beautiful song when the Conference assembled in Berne in August.

This was done, and the Regier Loan and Abstract Company here in Newton, when they realized the unusual situation, asked to be allowed to contribute the large photostatic printing job which would be involved. Considering how difficult it would have been, on short notice, to get printer's plates prepared, from which copies could be made for the choirs, this offer was most readily accepted.

From the Foreword

This selection of hymns from THE MENNONITE HYMNARY is made for use in conferences, conventions, retreats, and other religious gatherings where a small, inexpensive book will serve the purpose of the meeting and at the same time save the wear and tear as well as the inconvenience that results from the use of the regular hymnbook on such occasions.

Hymns are provided here to meet the needs of a large variety of gatherings. The leader will find appropriate songs for the praise service, or the service of quiet devotion and prayer, as well as such special occasions as the service of consecration, ordination, installation, memorial, the Lord's Supper, or a service of farewell. A few special songs for children and youth are included, although it should be remembered that most hymns may appropriately be used by all but the youngest age-groups. A number of the selections are well adapted for use with special chorus choirs. The brief subject index will assist the song leader in the choice of hymns.

Students of hymnology will find the selections surprisingly representative of the various types of hymnic material from different periods of church history.

A number of hymns in the back of the book have been printed without music, not only to save space, but to remind us that hymns are sacred poems and not merely words between staves of music. To see familiar hymns set up as poetry may help us to sing them anew "with the spirit and the understanding." The best singing, of course, is always done where both words and music have been memorized.

It remains to be added that what we have here is only a selection of hymns, necessarily partial and incomplete. Only the complete volume of the MENNONITE HYMNARY is adequate or appropriate for the church pew and the home.

101 Hymns

FROM

THE MENNONITE HYMNARY

off the Press in August

Price 25 cents

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O come, let us sing unto the Lord

In a New Dress!

The popular little book CHOICE HYMNS FROM THE MENNONITE HYMNARY, now comes to our Conference churches in a new dress, under a new tit 101 HYMNS FROM THE MENNONITE HYMNARY. The color of the "dress" blue, to match the **HYMNARY** itself These two items work together like a tea in your church— if you have them!

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Is Help Still Needed in Germany?

By Cornelius J. Dyck

In many letters from home the above question arises again and again, not, I am sure, because our people are weary of giving, but because they feel if the need is not great here, there are many, many equally important uses to which their money might be put at home. All that is logical. Our supporters have a right to know what the situation is here.

I do not profess to be an authority on Germany since I have spent only seven months in this work here; but I can freely say that it does not take seven months—no, it takes one week's tour with open hearts, minds, and eyes to be fully convinced that there is great need here yet. In fact, it does not seem to have grown smaller, and one can predict now already that the year 1947-48 will be practically as bad as the past year. You may ask why all this is. "If that is the case, what is happening to our supplies? Can they not remedy this?"

People Are Homeless

There are 63,000,000 people in Germany. Over half of these have lost homes, possessions, and everything else they value—often their loved ones, often their health. In Schleswig-Holstein alone, there were before the war 1,000,000 inhabitants; now there are 2,300,00, of these 1,300,000 being refugees. Yet, in Kiel, for example, 79 per cent of the houses have been destroyed. You may rightly ask, "Where do they all live?" When these houses were destroyed, their possessions went with them. You may rightly ask, "What do they wear?" When these cities were destroyed, their shops, their livelihood went with them. You may rightly ask, "What do they live from?" I might answer, "Many of them do not live; they merely exist. I do not call it living to crawl into a dark cellar every evening, to lie on a damp mattress or straw, or to lie in a wooden barn and have the frost thaw on the roof and drop down on one continually. I do not call it living to stand for hours in the bread line and then often get only half your meager ration of corn bread. I have eaten occasionally with German families because they insisted. Believe me, many of our people at home would shrink in horror from eating many meals like that in succession. Often it is only turnips, or cabbage cooked in water. I recall the time two weeks ago when I visited one old man in a refugee camp in Lubeck. He was seventy years old and had been an average farmer in Danzig. Now he sat there, thin, haggard, dependent. He claimed that even his pigs at home had been better off than he was now. They got clean straw once a week; he was to sleep on the same straw for three months. They got skim milk; he got water and turnips and corn bread."

Children Suffer

Especially pathetic is the plight of thousands of little children. In the little village of Elmshorn in Schleswig-Holstein, for example, every school child has now been found to have open T. B. Similar incidents can be reported in many, many towns. Why? Because the children do not receive the right foods; they have not the vitamins; they have no clean clothing; they have no bedding; they have no shoes. Infant mortality is especially high in all areas—so high that sometimes doctors hesitate to tell it to me. Why? Because the mothers are undernourished; because they have not the strength to care for a newborn child. One local pastor friend of mine remarked to me not so long ago that the old people in his congregation are dying like flies. Why? Because they do not have food; they do not have fuel, bedding, or clothing. Nobody cares for them. They have outlived their usefulness.

You may take me at my word when I say that I am not taking snatches out of the utter recesses of despair. No, I am painting you a picture of what I see through my office window while writing this letter. It must be seen to be believed, but the misery does not end there.

Despair

Because of all this, many seem to have lost the challenge which every person should see in his life. Their one foundation has crumbled and nothing is there to take its place. During the month of January there were 200 suicides in Berlin. The people have lost hope; they have given way to nihilism and despair. Only too often I hear from my callers that if

God were a God of love, He would not let them suffer so. It is in cases like this that I especially love to help, just to show them that God still cares for them.

That is the picture. How it can be remedied, I do not know. Certainly the decisions of the governments can do much. We cannot alter those decisions, but we can do one thing and that is help. You may ask, "But is the population not working and are they not getting back on their feet so that they can support themselves?" Those who fare the best are the farmers. There are strict regulations governing their output, but nevertheless they are usually well fed. But this does not effect the town—during the summer months it may, but the need everywhere is so great. What harvesting will be realized this year will, in all probability, be almost entirely used for their daily requirements of the undernourished population.

Then, too, areas like the Ruhr have been strictly industrial. Industry has now been cut; so their livelihood is gone. Transportation is very difficult since approximately half the railroad tracks have been removed. Traffic is paying a heavy toll since tires, fuel, oil, and trucks are at a premium, and since many bridges have been washed away by the excessive floods. Roads, not having been repaired, are in very poor condition.

Germany is emerged from its severest winter in twenty-five years. People planted their gardens very late. Much of the fall seeding has frozen or been washed away by the floods. Harvesting will be very late this year and most likely there will be none for the average farmer. If one thinks of the fact that all the refugees from the east are now trying to live on the scant supplies which the few farmers here, handicapped by lack of equipment and seed, are able to produce, it is not hard to see why there would be need. It will continue as long as these refugees must remain here. They consume the supplies as fast as they grow; they just cannot build up a reserve. Then, too, there are many, many crippled men, widows and orphans who are a constant drain on the productive capacity of the able.

We Can Help

Some of the things which may remedy the situation, I might say, are to give back to the refugees the land they have lost in the east, give work to the millions who have been thrown out of industry, give materials to build houses, give transportation, farm equipment, etc. But we cannot do that. We can, however, give of our material blessings and through this give them the spiritual support which helps them over many difficulties. I have often marveled at the quantity of supplies our folks at home have contributed. But I have also wondered just what would happen if suddenly these supplies were cut off. It is my hope and prayer that our people at home may retain the vision which they have caught, that they might continue to give to those who have not so that many more might reply as a minister wrote to me the other day, "It has been proved again that 'Wenn die Not am Groesten, ist Gottes Hilfe am naechsten.' "

—MCC Services Bulletin

Make Up Your Mind

If we were writing to girls alone we would be tempted to say: "It is more important to make up your mind than to make up your face." But we're also thinking about boys and about a different kind of makeup.

Do you ever have awkward moments when you are halfway across the street and you turn back suddenly because you remember you were to meet Mary, only to twist around again because it was tomorrow rather than today that Mary would be downtown. A careful driver just missed bumping you and you couldn't acuse him of being asleep. If you must debate with yourself, don't do it at busy crossings.

But there are worse casulties when you have two boy friends (or girl friends) on the string and you can't decide which one to let go. You make and break dates and waver from one to the other and finally they both drop you. It pays to make up your mind.

Of course there are serious decisions to be made now and as you grow older. And you will want to look at both sides of a question, to weigh values, to discover dangers, in order that you may choose the best. But our troubles in making up our minds come not so much from looking squarely at all sides. They come rather because we are hesitant to take the responsibility of making a choice and abiding by it. We like to be neutral, not so much because we can't decide, but rather because we don't want to shoulder the load of being responsible for our choices.

If you agree to work with your church's youth program for the next year, you can add your ideas and help plan the best activities your group has ever enjoyed. But you can't do it and miss three Sunday nights out of four. And you'll have to give up your seat on the back row. Making up your mind to accept a job and carry it through means sacrifice and work. But it's the only way by which you can make your contribution. And, as a veteran camp leader used to remark, "We grow by accepting responsibilities that are greater than we are."

There were a number of men who wanted to follow Jesus but they couldn't start until they attended to some other matters. To them and to others He spoke against trying to follow Him without counting the cost. He wants disciples who have counted the cost and have still made up their minds to follow Him. Have you made that decision in your heart?

—"Our Young People."

Restoring Communal Harmony in East Bengal

By William H. Yoder

William H. Yoder is a member of the MCC India Unit and is presenting the second in the series of articles on the MCC India Program. Since his arrival in India in November, he has been giving his time and efforts to the alleviating of suffering caused by communal disturbances. This work has given him a good understanding of the communal problem and has served as an opportunity to present our Mennonite peace testimony in action. Mr. Yoder hails from Columbiana, Ohio, is a graduate of Goshen College and has a number of years of C.P.S. experience.

In the recent communal disturbances which took an appallingly large number of lives and left many thousands without homes and substance in India, we found an opportunity to be of service. The organization on the field which seemed to be doing the most effective work and which embodied the most capable personnel was the Indian Red Cross, so we decided to throw in our efforts with them.

As a result of the disturbances and the attending violence—murder, abduction, forced conversion, forced marriage, burning, and looting—many thousands of the people fled from the interior—from homes devastated and areas clouded by fear—to the railway and marketing centers where they felt security in being more closely connected with the outside world. The small town of Faridganj, with a normal population not exceeding 600, was flooded with 6,000 refugees; Chandpur, with a normal population of 4,000, was overrun by 20,000 refugees. In these centers and many others, refugee camps were set up and we attempted to affect some organization.

The immediate problem was to select those that needed medical attention and, if there were any cases of communicable diseases, to isolate them from the rest of the group. Several died of cholera; but we managed to isolate them in time so that the disease did not spread and we had no epidemics. Sanitation in these congested camps presented a very serious problem. With the help of the refugees, bore hole latrines were constructed and the camps were serviced each day with bleaching powder. Additional rations were given to those who aided in the work. With the help of our interpreters, we attempted to educate the villagers along sanitary lines. We were finally forced to announce that if anyone failed to comply with our requests in these matters, their rations for that day would be cut. This proved quite effective.

In feeding centers, powdered milk, rice, dahl, and atta were rationed out to the people. Expectant and nursing mothers and infants under five years of age were given preference in the milk distribution. To the infants, we also distributed baby foods supplied by the American Red Cross. The shelter problem was taken care of by arranging with the railway company to use some side-tracked coaches and by making arrangements for the refugees to secure bamboo and betel nut trees from the surrounding jungle to build themselves temporary protection from the sporadic rains and cold night winds. Sewing classes were organized by our native women volunteers among the refugee women and large numbers of children's clothing were made and distributed to the needy.

The largest and most basic problem that we were confronted with, was how to get the people to return to their respective homes. No one seemed to have the answer. It was of utmost importance that they got back immediately and harvest their paddy crops or the crops would be lost and the consequences would be famine and starvation. And yet, we could not send or encourage anyone to return if there was danger that he or his household might be murdered or otherwise molested. Not only would we be responsible for the man's life, but the news of such an occurrence would spread to the most remote corners of the province and tend to propagate the fear and distrust that already existed. The army and police could give temporary protection, but their's would be a guardian service and no attempt would be made to get at the root of the problem. After considering the problem from many angles, we decided that the only effective way of repatriating these people would be for Americans or Europeans to return with them to their villages and live in their midst attempting to bring about a better understanding. This would help to insure their safety and, at the same time, we would be able to give them advice regarding the problems they would face in re-establishing themselves and present their needs and problems to the proper government officials for them. Along with this, we hoped to work in a village improvement program.

We selected a remote Union Board with an area of 20 square miles and a population of 19,000 for our work. After many conferences and meetings with the Moslum leaders and people of this area, we felt assured of their cooperation and the repatriation work began. It was a huge task to locate all of the refugees from this area who had fled to many and distant places. With the help of volunteers they were located and registered. The refugees were naturally filled with fear and distrust and this had to be overcome before we could except them to return. After much reassuring and explanation, we began to move the villagers to their homes. The British army loaned us trucks to transport people, goods, and food supplies; jeeps to carry our staff; and tents to house those whose homes had been burned until they should be able to rebuild. Each family was given a fortnight's supply of rice, dahl, and atta and a graduated rationing system was set up to tide them over until they should harvest their crops.

We attempted to introduce improvements into the union by our example and by our conversations with the villagers. Voluntary work crews were organized among the inhabitants and latrines were constructed, courtyards and ponds cleaned, and tube wells introduced. In doing these things, and with the help of lantern slides, we attempted to explain to them something of the germ theory of disease, the importance of keeping down flies and mosquitoes and how to do it, and the danger of drinking impure milk and water. Weekly peace meetings were held often attended by several thousand people of both communities. In all of our projects, we had Moslum and Hindu working side by side. The emphasis of our work was placed upon the reestablishment of the bonds of trust and understanding between the two communities. All other work was in addition and incidental to this. We did not intend to tie ourselves up to a long range program. Our aim was to establish peace and understanding between the communities as quickly as possible and then remove ourselves and allow the people to carry on under those local leaders who may have caught some of the philosophy we preached during our stay.

As I am writing this article, outside of my tent there is much ado. Hindus and Moslums—working noisily side by side—are taking down our tents, packing our supplies, and loading the trucks to go to the steamer. Young, broadminded leaders of both communities have taken their places. The families are reestablished, living peacefully and cooperatively side by side and, we feel, understanding and appreciating each other more deeply than before. After three months it is time for us to leave.

Feeding Hungry Childern

I cherish for our tireless supporters at home the privilege of watching one child feeding. You would see the little tots skipping gaily down the street, swinging a tiny bucket or their father's old Wehrmacht mess kit or just an empty tin can. These are the containers in which they will receive their hot soup. Even in the wintertime the little ones are lightly clad. Many have only wooden sandals. Some have no stockings. Few children have overcoats. One little girl clumsily wears shoes which are four inches too long for her. Children's shoes are miserable—torn, cracked, beyond repair. (Look at people's shoes for an index of the poverty of a people.) The child stands in line, waiting his turn to receive his portion. A teacher checks off a square on his little blue Mennonite feeding card. The little lad holds out his can to the volunteer worker. She ladles two servings of hot cereal into his can. From another volunteer he receives one brotchen. Then with infinite care and concentration, the child carries his precious food to a table where he sits down and eats his meal. As they eat, there is scarcely a sound, only intense preoccupation with that best meal of the day—a bowl of hot cereal.

One watches the little children eat and one sees that it is good. Jesus, we know, would have us feed the hungry little children.—Robert Kreider.

Items of Interest

Under consideration this Summer has been the merging of the two largest Christian youth groups, the International Society of Christian Endeavor and the United Christian Youth Movement. Committees representing both groups are meeting and first decisions are to be made this summer.

* * * * *

Rev. Mark A. Dawber, returned from a trip to the Northland, reports that "All along the Alaskan coastline from Nome to Point Barrow there is evidence of military preparation. Huge concrete structures have been erected in rocky wasteland for air bases and military service." At the same time Canada has given to the U. S. peacetime military privileges that have never before been given to foreign powers in peace time.

* * * * *

Helsinki, Finland and Oslo, Norway are to be the scenes of the Summer and Winter Olympic Games. The glistening white stadium built at Helsinki for the 1940 games came through the war undamaged. Next Summer the contest of athletes from over the world will take place at Helsinki, then the scene will move to Oslo for the Winter contests.

* * * * *

In comparison with some countries, American students are apathetic in their interest and activity in the political life of the nation. Last Spring an Egyptian paper ran a headline, "School Out, so Cairo Politics Takes Holiday." Egyptian students have no representation in parliament, but through demonstrations and riots are a powerful voice in the life of the country. Because of their demonstrations, last year one prime minister was forced to resign, and the signing of an undesirable treaty with Britain was stopped.

* * * * *

A Gallup poll made a survey of the church-going activity of church people. The findings of the poll revealed that eight out of ten people who belong to a church get there as often as once a year, middle-aged people attend better than those who are younger and older, and college people have a better church attendance record than those who stopped with high school. The Des Moines Register and Tribune was also making a survey. The purpose of this survey was to discover why people go to church at all. Most Iowans responded they desired to find out what the Bible means to them, college graduates were more interested in the application of religion to everyday life. Sixty-seven per cent of those polled joined the church because "relatives and friends were members."

* * * * *

Two University of Idaho students are paddling a 68 pound aluminum canoe from Seattle to Juneau, Alaska. Another ambitious oarsman is paddling from Indiana to his job in the petroleum industry in South America.

M.C.C. News

Mennonite Refugees in Europe Face Hardships

Acute needs continue among millions of refugees who are located in various parts of Europe. Among these are about 8,000 Mennonites.

Approximately 1,500 of the Mennonites who formerly lived in East Prussia are now in refugee camps in Denmark. In their lives can be seen the influence of over three years of refugee camp experience. In addition to the restriction and need in these camps, there is also the anxiety of possible forced repatriation to their former homeland, which is now under Russian occupation.

In Germany, there are several camps, among them Gronau and Backnang, in which Mennonite refugees are being cared for. The conditions in these camps is very crowded, because there is such a serious lack of available shelter. In some places there are as many as forty people living in one room, with a few curtains affording the only privacy. Here they live, not for a few days, but for months. Obviously normal family life is impossible. Under these sad conditions there is an inevitable deterioration of physical, mental and spiritual life. Many others of the 8,000 Mennonite refugees who are not in camps but scattered throughout Germany and Austria, have equally inadequate housing, and lack food and clothing.

Those who are working and planning for the welfare of these people feel that a way must be found soon for bringing them to a more satisfactory environment. A limited number may qualify to enter Canada. When the conflict in Paraguay ends, the door may be open for further movement to that country.

Need for Soap and Fats.

"Soap is urgently required. Only may we ask you not to use any kind of fat for soap that could serve to feed people. Whatever fat can be spared for human nutrition we would ask you to use for that purpose, because of the immense lack of fat. Any fat, however that cannot be used for nutritional purposes and is used for making soap will be of great aid; for many diseases, especially skin diseases, cannot be properly treated because of the lack of soap." (By Pastor Diehl, of the British Zone of Germany.)

This is one of many reports that reach us, which indicate that the need for fats and soap in Europe continues. Our people are urged to save waste grease and fats, for making of soap for relief. Write for the "Grease for Peace" folder (MCC, Akron, Pennsylvania) for instructions on where to send contributions.

Relief Workers Recently Returning

Henry and Beatrice Buller returned on August 18 from service in France and the French Zone of Germany; Mary Miller and Ella Schmidt have returned from service in France.

Orie O. Miller, returned on August 20 from a three-month commissioner trip in the interests of the MCC relief program in the Far East, Ethiopia and Europe.

Mexico

The Mexico Voluntary Service program for one-year volunteers is taking definite shape. According to present plans the MCC will furnish a core of workers to help open and operate temporarily a small general hospital located in Cuauhtemoc in the State of Chihuahua. The hospital, begun many years ago, was never quite completed nor opened due largely to loss of confidence by the people and excessive spending. The hospital will fill a very great need of the Mexican people and the Mennonite colonists who live nearby.

Workers needed include nurses, and other men and women hospital workers, experienced school teachers, and a business manager. In addition to this there will be opportunity for others. Since the work will involve both Spanish and low-German speaking people, some ability to speak either will be very helpful, however not a requirement. We would be interested in knowing of several individuals with carpentry ability who would want to assist under a special arrangement for a several-months winter term to complete the interior of the hospital.

Gulfport

The unit at Gulfport, Mississippi, continues to work in the area of individual and family welfare, as well as community projects. There are several smaller communities two colored and one white, in which there is a genuine need of help, and the people are particularly open to our helping them. It is the conviction of the workers that future work of a smaller unit should be concentrated in these areas.

Mental Hospital Service

Those interested in a period of service in a Mental Hospital unit this winter should write to Voluntary Services, MCC, Akron, Pennsylvania. Workers in these units receive regular attendant wages, but contribute a small amount toward Voluntary Services.

Relief Worker Departures and Arrivals

Waldo and Rachael Hiebert returned on August 11 after having served for over two years in Paraguay. Their particular assignment had been to work in the school in the Mennonite Colony. They gave a challenging report on the work being done there, and on the further opportunities of service.

Review of Recent Work in France

During the past three months the distribution of clothing and tools has been completed and approximately 150 tons of relief foods were distributed to various organizations, leaving a small amount for the operation of the MCC projects and the various special distributions which might arise.

The two children's homes, Weiler and Lavercantiere, passed through periods of readjustment. Both homes are directed by MCC American personnel on a private institutional basis recognized by the French government.

Released via Mennonite Central Committee
Akron, Pennsylvania
August 22, 1947

Miss Elizabeth Andres
414 East Fourth Str
Newton, Kansas

Jottings

—Eden Church, Moundridge, Kansas: Orlando Goering was ordained as minister of the gospel at our morning services Aug. 10. Dr. Ed. G. Kaufman, president of Bethel College, delivered the address and Rev. Walter Gering, our pastor, performed the ordination rites. Rev. Goering is a graduate of Bethel College and Garrett Biblical Seminary. He will soon take up responsibilities as head of the Bible Dept. of Freeman Jr. College.

—Ebenezer Mennonite Church, Bluffton, Ohio: August 17 seemed to be an unexpected homecoming day for us. Vacations and the meeting of the General Conference brought many of our former members and friends now in the ministry and Christian work home for the week and among them were Howard Amstutz and family, Rev. Harley King and family, John Neuenschwander, Catherine Niswander, Barbara Bucher, Myron Hilty and family, and Mrs. Clara Chamberlain. Catherine Niswander gave a children's message during the morning service and Mrs. Chamberlain told of her work with the American Sunday School Union in Arizona and California in the evening service. Others took part in C.E. and Sunday School.—Andrea Landes, Corr.

—Salem Mennonite Church, Dalton, Ohio: Rev. and Mrs. A. S. Rosenberger are at the retreat for ministers and their wives at Shipshewana, Indiana. Rev. Harold Gerber brought the gospel message Sunday, August 17. The Willing Worker's Sunday School Class presented "Greater Than Any Man," a play for the Christian church, August 17. The responsive audience also enjoyed the instrumental ensemble directed by Victor Gerber, the worship service, and other music. —Mrs. Ivan Bodertscher, Corr.

—Oklahoma Bible Academy, Meno, Oklahoma: Registration at O. B. A. will be on September 8, with the classes beginning on the 9th, and the opening exercises Sunday evening the 14th, at 8:00. We trust that young people will avail themselves of the opportunity to study the word of God in our new Bible school which will open at the same time.

—Bethel Mennonite Church, Mountain Lake, Minn.: Sunday morning, August 17, we had the privilege of having Ds. van der Zijpp in our church. On Monday night, he spoke in the First Mennonite Church on the subjects "Mennonite Relief in Europe," and "Conditions in Holland during the War." The church at Rotterdam, of which Ds. van der Zijpp is the pastor, is one of the largest Mennonite churches in Holland. It has about twelve hundred members. At least one hundred died of starvation. Holland, as well as other European contries, has experienced untold suffering, but he said, also great blessings and that God does not forsake his own. One result of the war, says Ds. van der Zijpp, is the contact with the Mennonites of Canada and the U. S. The good will between the two continents has been strengthened. The Mennonites of Holland and the Mennonites of America are different, but they have one hope and one aim. There are eighteen ordained women ministers in Holland. Women are also members of the Board of Deacons. All Mennonite churches in Holland belong to one Conference, a goal for which American Mennonites ought to strive, thinks Ds. van der Zijpp. They have one church paper with twenty-five thousand subscribers. From this vicinity, about a dozen people left for Berne to attend the General Conference. Mrs. F. J. Isaac, missionary from India, arrived here August 18, after an airplane trip from Bombay with the Orlando Waltner family. Her physical condition was such that she was taken to Bethel Hospital the next day where she is slowly recovering her strength. It is uncertain when she will be able to leave the hospital. —Helen Penner, Corr.

—About 200 attended the second annual retreat held for ministers and missionaries and their wives at Camp Mack, Shipshewana, Indiana, August 15—19. This was a capacity attendance. Rev. Ronald von Riesen, who helped make arrangements for the retreat, reports a very enthusiastic spirit for it.

—Dr. T. O. Hylkema, one of the five pastors of the large Singel Mennonite Church in Amsterdam, Holland, spoke to an audience in Memorial Hall, North Newton, Kansas, on the evening of September 17. He talked on three points: 1. M.C.C. relief work in Holland; 2. Work with the Russian Mennonite refugees; 3. Mennonite church life in Holland. Dr. Hylkema stated that the M.C.C. had given aid to 1,100,000 Dutch people out of a total of 4,000,000 destitute, the total population being 8,000,000. He pointed out that the Mennonites of America had come as "one body" and had given relief "plus." He then declared that the aid extended to the Russian Mennonites would not have been possible had the Dutch government not been so favorably impressed by the work of the M.C.C. In speaking of the Mennonite Church in Holland, he revealed that there is a growing interest in non-resistance, there now being ninety-four who take the C.O. position. Half of the ministers are taking the non-resistant position. Dr. Hylkema also read a statement of greeting from the Mennonite peace organization in Holland.

". . . in the United States criminals force us to spend each year more than forty-three times as much on them as we spend on all forms of education, both private and public. We spend for their detention, arrest, conviction and punishment nearly thirty times as much money as the combined budgets of all church and religious organizations in this country."—Bulletin, Zion Church, Souderton, Pa.

The Mennonite

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Some Contributions Other Denominations Can Make to Mennonites

by Ed. G. Kaufman

(The following address was given by Dr. Ed. G. Kaufman on the opening night of General Conference. It was of vital interest to many. It is here shared with all readers who may want to know what Mennonites can learn from other denominations.)

There are some things that as Mennonites we do not want to learn from other denominations. On the other hand, there are some lessons that other denominations can learn from Mennonites. This is the subject that Doctor Pannabecker is to discuss. I am briefly to point out some contributions that other denominations can make to Mennonites. In discussing this subject we shall briefly consider some of the denominations in groups.

I. The Roman Catholics. We have many objections to the Catholics, but there are also some things we can learn from them. We briefly mention five:

1. The habit of worship that the Roman Catholics inculcate into their people is something that we might well follow. Catholics go to church to worship not merely to hear a sermon, much less to be entertained. Anyone going into a Catholic church, whether on Sunday or during a week day, will feel the very atmosphere of worship all about him.

2. The Catholic church stands for authority and the members have the habit of obedience, although this can be carried too far, and as Protestants we do not recognize the infallibility of the Pope; but we must admit that the Catholic church, through its authority, exerts a good moral influence upon many people. We do not agree with all the teachings of the Catholic church but, for instance, their opposition to divorce and other evils is a help.

3. The Catholic church encourages people to trust the unseen. As Americans we are too much inclined to believe only in those things which can be seen and touched and what money can buy. Catholic symbolism is a constant reminder that the great realities cannot be seen or heard or touched or bought with dollars, which, however, can be deeply appreciated by the human heart.

4. The Catholic church throughout its history has taken a lead in the establishment of hospitals and charities. As Mennonites we have just made a beginning with hospitals, relief work, missions, education, and other endeavors calling for sacrificial service and contributions on the part of our membership.

5. The recent Catholic emphasis on rural life we could also well emulate. We are a rural people but the Catholics are doing much more in an organized way to build up their rural churches than any Protestant group.

So, from the Catholics we can learn about worship, obedience, trusting the unseen, sacrificial service, and rural life.

II. The Protestant Episcopal and Lutheran Churches.

1. The Protestant Episcopal church can make a contribution to us by its dignified and beautiful form of worship service. Our churches are not always churchly. There is danger of over-emphasizing beauty for the sake of beauty; on the other hand, it can also be an aid to worship and an expression of the aspiration and yearning of the human heart for fellowship with the unseen.

2. The Episcopal church has kept a vital connection with the good, the inspiring, and the beautiful of the past. It traces its connections back to the Apostles and its **Book Of Common Prayers** contains ancient forms of worship which have been developed through the centuries. A frontier and pioneer people like the Mennonites, although we have a history, need a new awakening to the great values of the past and our historic connection therewith. We would lose fewer of our young people if we could awaken within them a sense of belonging to an important historic religious stream in history.

3. The steadying and conservative force of the Lutheran church is something needed by some of our Mennonite groups who always look for change and sensational excitement in their religious life.

4. Salvation through faith in Christ is central in all Lutheran thinking and should be in Mennonite thinking. although we do not want to lose sight of the fact that such salvation must also issue in a worthy life of good works.

5. One of the glories of the Lutheran church is that it has been careful to instruct its people and especially its children in Luther's **Smaller Catechism.** It believes that its members should have the clearest possible conception of what their interpretation is. Lutheran pastors consider catechetical instruction of equal importance with the sermon. It is recognized that nothing has done more to maintain the inner unity of the Lutheran church throughout the centuries than this catechetical instruction. General Conference

Mennonites have practiced catechetical instruction but of late in certain areas it is being neglected and not considered important by some of our ministers.

So, from the Episcopalians and the Lutherans we can learn about beautiful and dignified ritual, the place of historic continuity, that the core of the Gospel is salvation through faith in Christ, and the importance of catechetical instruction.

III. **The Presbyterian and Reformed Churches.** The Presbyterian and Reformed churches have also served as a conservative influence in American life. They are also grounded in the past.

1. The strength and depth of conviction of many men and women who have lived and died by the Westminster Confession is noteworthy. It does make a difference what people believe and it is important that people know what they believe and why.

2. American life, including Mennonite communities, need the Presbyterian emhasis on the enormity of sin. The Presbyterian church has never underestimated the awfulness of wrongdoing. It has never taught that sinners would automatically grow into saints. Man is lost in sin beyond all possibility of redemption except through the power and grace of God. This emphasis makes for a high level of morality.

3. The Presbyterian church has long been distinguished for painstaking scholarship wherein the study of the Bible has been exalted. Out of this has grown the insistence that ministers shall be fully qualified by education and training. For over a hundred years the Presbyterian church has insisted that candidates for her ministry shall be college trained and now for many decades, that they shall also be seminary trained.

4. The Presbyterian church has never stressed emotion in religion, but rather the slower and perhaps the surer process of Christian nurture with children and young people through instruction. In good Presbyterian homes the Word of God is held in high honor.

So, from the Presbyterians we learn about strength of conviction, the enormity of sin, the importance of a trained ministry and instruction with controlled emotions.

IV. With the Methodists, Congregationalists and Baptists we are coming closer to historic Mennonite thought, forms and church organization.

A. **The Methodists.** The Methodists have been most successful in meeting the needs of frontier and pioneer life and, therefore, have been a large factor in shaping the ideals of the great Middle West of America.

1. Methodism has been characterized throughout its history by great zeal. That has been true of Wesley on down to the present time. This accounts for a type of preaching characterized by warmth and reality. General Conference Mennonites could profit by Methodist zeal.

2. The Methodists have contributed a sane emphasis upon emotion in religion. They consider religion to be primarily a matter of emotion but have always been careful to harness these emotions to some form of practical effort and so have taken the forefront in the battle against alcohol and other o our social evils. This emphasis on emotion has led t a type of evangelism that has widely been adopted General Conference Mennonites could well put mor emphasis on a balanced cultivation of emotion an warm but sane evangelism.

3. Methodists have emphasized the value o organization. To some the Methodist church ma seem over-organized, others consider their organiza tion even better than that of the Roman Catholi for the purpose of a church. Certainly here is some thing the ultra-democratic General Conference Men nonites can and must learn if they would make thei contribution to the present and future.

4. The tolerant spirit of the Methodist churc is another point that could be stressed. Methodis is not a doctrinal church but puts its stress upon a inner experience and the life of the spirit withou trying to force everybody into the same modes o thought.

Methodist enthusiasm and zeal, their use of th emotional element in human nature, their practica and efficient organization, their tolerant spirit couple with their vision of the world as their parish, accoun for their large and rapid growth. Some of thes qualities we General Conference Mennonites reall need.

B. **The Congregational Church.**

1. It was the Congregational church that introduced pure democracy to America and it is fron their practice of the democratic form of churc government that they got their name.

2. Perhaps the greatest contribution of the Congregationalists has come through their emphasis o education. They have founded more colleges, in proportion to their numbers, than any other church i America—a total of fifty-six. They have always bee a teaching church and have produced a long and nobl list of educators and great preachers.

3. The Congregationalists have been pioneer in many new undertakings. They were the first t send missionaries to the American Indians, they formed the first American foreign-missionary society, the were the first to try to do something along religiou

(Continued on page 6.)

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Significant Resolutions We Endorsed at Conference

by Walter H. Dyck, Conference Secretary

Of the almost one hundred resolutions presented for consideration during the thirty-first session of General Conference, we feel that twenty-five deserve the status of "significant live resolutions."

1. **Twenty New Churches** were welcomed by unanimous vote (Yes: 1,266 votes; No: none) into our enlarging General Conference fellowship. Nine are located in the United States; seven in Canada; three in Brazil; and one in Paraguay. The names and locations of these twenty congregations follow: (1) First Mennonite, McPherson, Kansas; (2) Bethel Mission, Winnipeg, Manitoba; (3) Mennonite Country Church, Monroe, Washington; (4) Meadow Mennonite, Colby, Kansas; (5) West New Hopedale, Ringwood, Oklahoma; (6) Bethel Mennonite, Lancaster, Pennsylvania; (7) Mount Olivet, Huron, South Dakota; (8) Bell Mennonite, Fredonia, Kansas; (9) Second Mennonite, Springs, Pennsylvania; (10) Stirling Avenue, Kitchener, Ontario; (11) First Mennonite, Caldwell, Idaho; (12) Bethany, Watrous, Saskatchewan; (13) Scarboro, Calgary, Alberta; (14) Glenlea, Glenlea, Manitoba; (15) Arnaud, Arnaud, Manitoba; (16) Springstein, Springstein, Manitoba; (17) Die Mennoniten Gemeinde, Curityba, Brazil; (18) Die Mennoniten Kirchen Gemeinde, Witmarsum, Brazil; (19) Die Freie Evangelische Mennoniten Gemeinde, Witmarsum, Brazil; (20) Die Fernheim Mennoniten Gemeinde, Fernheim, Gran Chaco, Paraguay.

2. **A Revision of the Constitution** has been assigned to the Coordination Committee. This revision is to be presented to the Executive Committee for review and publication in time to be considered for adoption in 1950.

3. At the discretion of the Executive Committee, **½ per cent of the total funds coming into the Central Treasury** may be set aside for potential maintenance and improvements of the Krehbiel Memorial Building. One thousand has already been set aside in our General Conference Treasury for this purpose. As soon as prices warrant and materials become available, plans should be made for some improvements at headquarters. Special gifts would make it unnecessary to make any deductions from the total funds coming into the Central Treasury.

4. After considering **the advisability of opening mission work in Puerto Rico, the** Foreign Mission Board was authorized to study the field further and procede at their discretion.

5. **Homes for furloughed missionaries** are to be established at locations favorable to the needs of the missionaries. Storage space is also to be provided. These homes may be established with the aid of interested District Conferences and in consultation with them.

6. With the influx of European Mennonite refugees into South America(the majority adhering to the General Conference fellowship), **several suitable couples** are to be secured for a period of at least two years **to assist in shepherding these brethren in the faith.**

7. The Conference endorsed a recommendation of the Home Mission Board **that our Southern Mountain Mission be enlarged.**

8. The Conference recognized the proposed **Canadian Mennonite Bible College** as a General Conference institution and pledged "that we do all we can to help our Canadian brethren in this undertaking."

9. **Confidence was expressed in the work which the Emergency Relief Board had done** in the past. The E. R. B. was encouraged to continue "as the needs may arise." **The Mennonite Central Committee,** through which most of our relief work is done, **was encouraged in maintaining its evangelical witness** "in the name of Christ" in all its work.

10. **Freewill gifts and loans** were pledged **to the Mutual Aid Board** in its important work. This board is also to continue serving as "clearing house for members wanting jobs or having job openings, for those having farms to rent or sell, or those wanting to rent or buy, or those having or wanting business opportunities of various types."

11. **The Retirement Income Plan,** as presented by the Pension Committee, was approved as the Pension Plan of the General Conference and our ministers, and others eligible, were invited to join. A Pension (Standing) Committee of six members is to be appointed by the Executive Committee. This committee is being authorized to set up rules and regulations for the administration of the Pension Plan, subject to the approval of the Executive Committee.

12. Efforts are being made to call the **Fourth Mennonite World Conference** to meet **in America in 1948.** The M.C.C. is being asked to take responsibility in calling and planning the program in cooperation with European representatives. Their attention is being called to an offer to provide hospitality for this conference in the Newton community. If the M.C.C. should feel unable to call this conference, the Executive Committee of Conference is authorized to take the necessary steps to arrange for said conference in cooperation with other Mennonite groups.

13. With an anticipated average annual budget for the Board of Publications for 1947-1950 of $58,348.71 ($46,398.00 in direct costs plus $11,959.71 in indirect costs) it was also recommended that due to tremendously increased cost of publication, that the churches make **special quarterly contributions** especially designated **for publications.**

14. As a result of a bequest by Mrs. Pritchard of Germantown, Pennsylvania, there is available a sum in excess of $6000 toward the erection of a permanent record room or vault as a **memorial to Dirk Keyser** who served as pastor of the Germantown Church early in the 1700's. The congregation was anxious to learn whether General Conference,

through its Historical Committee, would be interested in working out a plan for the completion of the record storage space, also for the support of a permanent maintenance fund for the historic shrine.

This matter was referred, by resolution of Conference, to the Historical Committee with the request that a feasible plan be worked out and submitted to the Executive Committee of Conference.

15. **The Laymen's Organization** applied to the General Conference for recognition, and was accepted as **an auxiliary of the Conference.**

16. Significantly, the report of the Mennonite Biblical Seminary and the Mennonite Bible School was adopted by a unique resolution—unique in that it was the only resolution passed at this conference beginning with the words. "RESOLVED, that **with gratitude to God** we accept the whole report . . . . "

17. In view of the fact that General Conference and Central Conference are now affiliated, it was resolved that the Seminary Board consist of nine members to be elected by General Conference for nine year terms, provided that the present members of Central Conference shall complete their present terms of three and six years, resp.; further, provided that the Seminary Board may continue to accord the privilege of official representation on the Board to other Mennonite groups as provided in Resolution 52 of the 1941 session of Conference, or other arrangements that may be worked out at that time with Conference approval.

18. **An Active Stewardship Educational Campaign** is to be undertaken in the next three years, emphasizing the Biblical basis of stewardship and the overall needs of our Conference. (Assigned to the Doctrine and Conduct Committee)

19. Among other significant resolutions submitted by the Doctrine and Conduct Committee, one urges "that **a serious study** be made of the evangelical witness to human beings under the spell **of the Communistic ideology**" in order to "discover what barriers in our own life limit our power of witness to Communists 'in the name of Christ', the type of Literature which could be used in evangelistic outreach, the lessons of the past thirty years in relation to Communist movements . . . . ."

20. Another Doctrine and Conduct resolution views "with alarm **the breakdown of church discipline in the local congregation**" and hence urges "our churches to re-study the basis of New Testament Church discipline and seek to speak the truth in love according to Matthew 18:15-17."

21. Still another emphasizes that "It is our conviction that **the Mennonite Church has been strongest when it was most loyal to Jesus Christ as the Lord of the Scriptures.** We, therefore, urge our churches, schools, and publications to keep the Holy Scriptures ever before us as a supremely trustworthy authority in matters of faith and practice and as God's Word to His children."

22. At the request of the Executive Committee, the Conference reaffirmed its **position on eternal judgment.** The adopted statement follows in full:

"We consider the testimony of the Scriptures, in such passages as Matthew 25:46, Luke 16:26, John 5:29, and others as clear regarding the eternal lot c those who do not accept the offer of God's redeemin grace through Jesus Christ.

"There is also an unbroken line of testimony fror the Scriptures reflected in our Mennonite confession: The Ris Confession of 1747, for example, states, concerning the eternal lot of the unrepentant, ' . . . . w have every reason to assume that that condition wi be one of utter perdition from God, from all gooc all comfort, all salvation—both as to soul and bod without any hope of escape or relief in all eternity The Souderton statement of 1941 declares that 'w believe . . . . . in a future state determined by divin judgment.' These statements unite to teach that ther is eternal salvation of the righteous and eternal punishment of the wicked.

"We therefore reaffirm our belief in eternal judgment as the clear teaching of the Scriptures and of ou Conference, and pray that precious souls may se that '**now** is the accepted time . . . . **now** is the da of salvation.' (2 Cor. 6:2)"

23. In answer to a request for statement on th **question of remarriage of broken family circles,** th Conference is assuring our Russian Mennonite refugee that "we sympathize deeply with them in the tragi suffering and heartbreak that has come to so man homes through a government policy of forcibly carrying away the husband and father into slave labor o military service and leaving behind the family wit the dreadful prospect that they may never hear fron him again. We also sympathize with them in the depressing sense of loneliness and uncertainty that burdens the soul when years pass and not the slightes word comes as to whether the husband or wife is stil alive. We also sympathize with them when, after year of such soul suffering and struggle, when the dreac fear that they will never again see their loved one has almost become certainty, there comes the opportunity for another marriage and a sharing of life' burdens and joys and they must now decide whethe as a Christian it is permissible for them to marr again under these circumstances. Our deepest sympathies reach out to them.

"But the question of remarriage under these circumstances cannot be decided merely on the basis o human sympathy or of mere human reasoning. It mus be decided on the basis of Scripture and supremel the teachings of Jesus. Jesus' emphasis on the sanctity of the marriage relationship and of the home anc on the sacred and eternal worth of the child in the home is so strong and clear that it does not appea to be in harmony with His teaching and of the wil of God that such persons remarry unless, and unti they are assured beyond a reasonable doubt that the other partner is dead. . . . . We want to assure such persons that we are binding it as a burden upon ou soul to pray for them earnestly and persistently tha our God who can do far beyond what we hope o think may so over-rule in the affairs of men and o such Mennonite families that there may be strength and joy to bear whatever the will of God may finc wise and that if it be according to His will, tha family circles be re-united to the glory of His name We also pledge ourselves to stand faithfully by the ide of such broken family groups who bear their ross of suffering, in a spirit of active help, love and nderstanding."

24. Reiterating our strong opposition to any proram of universal military training, the Conference Secretary was asked to send the following **resolution o the President of the United States:**

"We, the General Conference of the Mennonite Church of North America, now in session this 27th lay of August, 1947, at Berne, Indiana, again wish to xpress to the government of the United States our leepest respect and gratitude for recognizing our tand on war.

"We further wish to convey to the government of he United States that we are deeply conscious that 'REMOVING THE CAUSES OF WAR' as far as possible at this time is **most important** — even though it might mean sacrificing economic, social and racial advantages, as individuals and groups.

"We shall most gladly give our help and support to a constructive Christian policy that seeks to remove **causes** that foster war."

25. With the adoption of a carefully worded set of resolutions of appreciation and thankfulness, that last action taken before adjournment, was **the acceptance of the invitation of the Freeman-Marion, South Dakota, community to serve as hosts to the thirty-second session of the Conference.** Realizing the vastness of such an undertaking this offer of hospitality was accepted "quickly and with thanks."

General Conference Officers, Boards and Committees

(In the following list, compiled by Walter H. Dyck, Conference Secretary, the names in boldface ype designate the individuals who were elected or re-elected at the recent General Conference session.)

GENERAL CONFERENCE OFFICERS, BOARDS, AND COMMITTEES

CONFERENCE OFFICERS President: **J. N. Smucker** (50); Vice President: **Olin A. Krehbiel** (50); Secretary: **Walter H. Dyck** (50).

BOARD OF EDUCATION E. G. Kaufman (50); A. S. Rosenberger (50); **L. L. Ramseyer** (53); J. D. Unruh (53); **I. I. Friesen** (56); **Erland Waltner** (56).

BOARD OF EMERGENCY RELIEF I. W. Bauman (50); H. A. Fast (50); J. C. Mueller (53); Walter Temple (53); **Peter Dyck** (56); **R. C. Kauffman** (56).

BOARD OF FOREIGN MISSIONS S. J. Goering (50); P. A. Wedel (50); A. E. Kreider (53); D. J. Unruh (53); **S. F. Pannabecker** (56); J. J. Thiessen (56).

BOARD OF HOME MISSIONS W. Harley King (50); J. M. Regier (50); A. J. Neuenschwander (53); **W. B. Weaver** (53); **G. G. Epp** (56); **J. J. Plenert** (56).

BOARD OF PUBLICATION E. W. Baumgartner (50); C .Henry Smith (50); H. J. Andres (53); J. G. Rempel (53); **Harold Gross** (56); **O. J. Sommer** (56).

BOARD OF TRUSTEES J. J. Eymann (50); **Gerhard Friesen** (50); C. H. Goering (53); **John W. Unruh** (53); **J. R. Fretz** (56); **A. M. Lohrentz** (56).

BUSINESS COMMITTEES J. S. Schultz (50); Walter Gering (53); **H. N. Harder** (56).

CHURCH UNITY COMMITTEE J. E. Kaufman (50); W. F. Unruh (50); A. E. Funk (53); G. T. Soldner (53); **Andrew Shelly** (56); **Harry Yoder** (56).

MUTUAL AID BOARD Hans Regier (50); J. A. Schowalter (50); Harry Detwiler (53); J. W. Fretz (53); **Willam Snyder** (56) An additional appointment to be made by Executive Com.)

DOCTRINE AND CONDUCT COMMITTEE Willard Claassen (50); **George Dick** (50); **Benjamin Ewert** (50); **Paul Shelly** (50); **Don Smucker** (50).

MENNONITE BIBLICAL SEMINARY AND BIBLE SCHOOL Alfred Habegger (50); R. L. Hartzler (50); J. N. Smucker (50); Ben Esch (53); A. E. Kreider (53); A. S. Rosenberger (53); **E. W. Baumngartner** (56); **Erland Waltner** (56); **Willard Claassen** (56).

PEACE COMMITTEE L. J. Horsch (50); Russell Mast (50); A. M. Gaeddert (53); H. T. Unruh (53); **J. A. Dyck** (56); **Rufus Franz** (56); **R. W. Hartzler** (56).

PLACEMENT COMMITTEE A. W. Friesen (50); Freeman Swartz (50); H. J. Dyck (53); E. J. Miller (53); **R. L. Hartzler** (56); **P. K. Regier** (56).

Note: Membership on other committees, such as the Historical Committee and the Pension Committee, will be announced as soon as the Executive Committee has taken action on them.—Walter H. Dyck, Conference Secretary.

WHO CAME FROM WHERE TO GENERAL CONFERENCE?

The Registration and Lodging Committee of the First Mennonite Church, Berne, Indiana, reported a total of 1,414 registrations (Freeman and Marion, South Dakota, please take note), 603 delegates (General Sessions, Y.P.U., and W.M.S.) and 811 visitors. About 1,200 of the 1,414 delegates and visitors came from the following 12 areas: (1) Ohio—334; (2) Kansas—332; (3) Indiana—121; (4) Pennsylvania—99; (5) Illinois—69; (6) Canada—44; (7) Nebraska—47; (8) Oklahoma—39; (9) South Dakota—37; (10) California—28; (11) Minnesota—28; (12) Missouri—6.—Walter H. Dyck, Secretary

Some Contributions Other Denominations Can Make to Mennonites

(Continued from page 2)

lines for the Negro after the Civil War. They led the way in the translation of the Scriptures into foreign languages for missionary work, and today they are pioneering in the social applications of the Christian Gospel.

C. **The Baptists.** The Baptist denomination has been characterized more as a movement rather than a denomination for they, too, are ultra-democratic and congregational in their church government.

1. As a first contribution of the Baptists we would mention their intense loyalty to personal conviction.

2. A second contribution is to be found in the simplicity of their creed. Their creed is the Bible and they have consistently refused to adopt a man-made statement of their belief.

3. A third contribution is a strong insistence upon the separation of church and state. In our time this point needs to be re-emphasized.

4. A fourth contribution is the emphasis on the freedom of conscience, although from the Mennonite point of view they probably have not gone far enough in this respect, still it is encouraging to know that other denominations also consider this point important.

V. **The Friends and the Dunkards.** Naturally, as Mennonites, we find ourselves closer to the Friends and the Dunkards than to any of the other denominations.

1. Throughout their history the Friends have borne witness to the inner light which "lighteth every man that cometh into the world," and have emphasized the superiority of the spirit as over against ritual and form.

2. They have contributed to their worship through silence, there can be too much talking in the church service.

3. The Quaker emphasis on mysticism is needed among us. In these days we are inclined to look for scientific explanations and fail to remember that the great realities are after all mysteries and beyond human understanding.

4. Their social passion, expressing itself in various ways such as the anti-salvery crusade, prison reform, relief work, opposition to war, and promotion of peace. It has been stated that pacifism to the Quaker is not an act but rather his very character, he thinks peace, it is his life.

To the Dunkards we are even more closely related than to the Quakers. There are many things we can learn from them; although they are a younger church than we are they are larger, better organized, have fewer branches, and are more united. They emphasize their Ana-baptist heritage, are of German rural background, are warmly evangelistic, and believers in the Gospel of peace.

VI. **In conclusion** may we remind ourselves again that although there are some things in other denominations we do not care to adopt, still our General Conference can learn from them. Perhaps some of the more important of these items are:

1. The great effort of Christian Protestantism today to get together and present a united front. This need for unity was at the core of the thinking of the founding fathers of the General Conference. There is still much room for improvement in this area. Not only in our own conference circles is there need for greater unity, but also in our relationship to other branches of the Mennonite church. We need to strive for tolerant cooperation with Christians everywhere in the building of Christ's Kingdom.

2. There are evidences of a new spirit and new type of evangelism. As Christians we must transmit and pass on the light, the faith, and the good news of the Gospel that we have. If Christ means anything to us we need to express it with zeal and concern for others that they too might come to know and accept Him whom we worship as our Lord and Saviour.

3. As we need a crusading evangelistic missionary spirit, a warm and intelligent Christian enthusiasm, so also our catechetical and other means of instruction of our young people, or academies, colleges, and our seminary, all need much more hearty support to give us the trained leadership we must have if we would fulfill our God-given mission as a church of Christ.

4. As a General Conference we have much to learn on integration and organization so that we might work as a unit and be more effective. Other churches are active in this area. Organization is recognized today as an absolute essential in any kind of undertaking whether it be business, war, or the work of the Christian church. We note with gratitude that we have a Coordinating Committee working on this problem.

5. There is a new social conscience abroad, especially on the matter of war and peace. World War II with its atomic bomb and other scientific accompaniments, with its ideological conflicts between totalitarianism and democracy, with its struggle between atheistic secularism and Christian personalism, should awaken Christians of all denominations to the need of a greater devotion on the part of the individual to our Lord and Saviour, more cooperation between the various denominations, greater sacrifice for His Kingdom on the part of young and old, so that the anti-Christian challenges of our age so rampant and threatening to all phases of Christian individual and group life might be met. The emphasis on Christian peace must become more inclusive, active and aggressive. The cause of peace in the individual heart and in the world at large is closely related to the cause of Christ and His Kingdom in the individual heart and human society. May our General Conference take its position and play its part in that great enterprise to the salvation of many and to the everlasting glory of our Lord and Saviour, Jesus Christ.

W.M.A. Reports Directly to Conference for the First Time

by **Mrs. W. C. Voth**

For the first time in the history of General Conerence time was given the Women's Missionary Asociation by the General Conference Business Comnittee to report directly to the Conference. The last ialf hour of the Friday morning session was given to ntroduction by the chairman, and reports by the seretary, treasurer, and committee chairman.

At the Friday afternoon business meeting, held in he spacious auditorium, the reports were reviewed and recommendations accepted. Before the meeting Mrs. Lohrentz, representing the W.M.A spoke at the joint meeting.

Results of the election were as follows: Mrs. A. M. Lohrentz, President; Miss Elma Esau, Second Vice-president, Miss Elma Sprunger and Miss Elva Schrock, members on the Literature Committee. The latter to complete the three years of the term of Mrs. Erland Waltner who had resigned.

An impressive memorial service was conducted by Mrs. W. C. Andreas, Vice-president of W.M.A.

Saturday afternoon the meeting was continued at the Reformed Church. A paper on "Mission Study" by Mrs. Willard Claassen and the remaining reports were followed by talks on highlights of experiences in relief work by Miss Elma Esau and Mr. and Mrs. Peter Dyck.

Especially impressed was the writer with Brother Dyck's words regarding qualifications of a relief worker. First among these qualifications was "a deep concern" for the need of others. Placed last, he pointed out, in the list of qualifications in the M.C.C handbook is this: "education sufficient for the assignment."

The Friday evening Missionary Program sponsored by the Women's Missionary Association, featured music by the Junior Mission Band and mother and daughter chorus of the Berne church, a geographic survey of our fields, and a panel discussion conducted by representatives from each of the major General Conference mission fields; Montana (U.S. Indian) represented by Mrs. Malcolm Wenger; India by Puran Banwar; China by Miss Elisabeth Goertz; Congo by Miss Aganetha Friesen; Colombia by Rev. La Verne Rutschman; Kentucky (home missions) by Miss Elsie Pfister. Mrs. S. T. Moyer of India was chairman of this discussion.

At the Women's Advisory Council on Monday afternoon a report of the visitation program was given, and recommendations growing out of it were adopted.

Mrs. H. J. Andres was again asked to serve in the capacity of editor of the **Missionary News and Notes.**

Laymen Meet at Conference and Organize

The laymen met on August 22 and 25 during the recent General Conference session with the following action as a result:

A motion was adopted to create an interim committee to outline a men's organization including preparation of a proposed constitution, having as its purpose:

(a) to stimulate greater participation in the program of the church and furnish fellowship among men.
(b) to serve as a clearing house for district and local congregation men's associations.
(c) to furnish an opportunity of witnessing through ministering.
(d) to serve as counsellors for our youth.
(e) to serve as a channel of expression of Mutual Aid.

It was recommended that men's organizations be formed in the local congregation and district conference for similar purposes.

Among the projects suggested for local congregations and district conferences were:

(a) An annual Laymen's Sunday with laymen in charge of all services.
(b) Bibles for the American Bible Society.
(c) Visit and encourage struggling congregations.
(d) Establishing mission outposts by lay people.
(e) Assistance to young people in establishing themselves in a vocation.
(f) Assist in program of material relief.

The Interim Committee was instructed to apply to General Conference at once as an auxillary organization. (It made such application and was accepted.)

Elected to serve on the interim committee and charged with the carrying out of the above were: Walter H. Temple, Chairman, 1124 N. 18th Street, Allentown, Pa.; John E. Fretz, Secretary, 404 Tennis Avenue, North Hills, Pa.; and Dr. J. S. Schultz, Bluffton College, Bluffton, Ohio.

IN MEMORIAM

Mrs. Frieda Voth Flaming, adopted daughter of Mr. and Mrs. H. J. Voth, was born January 19, 1909, at Hillsboro, Kansas, and departed this life August 6, 1947. In 1926 she was baptized by Elder P. H. Unruh and received into the fellowship of the Alexanderwohl Church. In 1929 she was united in holy matrimony to Jacob J. Flaming. For over seventeen years they shared life's joys and sorrows. This union was blessed with one daughter, Viola. She leaves to mourn her early death her deeply sorrowing husband and daughter, her foster parents, Mr. and Mrs. H. J. Voth, one brother Ernest and family, her mother-in-law, Mrs. J. A. Flaming, four sisters-in-law, Mrs. Dave F. Voth, Mrs. Rudolf Hiebert, Mrs. C. H. Janzen, Mrs. Edwin Epp and their families, and four brothers-in-law, Sam, Frank, Abe, Solomon and their families.

Conference News and Notes

—**The offering** held at the Women's Missionary Association program on Friday night totalled $780.50. One-half of this is to be allotted for foreign missions, one-fourth for home missions, and one-fourth for relief, especially the transportation of refugees.

—**The total contributions** by General Conference churches in the past three years amounted to somewhat over four and one-half million dollars, according to a statement by Walter H. Dyck, Conference statistician.

—**Elma Esau**, former relief worker who had much to do with clothing distribution in Holland and Denmark, reported that there was great need for large clothing, shoes, and warm woolen clothing.

—**The Mennonite people** of North America contributed $3,369,000 for the work of the Mennonite Central Committee during the year, December 1, 1945, to November 30, 1946. About $1,000,000 of this was in cash and about $2,300,000 in goods.

—**The love offering** held at the conference for Dr. A. Warkentin amounted to over $300.

—**N. Paul Stucky,** who presented to the conference the need and opportunity for doing mission work in Puerto Rico, pointed out that such mission work would be welcomed by present mission workers in Puerto Rico and that there is a great field for work in this land of whose population only 4 to 5 per cent are Christians. Mr. Stucky, who is much interested in short-wave radio and operates such a set himself, stated that the M.C.C. unit in Puerto Rico is now going on the air once a week.

—**Three Dutch brethren** attended the General Conference sessions. They were Dr. N. van der Zijpp, who is professor in the Mennonite Seminary in Amsterdam, Mr. Herman Craandijk, who is the secretary of the Dutch Mennonite Conference, and T. O. Hylkema, a pastor in the Singel Mennonite Church, Amsterdam. Brother Hylkema has already visited Mennonite communities, while the other two brethren are scheduled to visit various Mennonite communities in the near future. A unique fact about the Mennonites in Holland is that instead of being split up into many branches like the American Mennonites, they are all united in one body.

—**Mrs. Ferd Isaac,** who recently returned from India, was reported at the conference to be seriously ill in the Mountain Lake, Minnesota, hospital.

EXCELLENT MUSIC AT CONFERENCE

Very refreshing were the musical interludes at General Conference. Numbers during the business sessions were frequent and excellent. Of special note were the larger programs such as that by a union of various choirs, under the direction of Russell Lantz, on Saturday evening, August 23, the presentation of "The Creation" by the Mennonite Choral Society, under the direction of Freeman Burkhalter, on Sunday evening, and the numbers by the Bethel College A Cappella Choir, under the direction of Walter H. Hohmann, during the last days of the conference.

SUNDAY MORNING ORDINATION SERVICE

The Berne church was crowded Sunday morning when Mr. and Mrs. Edward Burkhalter were ordained as missionaries to India and Mrs. La Verne Rutschman as missionary to Colombia, South America. Rev. Howard G. Nyce, Secretary of the Foreign Mission Board, gave the ordination sermon. The infant child of the Burkhalters was also consecrated during this service. A unique feature of the offering held that morning was the use of waste baskets to receive the platefuls of money. The offering for missions totalled over $1,000.

NATIVE OF INDIA BRINGS GREETINGS

"Now you see a product of your work," were the words of Puran Banwar as he appeared before General Conference delegates and visitors. Mr. Banwar, who brought greetings from the Mennonite Christians of India, is the first convert from the India mission field to bring such greetings to the General Conference. Mr. Banwar pointed out that never before has the relationship between the churches in India and those in America been as intimate as now. Mr. Banwar, formerly business manager in the Champa Leper Home and very active in church activities, is completing his college education at Bethel College.

"A DAY OF OPPORTUNITY" FOR MISSIONS

"This is a day of opportunity" was a keynote in the survey of foreign mission work given by Rev. A. E. Kreider, chairman of the Foreign Mission Board, who recently returned from a world tour of mission fields and relief centers. In India this opportunity is made possible by the religious freedom pledged by the new government of Hindustan and by the 400,000,000 plus population. Villages are so thick in India that in the General Conference mission area alone there are over 2,900 of them. There are Christians in 206 of these. During the past year evangelism was carried on in 550 of them. The churches in our mission area are learning to be self-supporting, however schools for the children of these Christians are sorely needed.

There is opportunity in China, for its youth are open to Christian mission work, but the Chinese civil situation is chaotic, and its people are never far removed from starvation. In staking out a new mission field in China the Board has to deal with the fact that all of China has been alloted to mission boards. However, although there are 8,000 Christian churches in China, some areas are covered very thinly, so that in the area considered by the Foreign Mission Board there is one city of 200,000 population with only three churches. Negotiations with other mission boards must be completed before a new field can be established.

Rev. Kreider, in a fervent plea for mission work, ended with a call for ten new mission workers every year.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Y.P.U. General Assembly Adopts Plans for Three Year Program

An outstanding meeting of the Young Peoples Union General Assembly was held two afternoons during the General Conference held at Berne, Indiana, August 20 to 27. On Friday and Monday afternoons, August 22 and 25 over 150 young people from churches over the U.S. and Canada met to discuss the past record and activity of the Young Peoples organization and to plot a course for its work the next three years.

At conference the comment was heard on several occasions concerning the number of young people that were present. Indeed the Conference did not consist only of older leadership, but had a healthy representation of those who are young and are the potential leadership of tomorrow. For the ongoing life of the church, this was indeed a very wholesome thing. Of even greater significance was the opportunity young people had of becoming acquainted with each other and of getting a feel of the scope of the church and its work.

This year a full days time plus an evening's program was given over to the young people for their business and their presentation of their work to the Conference. The healthy interest the Conference displayed in youth by this gesture is deeply appreciated. It is hoped the future relationship may be both wholesome and mutually profitable. There are great things in store for Mennonite youth.

The following material presents to the youth, the decisions their General Assembly adopted as a program for the Young People's Union for the coming three years. This will serve as a guide for the Executive Committee in their future planning and work.

Resolutions Submitted to Y.P.U. General Assembly by Y.P.U. Council

A. Projects

1. The Y.P.U. Executive Committee and Y.P.U. Council urges the endorsement of the following major projects which have been previously approved by the Y.P.U. Council and solicits the full support of the General Conference young people:

(a.) We believe it a worthy project to bring students from our mission and relief fields to our schools through the Missionary Education Fund.

(b.) We appreciate the provisions that have been made for a General Conference Voluntary Service program through the cooperative efforts of our conference boards, executive committee, and the Y. P. U. We urge local and district leaders to prayerfully and heartily promote the program in their own groups through such means as personal accounts of workers, literature, and programs.

(c.) We suggest that we feel our responsibility in giving our wholehearted financial support to the mission project of building a church at Lame Deer, Mont.

(d.) We want to express our appreciation to Esko Loewen, Editor of the "Mennonite Youth" section in THE MENNONITE for the fine work which he has been doing in that capacity. We move to continue this section in THE MENNONITE with the editor to be appointed by the executive committee and paid out of Y.P.U. funds until the next meeting of the General Assembly or until other arrangements are made for a youth paper.

2. We request support and participation in the Second General Conference Young People's Retreat which is to be held immediately after the conference, August 29 to 31, at Camp Mack.

3. For better unity and better understanding between the various branches of the Mennonite church and for enlarged opportunities, we favor and encourage participation in and prayerful support of the M.C.C. Voluntary Service Projects.

B. Organization

4. The Executive Committee shall make major project plans for the coming conference term and after submitting them to the Y.P.U. Council and considering them together shall present them to the General Assembly in session for further discussion, revision and adoption.

5. In connection with our projects which we adopted for a year's period, we suggest as a fiscal year, July 1 to June 30.

6. We recommend that the president or some officer of each district visit each church in his respective district sometime during the year in order that the young people might become familiar with the larger youth program of the church.

7. We urge that the value of youth participation in the activities of the local church be given serious consideration and that each church make provision for its young people to have some activities of their own. In smaller churches we suggest the possibility of having some combined activities with other churches which will also aid a sense of Christian unity.

C. Larger Problems and Convictions

8. To present the work of our church at large and stimulate a more disciplined prayer life among our people we feel that the motion of the last Y.P.U. General Assembly should be carried out (Resolution No. 4, passed June 2, 1945 to make up and distribute prayer calendars to the Conference youth.) We believe it can make for a greater consciousnes of unity in Christ among our youth. With the resolution, it was urged that the distribution of the prayer calendar be undergirded with personal commitment and consecration to Christ.

9. In view of increasing need and opportunity for world-wide Christian fellowship and activity, we suggest our Y.P.U. Executive Committee make appropriate contacts with Mennonite and related youth organizations in various parts of the world. We suggest contacting the youth in Holland, France, Germany, Switzerland, Paraguay, Brazil our foreign mission fields, the Waldensian youth of Italy and any others the Executive Committee may deem appropriate. To all we extend love and hope that increasingly, we may be one through Jesus Christ our Lord and Saviour.

10. There is the possibility of a World Mennonite Congress in the year 1948. We suggest our Y. P. U. executive committee express our hope that provision be made for a discussion of the Mennonite youth movements in the various countries. As a minimum representation we suggest that foreign Mennonite youth who are in the country where the conference is held be invited to attend.

11. Though World War II is a thing of the past, world conditions are still tense and the outlook is not bright. Our testimony of love and peace and our opposition to war is a much needed contribution which we as Mennonite young people can make in our day. Only 27 per cent of the General Conference young men who served the country during the war served in the C. P. S. program while 18 per cent went into the armed services as 1AO and 55 per cent into regular military service. It is recommended that our groups study this problem through carefully in the light of Christian teaching *before* the pressures of another war are upon us and think of how we can more positively express our stand against war and military service. The Y.P.U. Executive Committee is urged to work closely with the Peace Committee on this question. It was urged in this matter that there also be deep personal commitment which is essential to any action the Y.P.U. takes. We encourage our ministers to preach and teach the peace principle.

12. In view of the alarming increase in divorces in our Mennonite churches we suggest that each local society have at least one program discussing the Biblical teachings on this subject. If possible, this should be part of larger discussions on courtship, marriage, and the home.

13. As consecrated Christian youth we should as individuals and as local groups consider prayerfully the call for ministers of the gospel for our home churches and abroad. We encourage special meetings to present the opportunities of Christian service and the workers needed. It is urged a survey of the need be made and presented to young people.

Resolutions Submitted by Individuals and from the Floor

14. In view of the fact that this is to be a young people's organization, we recommend continued steps toward leadership being in the hands of young people. As leadership becomes younger we believe it would be well to have a young people's subcommittee of the General Conference Board of Education who would study the direction and development of the Y.P.U. as an organization. The districts are encouraged to also elect officers who are under thirty.

15. We suggest to our Executive Committee that they consider the possibility of sponsoring in connection with our mission boards our missionaries or field.

16. Our General Conference has an Evangelism committee under the Home Missions Board. We give our whole hearted supported in particular to the three projects it sponsors, namely: (1) distribution of posters to our churches, (2) a week of witnessing during passion week, (3) the distribution of tracts.

17. The struggle against conscription continues even though Selective Service is temporarily a thing of the past. We recommend our executive committee to write letters to the chairmen of both the House and Senate Military Affairs Committee and to the President stating our opposition as a peace church to military conscription of any type or form.

Flood Relief

By Mary Elizabeth Amstutz

(Mary Elizabeth Amstutz has written the third in the series of articles on the MCC program in India. Her first assignment in India was working in the flooded area. In the article she presents her experiences and and the challenges she found in such work. Her home is in Pandora, Ohio. Following her graduation from Bluffton, she received her M. A. from Ohio State University.)

During the latter part of July, East Bengal, especially the region in the vicinity of Chittagong, suffered severely from a devastating flood. Rivers swollen by unusually heavy monsoon rains spilled over their banks causing severe crop damage, thus leaving in the wake of the rushing waters destruction and desolation. The people in the area are engaged chiefly in two occupations, namely, rice growing and fishing. The flood therefore inflicted harships, first by destroying a means of livelihood, second, by destruction of property including homes and small stores of food and other supplies, and third, by the danger of epidemics.

The Friends Service Unit had volunteers already functioning in this area, and so two of the MCC workers were loaned to them for a short period to aid in this disaster. The work which was being done was that of establishing and maintaining food and milk canteens, and of administering inoculations for typhoid and cholera.

Indian doctors and nurses were busy with inoculations too, but it was necessary to use all available assistance to accomplish so huge a task. The trips to the villages were usually led by someone who knew the section well—sometimes the nurses or doctors. After people in a community realized what was going on, they did not resent the treatment, but rather welcomed it, knowing that help was being given. As a result of these innoculations, typhoid and cholera did not become epidemic.

The Red Cross supplied the powdered milk and the government supplied the funds to be used in establishing the food canteens. The plan briefly was to go to a village, select a committee of six, three Moslems and three Hindus, and they in turn selected the children under twelve who were to be given milk and food. No objections were voiced in having Moslums and Hindus cooperate. There was enough milk so that three hundred children in each village could receive a large serving daily, but enough rice and vegetables to feed only the neediest one hundred. Each child also received his daily portion of vitamin tablets. Thirty-one milk canteens were set up, each supplying three hundred children daily, and eleven food canteens, each feeding one hundred children.

The committee selected the most appropriate time for feeding the children and frequently visits were made to see that each canteen was functioning properly. It was an interesting, yet very pathetic sight, to see the children come from all directions at feeding time with their containers for milk and their little basins and bowls for food. They would seat themselves in a large circle and wait patiently their turn for food and then with their little hands, would quickly clean up the patters. Moslum children and Hindu children usually ate separately, although in one village they were eating together.

The work covered a widespread area, which necessitated moving about considerably and going from village to village either by foot or boat. Living quarters for the unit varied from bamboo huts to shelter in one of the local high schools.

What amount of relief was accomplished by this effort is difficult to estimate, but much gratitude was expressed by the parents of the children who were fed. Some suffering was alleviated, many hearts made happy and some seeds for the Kingdom sown by service "In the Name of Christ."

Items of Interest

The Northern Baptist Convention has recently inaugurated what they call a remain-on-the-farm program. Its purpose is to assist local churches to locate Christian families on suitable farms.

* * * *

One out of every four fatal accidents in 1945 involved a driver or pedestrian who had been drinking. One million persons were injured and 28,600 were killed. Losses due to accidents totaled $1,450,000,000. Alchoholism had much to do with these losses.

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Rural areas in the United States showed a greater increase in juvenile delinquency in 1946 than the cities. The increase was 14.1 per cent, while the overall national increase was 7.4 per cent.

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Food conditions on the continent of Europe are expected to be even worse than now in the spring of next year and will not be much better by the spring of 1949. The crop expectations are much below normal and there is no carry-over from last year. Consequently grain that would be used for seed will be used for food, thereby reducing plantings next spring.

* * * *

The fourth annual National Convocation of the Church in Town and Country will be held in Rochester, New York, November 4-6, 1947. This organization makes the rural church its special concern.

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Last year there were an estimated 17,000 foreign students attending school in America. They represented more than one hundred national and ethnic groups. They attended some 900 colleges and universities. Most of the students come from Latin America, but the greatest increase has been from

the Near and Middle East. One-fourth of the students are women.

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The American Bible Society has been able to make its first shipment to Russia in many years. There were 5,000 New Testaments, 100,000 copies of the gospels in Russian, and 500 copies of the New Testament in ancient Greek.

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A hearing in June was held regarding the $1,229,000 former "frozen fund" which accumulated from the labors of C. P. S. men doing dairy farm and other similar services. At the hearing, Betty Jacob of the National Service Board pointed out the financial contributions made by C.P.S. to the government: "During the period of Civilian Public Service administration, from June, 1941, to March, 1947, 8,237-866 man-days were contributed by these men to work of national importance. Computed on the basis of an army private's original pay of $50 a month, this figure represents a contribution of $13,729,775 to the United States Government. In addition to this invisible financial gift, the religious agencies carried almost the total cost of maintenance and administration of of camps from 1941 to 1947. This figure amounts to approximately $8,000,000. Added together, this represents a saving of at at least $13,729,775."—Washington Letter

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Church memberships are growing but not fast enough to keep up with the population increase, a study made by the Twentieth Century Fund reveals. From 1926 to 1941-42 the Catholics made a gain of 23.3 per cent and the Protestants of 24 per cent.

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Three Biblical films, "The Story of Esther" (five reels), and "The Story of Amos" and "The Story of Simeon" (each two reels) are being produced this summer by Cathedral Films, producers of religious motion pictures. This company has produced in the eight years of its existence twenty religious pictures for use in churches and Sunday schools.

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This summer about 8,000 American students toured Europe and attended schools and conference there while several thousand European students came to to the United States. The state department made available two former transports to facilitate this transportation.

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A number of colleges under the control of Protestant churches had dropped from 430 in 1900, the peak year, to 291 in 1944; at the same time Catholic institutions had grown from 63 to 140. Thus 139 colleges were made nonsectarian.

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The sum of $8,700,000,000 was spent on whiskey, beer, and wine in 1946 by Americans, according to a report of the department of commerce. This is an average of $89 for every person over eighteen years old. As compared with 1945, spending for distilled spirits rose 15 per cent, for wines 48 per cent, and for beer 2 per cent.

* * * *

Two hundred Swedish young men and women are in Yugoslavia this summer, helping to rebuild the railroads between Bosanski and Sarajevo. Similar groups from other countries have joined them.—"Gospel Messenger"

* * * *

Dr. O. Fredrick Nolde of the Lutheran Theological Seminary, Philadelphia, states that the Christian church has exerted a significant influence over the United Nations with respect to their actions regarding the fundamental freedoms of all mankind with regard to religion, race, sex or language. "The church," he said, "claims no privilege for itself which it does not wish granted freely to all men. It believes that human rights and freedoms must be respected if there is to be a world of system, of order, of justice and progress."

* * * *

A Baptist church in Algiers, just across the Mississippi river from New Orleans, has established a center and library for youth. The center cost the church $100,000, it has a library of 12,000 volumes, a radio studio linked with three local stations, game rooms, nurseries and class rooms. The center is an effort to provide a wholesome program of social, recreational, and educational activity to the community.

* * * *

There is little intolerance and prejudice among youth of the United States, but young people are disturbed because too many adults still are discriminating between races, creeds and colors according to The Panel of Americans, a group of Los Angeles girls who made a speaking tour of the country. (RNS)

Want Message of Unity and Peace

Some of our India missionaries report having heard a very interesting lecture by Madame Vijaya Lakshmi Pundit, sister of Jawanarlal Nehru, and herself a very prominent Indian political leader, and a representative to the U. N. O. At the close of her lecture, Madame Pundit consented to answer questions from the floor. A young Indian Christian asked, "What do you consider to be the best contribution that the Christian Community can make at this time of violence?" After a pause, she answered in effect that those Christians who have not had a part in the violence and killing are the ones who have earned the right to preach the message of unity and peace. To those, she says, "Go right on giving your message of unity and peace."

Here is our challenge. We must follow up our non-resistant stand with Christian missions and evangelism. The two are inseparable.—N. Laurence Burkhalter.

The co-ops offer one approach which can help us meet our basis postwar needs: to build full employment by expanding purchasing power.—**The Chicago Sun.**

Some Immigrants Move into Paraguayan Chaco

Akron, Pa., August 29.—A cablegram which C. A. DeFehr sent from Asuncion, Paraguay, on August 26 states that sixty of the immigrants who have been stranded in the city since the rebellion, have now proceeded for the colony of Fernheim. Although further details are not yet available, it is apparent from this information that the conflict has subsided sufficiently that such a movement is now again possible.

European Refugee Work

C. F. Klassen, who is engaged in contacting governmental and international offices in Europe in the interests of Mennonite refugee migration was confined for a few days to a hospital in Frankfort due to an infected foot, but has now again recovered.

Marie Brunk, having served for three years in relief and refugee work in Holland, has returned to the United States for a short furlough after which she will return to Europe for a new assignment in the work of helping Mennonite refugees. She, with other MCC workers will be located near Stuttgart, in the American Zone of Germany.

Foreign Students Enter Mennonite Colleges

Three students from Holland and two from France have recently stopped at Akron en route to the Mennonite colleges which they plan to attend during the coming term. Those from Holland are: Tineke Spuijam, attending Goshen College; Janke van Wijland, attending Bethel College; Margrita Freie, attending Bluffton College. Gertrude Gassman, former helper in the MCC relief work in France, will attend Goshen College; Augustin Coma, son of a Spanish teacher employed in an MCC children's colony in France, will attend Hesston College.

These students have come to this country under the auspices of the Council of Mennonite and Affiliated Colleges. The Mennonite Aid Section assists in arranging for certain accommodations for the students upon their arrival in this country.

Report from Hungary

"The estimates for the coming winter are generally dismal. Supplies of food are shorter than were at first expected. It looks as though there will be room for all the food that will be available. Other relief agencies are also reporting that they are concerned about the situation, especially in regard to the children."—Howard Blosser

Clothing Center Personnel

Margaret Martin, of Ephrata, Pennsylvania, has assumed the work of supervising the packing of relief clothing, shoes, etc., at the MCC Clothing Center, Ephrata, Pa.

The Ephrata Center is the largest of the MCC clothing centers. During the first seven months of this year over seventy tons of clothes were processed at this Center.

To Meet with Sewing Circle Groups

Viola Wenger and Elma Esau have been appointed to meet with Sewing Circle groups in several Mennonite communities during the month of September, in order to give information on relief clothing needs.

Sister Wenger, of the MCC Material Aid staff, will contact groups in Michigan, Eastern Canada, Minnesota, Iowa and Illinois; while Sister Esau, formerly a relief worker in Europe and now of Whitewater, Kansas, will include Missouri, Nebraska, the Dakotas, Kansas, Colorado and Oklahoma in her itinerary. It is hoped that these contacts will prove helpful to these sewing circle groups who desire to help in the relief effort.

VOLUNTARY SERVICES

Personnel for Mexico Unit

The first one year volunteers to be appointed for the Mexico Voluntary Service Unit include Melvin Funk, Hillsboro, Kansas, Director; Frances Beckenbach, Canfield, Ohio, Matron; Mr. and Mrs. Randall Heinrichs, Winnipeg, Manitoba; and Clara Schellenberg, Saskatoon, Saskatchewan. Others will be appointed later. Those interested in more information about this unit should write to Voluntary Services, MCC, Akron, Pennsylvania.

In Memoriam

Harvey D. Hunsberger, son of Enos F. and Mary (nee Loux) Hunsberger, was born October 8, 1873, near Plumsteadville, Pa., on the farm on which he lived and died. In 1895 he married Annie F. Myers. He was baptized by Bishop Henry B. Rosenberger and received into the Deep Run New Mennonite Congregation in 1913 by the right hand of fellowship. A trustee of the church for many years, his special care was the cemetery. At various times he held public office in township and county. He fell asleep, July 15, 1947. His widow and five children remain. Rev. J. H. Fretz preached on Rev. 14:13 at the funeral.

Russell W. Huber, son of Wilson and Kate (nee Wismer) Huber was born May 13, 1895, in Plumstead Township, Bucks County, Pa. In 1915 he was baptized by Elder Allen M. Fretz and received into the Deep Run New Mennonite Congregation. In 1928 he was joined in marriage to L. Wilhelmina Righter. For twenty-three years he operated a baker route in the community in which he spent his entire life. He quietly fell asleep on July 26, 1947. In addition to his widow and father, he is survived by two children, Catherine E. and Russell W., and three brothers, Horace W., Norman W., and H. Earl Huber.

Mrs. Anna Jantzen Voth, daughter of Mr. and Mrs. Franz Jantzen, was born near Hillsboro, Kansas, on September 5, 1886, and passed away on June 28, 1947, at Escondido, California. She was baptized in her early teens and received as a member of the First Mennonite Church, Hillsboro, Kansas. In later years her church membership was transferred to the Immanuel Mennonite Church, Los Angeles, California. In 1913 she was united in marriage to Heinrich D. Voth, with whom she shared the joys and sorrows of life for thirty-four years. She faithfully cared for her family until taken seriously ill at the age of fifty. Although confined to her bed for ten years she continued to fill her place as mother. Now in the presence of the Lord, she awaits the time when she will be re-united with her husband, daughter Evelyn and son Donald, all of Escondido; a daughter Mrs. Melvin Pepper of Ramona, California; three sisters, Mrs. B. A. Claassen of Paso Robles; Mrs. G. F. Friesen of Lehigh, Kansas; and Mrs. Maria Klaassen of Saskatchewan, Canada; and three brothers, Frank P. Jantzen of Paso Robles, California; Herman P. Jantzen of Newton, Kansas, and Daniel F. Jantzen of Peoria, Arizona.

College News

CANADIAN MENNONITE BIBLE COLLEGE

103 Furby Street
Winnipeg, Manitoba

"God be merciful unto us, and bless us
And cause his face to shine upon us;
That thy way may be known upon the earth
Thy salvation among all nations."
Psalms 67:1,2

The Canadian Mennonite Bible College plans to open its doors on September 26 of this year. It is a new venture for Christ. We believe that God has great things in store for this new school which was so graciously received into the fold of the General Conference at its recent session at Berne, Indiana. Its administrators and teachers covet the prayers of all friends for the day of its opening.

The beginning of this new Conference undertaking reflects a deep gratitude of God's people for His love and mercy. It is an expression of thanksgiving and praise. Such people are eager to carry on an active mission program. The opening of a church school is the actual undertaking of such an endeavour. The history of the General Conference always shows the correlation between the growth in mission interests and its schools. So too, is this new institution a manifestation of a growing mission interest among our Canadian brethren.

Youth is filled with the spirit of venture. When one becomes older one becomes more cautious and does not care to launch out into new fields as readily as in earlier years. The Canadian Mennonite Bible College is such a new venture which should be a real challenge for our young people.

The starting of a new school is not always easy. Many questions arise in the minds of administration which need careful and prayerful consideration. Prospective students also would like to know more about the arrangements and the principles of the new school. All are concerned that a Christian spirit shall prevail in its halls and that a deepening of the spiritual experiences be wrought in its initial endeavor.

The Canadian Mennonite Bible College calls upon the young people of Canada and for our Conference to meet this challenge. It will be a cooperative endeavour between students and teachers. Though a new school may have some privations we appeal to the venturesome spirit of youth to rise up and help in the undertaking. Let us praise God for giving us an opportunity for Christian service in our new Conference school.

BETHEL COLLEGE NEWS

August 31 marked the beginning of school activities with the annual Faculty-Staff Retreat at Camp Fellowship, Goddard, Kansas. Freshman registration, conferences and tests were given on September 2. Registration continued throughout the week with all classes beginning on Friday, September 5. An enrollment of 450 students is anticipated for the current school year. During the summer months a number of housing projects were under construction to provide accommodations for the increased number of students. Several buildings were purchased from the War Assests Administration and moved to the northeast corner of the college campus near the Pines. Elm Cottage has been moved to its new location west of the Thierstein Home. The A Cappella Choir returned on August 31 from a 4,000 mile eastern tour which took them through Canada, approximately twelve states and to Washington, D. C. where the choir presented a television broadcast over Station WNBW.

Bethel Hospital Gift and Fellowship Day To Be Held September 12

The twentieth annual Bethel Deaconess hospital and Bethel Home for Aged Gift and Fellowship Day will be held on Friday, September 12, on the lawn of The Home for Aged.

The afternoon program will begin at four o'clock, and Dr. Ralph C. Kauffman, of Bethel College, will be the guest speaker at the program.

The evening program will feature the Newton Community Chorus under the direction of Mr. Lester Weatherwax of Wichita, in a program of both sacred and secular music. The two programs which this chorus has given during this summer have proved very popular with Newton residents, and a very enjoyable evening of good music is promised to all who attend this concert. The Reverend Paul Eugene Ehly, pastor of the First Christian church of Newton, will be the guest speaker during the intermission of the concert; Mr. Al Nordstrom, president of the chamber of commerce, will preside as chairman of the program which begins at eight o'clock.

The members of the ladies auxiliaries are planning for the usual bazaar and food sales, card sales, and a light lunch which will be served in the basement of The Home for Aged between 5 and 7 o'clock.

A cordial invitation is extended to all friends of these institutions to attend any or all of these activities.

PETER DYCKS TO SPEAK AND SHOW PICTURES AT MEMORIAL HALL ON EVENING OF SEPTEMBER 21

Mr. and Mrs. Peter Dyck, who took care of over a thousand Mennonite refugees in the American sector of Berlin and later accompanied them and others on the *"Volendam"* to Buenos Aires are to appear in Memorial Hall, North Newton, Kansas, on the evening of September 21. The moving pictures which the Dycks will show were shown at the General Conference and proved to be outstanding in interest and technical quality. Peter Dyck's account of the transportation of the refugees was one of the highlights of the General Conference. On the morning of September 21 the Dycks will visit the Eden Mennonite Church, Moundridge, Kansas. In the afternoon they will appear at the Lone Tree Mennonite Church near Moundridge. Mr. Dyck was elected as a member of the Emergency Relief Board of the General Conference at the recent sessions.

FOUND: A valuable Sheaffer Lifetime Fountain Pen on First Mennonite Church grounds Berne, Indiana, during Conference sessions. Owner may identify and claim it at the General Conference Headquarters, 722 Main Street, Newton, Kansas.

Jottings

—**First Church, Aberdeen, Idaho:** The young people held their seventh annual retreat, July 18-20. During the absence of Rev. H. N. Harder, Rev. Phil. A. Wedel, a former pastor, brought the messages on August 3 and 10. Rev. Henry D. Becker brought the messages on August 17. He illustrated his evening message. On August 24, Rev. David Johnson, Pastor of the M.B.C. Church of Filer, Idaho, brought the messages. After the evening message that Sunday, Orlando Friesen showed colored slides of the voluntary service work at Gulfport, Mississippi.—Arnold E. Bartel, Corr.

—**Rev. Ronald von Riesen,** Executive-Secretary of the Board of Education, is commuting from Newton to Kansas City, where he is taking courses in the Central Baptist Seminary.

—**Dr. H. A. Fast,** who returned to the United States on August 23 from his summer in Europe, arrived at the General Conference in Berne, Indiana, on August 24, having left Amsterdam, Holland, by airplane on August 22. Dr. Fast visited Mennonite relief centers, conferences and leaders in various countries. He spent most of his time in Holland but also travelled in Germany, Denmark, Belgium, France, and Switzerland. In the latter country he attended an international Mennonite youth conference. From there he returned to Holland, where he attended a peace conference of Dutch Mennonites shortly before leaving for America.

—**Dr. L. L. Ramseyer,** who headed the Mennonite student tour through Europe this summer, also returned in time to attend part of the conference. Dr. Ramseyer left Brussels, Belgium at 10 o'clock in the morning, and the next day he was at the General Conference in Berne.

—**Miss Elizabeth Foth** of New York is visiting churches in Kansas.

—**First Mennonite Church of Christian, Moundridge, Kansas:** The Hillsboro Gospel Male Quartet gave a very inspiring message in song and testimony during our morning worship service, Sunday, August 24. Rev. Earl Buckwalter of Hesston had charge of the service on Sunday, July 17, with a heart-searching message. Rev. P. P. Wedel and his wife are attending the Conference. Our Relief Committee reports 499 cans of apple plum preserves which a willing group canned for relief. Our church also participated in the Community Chorus which gave an excellent musical program the evening of August 24 in our park. This ended the summer's union meeting.—Mrs. Myron G. Stucky, Corr.

—**The 1947 Handbook of Information of the General Conference** contains a wealth of vital and interesting information. You may secure a copy for twenty-five cents from the Mennonite Publication Office, 722 Main Street, Newton, Kansas.

—**Miss Donna Regier,** daughter of Mrs. A. J. Regier, North Newton, Kansas, and Melvin Klaassen, son of Mr. and Mrs. Fred Klaassen of Whitewater, Kansas, were united in marriage on August 30 in the Bethel College Chapel. Mrs. Klaassen, who has been serving as secretary for the Mennonite Publication Office, will continue in this work. Mr. and Mrs. Klaassen will be at home in North Newton.

—**Miss Erna J. Fast** of Mountain Lake, Minnesota, will very likely sail around the Middle of September for Germany, where she will serve in the M.C.C. child-feeding program in the British Zone. Miss Fast will go out under a regular two-year assignment. She is a graduate of Bethel College and of Biblical Seminary, New York City. This past summer she was active in General Conference voluntary service activities. She will also be remembered as the first editor of the **Mennonite Junior Quarterly.**

—**Dr. Eldon Rich** has begun his practice of general medicine and surgery in association with Dr. A. K. Ratzlaff at Goessel, Kansas. Dr. Rich graduated from Bethel in 1938 and received his M. D. degree from the University of Kansas School of Medicine in 1946. Recently he completed a fifteen-month rotating interneship at the Henry Ford Hospital, Detroit, Michigan. Upon his graduation from the University of Kansas School of Medicine, Mr. Rich was elected to Alpha

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Dear Friends in Communities Visited by Our Choir in August:

To thank all of the persons who helped to make our a cappella choir tour a series of mountain-top experiences would not be possible. In the communities which we visited many friends were busy arranging for meals and lodging and making plans for our programs of sacred music. Although the weather was not pleasant most of the time, the fine hospitality helped to make our whole trip a blessed experience.

Gratefully yours,
The Mennonite A Cappella Choir of Bethel College

Omega Alpha, the national medical honorary society. Only from six to eight of the topmost ranking students are accorded this honor each year. The Riches plan to establish their residence at Goessel.

—First Mennonite, Caldwell Idaho: About two weeks ago. Rev. and Mrs. Albert Jantzen and family were here. We all enjoyed their messages and also the pictures they showed of the mission fields in China. Our pastor Menno Kliewer, and family returned from their vacation trip back to their old home.—Mrs. Leonard Schmidt, Corr.

—Bethel Church, Fortuna, Missouri: The Bethel College Choir sang here on August 31. Rev. Clyde H. Dirks, a former pastor, also brought a message the same morning. Both messages were much appreciated. That night Rev. Dirks related some experiences on his mission work at Portland, Oregon. After this the two films. "The New Birth," and "The Man Who Forgot God" were shown. Consecration services were held recently for two infants, Rev. Albrecht's son and deacon Paul Hilty's daughter. Our oldest member, Mrs. Anna Welty, who is ninety-three, is in a hospital in California, Missouri, with a broken hip. Earl Loganbill and his bride visited his parents recently. Earl is attending Bethel College, and his wife is secretary to the Dean. The twin sons of Joe Lehmans left Sunday for Bethel College where they will be freshmen. Other young people from our church will be leaving soon for various schools.—Mrs. Joe Lehman, Corr.

—Bethel Church, Hydro, Oklahoma: On August 31 Dr. and Mrs. D. D. Eitzen and sons of Los Angeles, California, where Dr. Eitzen is a professor in the School of Religion of the University of Southern California, were in our midst. They spent a few days with Mrs. Eitzen's mother, Mrs. Lena Heidebrecht, where the family reunion was held. All the children but one attended. Dr. Eitizen gave some very inspirational messages at our church at the morning and evening services. Rev. and Mrs. Waldo Kaufman and Mrs. Val C. Krehbiel attended the General Conference at Berne, Indiana. The Kaufmans stopped at Chicago a few days to visit friends. We are glad that Mr. and Mrs. Alvin Frey and family, formerly of Garland, Texas, have moved into this community.—Wilfred Ewy, Corr.

Mr. Cornelius Krahn
Bethel College
North Newton
Kansas

—Bethel Church, Inman, Kansas: The Charity Society had a miscellaneous shower for the J. R. Duerksens whose home burned down. Rev. and Mrs. Frank Enns, missionaries to Africa, are at home with us now. Rev. Enns preached Sunday morning. Our conference delegates will report in a special meeting in the near future. The church has voted to hold our annual mission festival on September 21 since Rev. C. E. Rediger has planned to give us a report of his trip to the African mission field at that time.—A. B. Neufeld, Corr.

—Hoffnungsau Church, Inman, Kansas: Our annual C. E. social was held on August 31. Before the social hour interesting reports were given by the young people who took part in the Young People's Retreat and Voluntary Service Projects this summer. Cornelia Franz, Ann Marie Regier and Catherine Regier gave a summary of their work with the Chicago Mission Project where they helped with daily vacation Bible school and recreational work. Lavina Ediger reported on her work in the Village for Epileptics at Skillman, New Jersey. Twenty-four church members from here spent one day at the Newton Relief Center helping take care of some of the work which had piled up. —Mrs. Elmer Voth, Corr.

—First Church, Pretty Prairie, Kansas: Rev. Erwin Wedel of the Pioneer Gospel Mission, Jackson Mississippi, and Miss Elizabeth Foth of New York will be with us Sunday evening, September 14. Everyone is cordially invited. We regret to announce that our pastor, Rev. P. P. Tschetter, has announced his resignation to accept a position as field representative for Grace Bible Institute, Omaha, Nebraska, after his term expires here.—Ralph Krehbiel, Corr.

Dr. A. Warkentin Has Gone Home

(On September 2 we received from Dr. S. F. Pannabecker the following word about the passing of Dr. A. Warkentin, President of the Mennonite Biblical Seminary and Mennonite Bible School:)

"He (Dr. Warkentin) had several visitors on Thursday and Friday following the General Conference and was able to talk with all of them. Saturday morning a few of us were in to see him and he seemed to be in good condition. He talked a good deal and was mentally active. Mrs. Warkentin spent most of the day with him but in view of his being fairly well returned home to attend a few household duties.

"The end came suddenly and somewhat unexpectedly at 6:10 P. M. Shortly before passing away he had told the nurse that this was his best day and earlier he had spoken of the very restful night he had spent. He evidently passed peacefully and without suffering.

"We rejoice to know that he was ready and has gone to the home about which he spoke so much the last few weeks. His memory will be a blessing to all of us."

(The funeral was held in Chicago on the afternoon of September 2. A memorial service was held in the First Mennonite Church, Newton, Kansas, on the evening of September 3.)

The Mennonite

Volume 62 ——— September 16, 1947 ——— Number 36

"If . . . Ye Truly Seek Me"

The spirit of adventurous quest has possessed men of all nations and all ages. The quest varies from age to age and from time to time. But the ceaseless striving, the desire to know and see and feel what man has not known before has not been quenched. There are many areas which still await the searchings of men; "seek and ye shall find" is still true if we meet the conditions of real Christlike seeking.

All worthy quests demand thorough and genuine preparation. No journey is complete without those factors which help make it enjoyable. Little worthiness is attached to any effort without a real love for it, no matter what the cost in preparation may be or what dangers may be attached.

Some climb mountains. Others seek heights in other ways. But all heights of real service have held for men a view of splendor which, in a sense, has become the beauty which the disciples saw in the transfigured Christ as they beheld his splendor on the mountain heights. They have achieved that which before has not been; light has come to them. It is as though the heights were still inhabited by the Christ even as he is portrayed in our day by the Christ of the Andes standing guard over the peace wrought by Argentina and Chile a number of years ago.

The desire to find the unfound is not fulfilled without ceaseless and painstaking labor. Mountains are ever before those who would climb, and climb we must if we would count our progress for the day. Yet climbing is not all initial preparation; it is not all labor. There are moments when the greatest progress is made by stopping to regain our poise and vision. It is these times which afford the opportunity to renew visual contact with the goal and the interim during which we map the strategy for the next forward and upward movement. Many lives have suffered irreparable damage and others have been lost in the critical struggles which have prefaced what appeared to be the quick final success. Eyes have wandered from the goal and turned to the self glory which appeared within reach; they have failed to detect the "faulty ice" which hindered them from "standing on the peak" and there beholding the splendors of final achievement under God.

We need to climb together. There are many of us on the trail seeking those mountain top experiences which blend life into beautiful symphony. We need to share our common paths, each making available to the other those niches which we have by the grace of God been able to carve into the steep and rugged slope. To make the path easier and more passable to the many who come after us, to make God's blessings flow through our lives to many others, yes, to make known to all the glorious gospel of redemption and discipleship in love of Jesus Christ; these are the common tasks of Christians who would climb mountains together. We are lashed together by the strong cord of common redemption and common concern.

Photo: E. Meerkaemper, Courtesy Official Information Bureau of Switzerland

Three Climbers on the Way to the Matterhorn

We must rise to nobler heights in our day. Barbara Spofford Morgan in her book, **Skeptic's Search for God**, has stated, "The sentiment of human dignity does not come from looking at ourselves; it comes from looking at God." We can stay on the mountains after our climbs if we will look at God. Jeremiah has so effectively stated the truth of hope in our striving when he says of God, "If with all your hearts ye truly seek me, ye shall ever surely find me." A weary world cries for Christian adventures, those who will stop short of nothing save the mountain peaks of fellowship with the most high God.—**Loris Habegger**

AS WE SEE IT:

---Cornelius Krahn ---John R. Schmidt

A LITTLE MATTER

There are many means and methods in daily use that can be either constructive or destructive, depending upon who uses them and to what end. Harnessed and controlled the forces of nature are man's best friends. They can also become his worst enemies. The same holds true concerning technical inventions such as automotive power, radio, telephone, and the printing press. Let us consider the latter for a brief moment.

The press can be a great informative, instructive, and constructive agent. It can also be a deadly weapon of the devil and his host. It depends on who is controlling it and for what purpose. The Christian churches today make full use of the printing press as a means toward spreading and establishing the Gospel of Jesus Christ.

Our General Conference is also fully aware of the significance of Christian periodicals and publications and provides its constituency with information about the areas of its activities at home and abroad and the scope of work which it conducts. Its publications are based on the Scripture and have as a background Christianity as a whole, facing the problems of our age squarely. Great progress has been made in this direction, especially during the last decades. What else can we do to make full use of our periodicals to make Christ's message real in our day?

The other day a nurse who is a sincere Christian and has a number of close relatives in the ministry and on mission fields said, "I'll have to get a hold of the last years of *The Mennonite* to read up on what happened and what is going on in our Conference." Indifference? Certainly not. Away from home, under the strain of the daily tasks she has simply not gotten around to subscribing to *The Mennonite*. Besides she could read it at home during week ends and vacations.

No doubt, you and I know of many individuals who because of work, study, or marriage are not living in a Mennonite community,. and are thus in danger of losing contact with their spiritual background. Our publications are ready to be the vital connecting link. Such individuals are more in need of the inspiration, vision, and the feeling of being a member of one spiritual family than the ninety-nine at home. Of course, they could subscribe for themselves. But it is easy to establish habits of doing things and also of omitting things. At first they miss the papers that they were accustomed to at home. But somehow they just don't get around to ordering them. They may figure that after all they will soon be at home again and catch up with all these things. Or they will subscribe to the paper after they have permanently established themselves. Reasoning thus, a habit of getting along without something, which was formerly an essential part, results. New channels of information and inspiration are established and the obligation to serve the church of the fathers is neglected.

What about it? You and I have many friends in such a situation. Have we inspired them to continue the spiritual fellowship with the Conference and share in its activities by keeping its papers in their homes? Have we sent our own copies to our relatives and friends, or sent in a subscription for them? Thus we could help them maintain the old channels of information, inspiration and service.

Thus far we have been speaking about the home front. Only a word about the foreign field. Thousands of our brethren in Europe have been up-rooted and transplanted to foreign environments—spiritually, economically, and geographically. It is one thing to help them establish new homes, but equally essential to give them spiritual food and fellowship through the channels of our publications. This is indeed a very urgent missionary enterprise which needs our prayers and whole-hearted financial support. May God grant us vision and willingness to enter this field, ripe for harvest, without hesitation.—Cornelius Krahn, Professor of Church History, Bethel College; Director, Mennonite Historical Library, North Newton, Kansas; Editor, *Mennonite Life,* and Associate Editor of *Der Bote und Der Christlicher Bundesbote.*

REMEMBER THE CHILDREN

Medical science has developed vaccinations of undoubted value for children. For adults to insist on getting cold shots, vitamins, special diets, etc., and to forget the vaccinations for their children is selfish, because,

(Continued on page 13)

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICAN. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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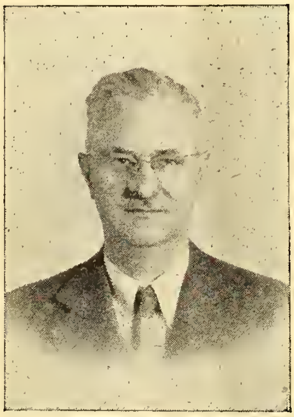
1885 --- Dr. A. Warkentin --- 1947

by Cornelius Krahn

We pause at the end of the life of a man who has distinguished himself in three countries. A. Warkentin was born in Russia where he taught school for a number of years; he received his theological training in Germany where he again taught and was active in relief work administered to the Mennonites in Russia; most of his work, however, was done among the Mennonites of America. His gentle spirit and his genuine concern for those with whom he came in contact won him many friends. Let us briefly trace the background and life of him who will be remembered as an outstanding teacher, minister and friend.



A. Warkentin was born August 24, 1885, at Ladekopp, Molotschna, in the Ukraine. He received his elementary and secondary training in some of the best schools that the Mennonites of the Molotschna had produced. From 1904 to 1912 he taught in the school of Alexanderwohl. A. Warkentin loved to teach and it must have been here that he developed that skill.

The year 1912 was a significant one in his life. He married Elizabeth Unger and with her left home and country to receive a theological training abroad. The young couple could hardly have realized that they would never return to see their loved ones and their home again. From 1912 to 1915 Warkentin attended the Theological Seminary of the Baptists in Hamburg, Germany. This training added another avenue of service to his activities. In Russia Warkentin had joined the *Lichtfelde Evangelische Mennonitengemeinde*. In 1920 he was ordained minister and elder by the Conference of the South German Mennonites with whom he had been associating since he finished his study in Hamburg. At that time Germany was at war with Russia. Thus the Warkentin's could not return to their home country.

From 1916 to 1920, even though he was in an enemy country, he was fortunate in finding employment in the *Realschule* at Wilhelmsdorf, Wuerttemberg. At the end of this period, relief work was started among the suffering Mennonites of Russia. *Deutsche Mennonitenhilfe* was organized, and Warkentin became its secretary. His knowledge of the Russian situation, his tact, and training enabled him to perform a very significant task. In this wise he was also brought in contact with the American Mennonites. Instead of returning to Russia he decided to establish a home in America. In 1923 the Warkentin's—they had four children—came to Kansas. After a temporary stay in Hillsboro, they moved to Newton where, with brief interruptions, they lived for twenty years.

The new beginning was not easy. Warkentin had received his training and experience as a teacher and minister in countries that differed in many ways. He had to learn a new language in order to teach and preach. Many other adjustments had to be made. When one considers that he was nearly forty, one marvels at how quickly and graciously he adjusted himself to an entirely new environment, winning the affection of students and other people with whom he associated. In later days he enjoyed relating some incidents from those days when he encountered the difficulties common to making an adjustment like this.

In 1923 Warkentin was called to teach Bible and German at Bethel College. This position he held till 1943 when he suffered a stroke which ended his activities in connection with the College. During his teaching he continued his study, receiving his M.A. from the University of Kansas and his Ph.D. from the University of Chicago. (1935). The year he started to teach at Bethel College he also accepted the call of assistant pastor of the First Mennonite Church of Newton, serving in this capacity until his illness in 1943 when he had to give up all his activities for a while. It was remarkable that by the next year he was resuming some activities and that in 1945 he was called upon by the Conference to organize the newly founded Mennonite Biblical Seminary and Mennonite Bible School and to become its first president. Even during his last days of pain and weakness his thoughts were with this work.

Even though teaching and preaching constituted Warkentin's outstanding activities there are many other avenues in which he made unique contributions. For five years he was editor-in-chief of the Sunday School Quarterly of the General Conference. In both the United States and Canada he was greatly loved and appreciated as Bible and conference lecturer. His experience, background, and personality enabled him to render distinguished service as vice-president of the Emergency Relief Board of the General Conference (1935-1940) and as member of the Mennonite Central Committee (1933-1940). That his activities on these committees were discontinued at the outbreak of the war is very likely related to the fact that the man of three countries never became a citizen of the country that he served most. It was not that he did not sincerely desire citizenship, but it was denied him because he could not promise to "bear arms in times of war." No one can bar him now from citizenship of the kingdom of his Lord whither he has been called.

During the twenty years that he was connected with Bethel College Warkentin built up the Bethel College Historical Library which he made one of the best Mennonite collections of the country. Today it consists of more than 4,000 volumes, almost a complete collection of all Mennonite periodicals and many thousands of documents and pictures. Warkentin had a warm evangelical faith which was not hanging in air, but closely related to the beliefs, principles, and tradition of the Mennonite church. This love for the Mennonite heritage based on a warm Biblical faith prompted him to collect this wealth of material. It is true, he did not produce many books on this subject, but he paved the way for others, and the Bethel College Historical Library will remain his monument. A valuable contribution is his *"Who's Who Among the Mennonites,"* the second edition of which appeared in 1943. *"The Harmony of the Kings"* testifies to his knowledge of the Old Testament which he taught so inspiringly. His scholarliness is demonstrated in his study *"Die Gestalt des Teufels in der deutschen Literatur."* (A few copies of the two latter books are still available at the Bethel College Historical Library, North Newton, Kansas).

A. Warkentin was a teacher, minister and friend, but above all he was a teacher, a born teacher. In this field he made his greatest contribution. Many times he could have accepted full time work as a minister, but he chose to teach. Even though he has been called out of our midst, his blessed memory will live in the hearts and minds of his students and the halls of Bethel College.

To those who visited him during his last days of severe suffering he said, "As thy days so shall thy strength be." He was called home August 30.

To Be With Him in Glory

by John T. Neufeld

"Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

It was our privilege to walk with him for a brief period and to see that the verse was his motto for life. We walked with him until he was called home. We have been left to carry on some of the work that he left behind.

Dr. Abraham Warkentin, late President of the Mennonite Biblical Seminary, passed away at the Wesley Memorial Hospital on Saturday evening, August 30. He served his church and in a special way the Mennonite Biblical Seminary and Bible School faithfully to the very end. During the last year he suffered very much. Frequently his pain was so severe that he could not sit for very long but would walk around for some time and then go back to his work again. On July 15 he was operated at the Wesley Memorial Hospital. Since the operation he was getting weaker gradually, and he was conscious of the coming end. He made all preparations for his passing, but his greatest concern was the Seminary. Even after we came back from the General Conference, he was very much interested in the Conference and what attitudes and actions they had taken in regard to the Seminary.

Dr. Warkentin was laid out in the big living room of the Seminary Home in which he during his last year often gathered the seminary family for fellowship and prayer. He loved this room, and to all of us who had opportunity to meet with him for prayer here, this room will have a sacred memory. Funeral services were held on Tuesday, September 2. A short service was held in the Seminary Home at which time Rev. J. E. Entz of Newton, Kansas, spoke. Rev. Entz and Dr. Warkentin were co-workers at the First Mennonite Church of Newton, Kansas, for many years. Rev. Entz spoke on the verse, "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24. Rev. Erland Waltner and Rev. J. N. Smucker and the Seminary octet also took part in this service.

The services were then continued at the Kenwood New Church. This church is located near the Seminary Home, and the Seminary has its offices and library in

In Memory of Dr. A. Warkentin

Forgive that we should think to drape thy noble soul
With empty words of praise;
'Twas not thy quest.
Forgive that we should send our mortal stilted phrase of eulogy
To break thy rest;
Thou art with God.

So let him be, thus gently blest at length in worthy service' end.
Come, friend, and let us cease to speak
For who can tell the beauty of the rose
That fell upon the sands,
Or bring to after-life the mighty pine
That lies recumbent on the mountain side
Where once it struggled with the storm?

But let us kneel in quiet prayer
And feel the benediction of his life
In solemn air of musical refrain
Within the common song of sun and wind and rain.
Come, let us whisper with unworthy lip our thanks to God
For one who loved with life itself
And strained beneath his parting breath to give;
Then let us rise
And live.

Harold Buller

this building. Dr. S. F. Pannabecker, Dean of the Seminary, was in charge of the service. He was assisted by Dr. Rufus Bowman, President of Bethany Biblical Seminary, Rev. A. S. Rosenberger, President of the Seminary Board and Dr. Ed. G. Kaufman, President of Bethel College. Dr. Bowman referred to the chapel talks of Dr. Warkentin. He said that they usually were expositions of some scripture passage. A mixed octet led by Rev. Marvin Dirks furnished music here and also at the cemetery. A large number of friends gathered to pay their last respect to Dr. Warkentin. His body was laid to rest at the Fairmount Cemetery southwest of Chicago. A number of Mennonite people have been buried in this cemetery, including the late Rev. and Mrs. A. F. Wiens.

The service at the cemetery was in charge of the writer, Pastor of the Mennonite Bible Mission. The committal service was changed to include the verse, "I am the resurrection, and the life: he that believeth on me shall never die." This last statement expresses our firm belief in regard to Dr. Warkentin. People with this living faith never die. We just lay their bodies to rest.

Mrs. Warkentin will continue to live in her apartment in the Seminary. Quite a few Memorial Gifts were received by the Seminary. We believe the Seminary itself is a memorial to Dr. Warkentin. It remains for those of us who are here and all of the Mennonites of our great Conference to make this memorial a permanent institution.

MY IMPRESSIONS OF THE GENERAL CONFERENCE:

Rev. Ben Esch, Pastor Calvary Mennonite Church, Washington, Illinois, and member of the Seminary and Bible School Board:

As this was our first participation in a session of General Conference, I sought with deep interest the reaction of our delegates. It was good to learn from their reports that they were as favorably impressed as I was. In reviewing our experiences the following factors are outstanding.

The entertainment by the Berne Church will not soon be forgotten. The efficient manner in which they took care of the large gathering was impressive.

The spiritual atmosphere that prevailed throughout all activities gave all Central Conference representatives that good feeling of being "at home" and among old friends.

We had to marvel at the way matters of business were handled so expertly and interestingly, and that reports by standing and special committees indicated great amounts of work and careful study having been done along the line of their assignments. The far-reaching program of General Conference startles one and at the same time brings a thrill at the thought of sharing in so great a work.

In reappraisal after returning home, we joined in mentioning the fine spirit of unity which was so predominant. And thus, as we gave our report to the home church, there came to all of us a large measure of joyous gratitude that we have been led to affiliate with this larger group into which we seem to fit so comfortably.

Walter H. Temple, Allentown, Pa., member of the Emergency Relief Board, and chairman of the newly organized laymen's organization of the General Conference:

"Looking Unto Jesus," the text of the Conference Sermon, was the keynote of the conference and sums up the attitude of the delegates in planning for the future. The spirit of fellowship and co-operation, which was evident, inspired many people as did the inspirational and devotional programs.

The deepest impression I received was during the Conference Communion Service as rows of participants rose to partake of the elements and sat after being served. From the rear, it struck me as a billowing wave spreading from the Source, carrying strength and wisdom for the believers.

The local committee on arrangements earned the praise and appreciation of the delegates, as did the people of Berne, for the fine spirit which was shown.

Hugh Hostetler, North Newton, Kansas; at present a student at Union Theological Seminary, New York:

One of the remarks frequently heard at the conference was, "My! What a lot of young people this time!" This article is written by one in that category who had never before attended a General Conference.

Several unfavorable impressions were left upon me. One was the realization that among our delegates the prefix "Reverend" seems to be a necessary qualification for membership to most boards and offices. We—laymen, ministers, missionaries, young people, women's associations alike—are essentially theocratic in our thinking when it comes to spiritual things. A layman running against a minister or missionary has two strikes against him from the start, irrespective of his possibly greater capacities and spirituality. The non-clergy organized themselves this session. May their greatest goal be the discovering and pushing of "non-reverends" to the fore in "full-time Christian work"—whatever their occupation may be!

The lack of interest, or behalf in the importance of the peace committee was another big disappointment. We have done little creative, original work and thinking of our own in this area, and there seems to be little demand for it. We became very enthusiastic about foreign missions, and devoted time repeatedly to them and their personnel. But the address that lifted us above the pieties of "Biblical non-resistance" in our peace thinking was delivered by a man not in our Conference at all, but in a supposedly more conservative sister denomination! I am referring of course to the address by Dr. Carl Kreider, Dean of Goshen College. Let's make no mistake about this thing: If we lose our interest and concern for becoming "peace-makers" we thereby forfeit our right to exist as a separate denomination.

As individuals and as congregations we often differ no more theologically or in matters of doctrine from other denominations or sects, leaving the name "Mennonite," ethnic and cutural backgrounds, *and* the peace principle as our distinguishing factors. Let us place the report much higher up on the agenda in the matter of time; let us be sure to tie in our relief and voluntary service work to the activities of the committee; and let us develop and encourage real research and leadership in this area.

The precedent set by having a Committee on Doctrine and Conduct dig into doctrinal beliefs and asking the Conference to accept them as being *our* beliefs is a dangerous one. The ugly spectors of misunderstanding and intolerance are too close. Both those to the left and those to the right are likely to fall away if we attempt to legislate goodness and correct doctrinal belief. Discuss those matters? Definitely! But legislation is not the answer to our doctrinal and theological differences, nor will it bridge our personal difficulties.

On the blue side of the ledger were several things of interest. A "Mennonite ecumenical movement" seems to be emerging—definitely a thing to be encouraged. May the day come when our interest in this direction extends beyond the name "Mennonite"!

The music heard throughout the conference was on the whole on a very high level both in performance and type. The musical climax for most was the presentation of Haydn's "The Creation" by the host church.

The reports of increased membership and the high per capita financial contributions, the reports of relief work, the orderly tone of the meeting, the cosmopolitan atmosphere due to European and South American representations, were other good memories. And last, but definitely not least, the hospitality and friendliness of our hosts and hostesses of the Berne community were highlights. I heard only praise for the efficient way in which they did their part—and more—for this meeting.

Farewell to Bethel of Lancaster

by Don E. Smucker

(Rev. Donovan Smucker, formerly pastor of the Bethel Mennonite Church, Lancaster, Pa., is now Professor of Biblical Theology at the Mennonite Seminary, Chicago. The following is a message of farewell to the Bethel Church.)

What is the secret of the missionary's joy? Surely one of the greatest factors is the relationship to new congregations. This brings a kind of primitive apostolic fervor which is a unique experience of the soul. Like the excitement of a precious baby coming to this earth, the formation of a new church is a stirring event.

I thank God that I have had this type of experience in Lancaster, Pennsylvania. Before my coming for the first time in March of 1945 other Christian brothers had caught the vision. Upon my arrival the sentiment mounted for regular weekly meetings, for the organization of a Sunday School and, of course, a church itself. As a commuter from Princeton, New Jersey, I did not have unlimited time for these developing church matters. Yet the time was "ripe" for decisive action. And when the Reformed Theological Seminary permitted us to use their beautiful (but somewhat too ornate!) sanctuary the time had really come.

For thirteen months thereafter I had the apostolic joy of assisting in the formation of the church. One by one the basic steps were taken: Sunday School, a church constitution, charter members, election of officials and ordination of deacons, a youth group, affiliation with the Eastern District and General Conference and, above all, a prayer meeting and Bible study. The latter development is one of the best I have ever known. All of the families come as families; children and adults participate in the Bible study; the attendance is close to about 90 per cent of the membership. This is the real center of power for Bethel!

During this period of time I discovered what I had already known from previous Christian work: that we have the Gospel treasure in earthen vessels. The best of Christians develop misunderstandings and cross-purposes. Yet these experiences are given to us by Almighty God for our testing and chastening: for the emphasis of the stupendous fact that the Christian Apostle must walk by grace and faith and not by human self-sufficiency.

What a joy it was to preach the Gospel to Bethel! I still believe that preaching is the foremost privilege of the New Testament Christian. Proclaiming the Living Word of God to folks who are starved for the riches of grace rather than the husks of the law. How I pray that the foundation of Bethel is sound Biblical rock, yea, even the Lordship of Christ Himself. How I pray that a vision of a Pentecostal church has been left there for future years.

So, farewell Bethel. You have a great ministry. To the thousands of Mennonites in that county you may hold forth a church conservative in theology but progressive in methods; serious and stern of conviction but saturated in the tender love of the Prince of Peace; appreciative of other evangelical denominations but loyal to the abiding principles of the Mennonite church; evangelistic to the unsaved yet mutually helpful to those already in the household of faith; aware of the perils of modern youth but much more aware of the wonderful happiness awaiting intelligent Christian young people in a vital, balanced program of faith and works. Yes, Bethel, your ministry is one of the most challenging in the Mennonite church today. Many eyes are upon you; many prayers follow you; much love goes out to you. Your first regular pastor is in Chicago training other young ministers to share the joy of founding and nurturing churches of Jesus Christ. What I have seen and learned at Bethel of Lancaster will always be a part of the vision I shall seek to give these young preachers. May Bethel like the churches of Revelation, always "hear what the Spirit saith to the churches."

The "Under Fours" in Our Sunday Schools

by Dorothy A. Krehbiel

In the last years a great deal of stress has been laid on the Sunday School Nursery Class for two and three-year-old children, and a number of very good books and pamphlets have been written on this subject.

Why the special emphasis on the under-four-year-olds? For a long time this has been a neglected field of teaching and training in many of our Sunday schools, and very few churches had a well equipped nursery room and trained teachers for this age group. It is true that some churches have nursery rooms where children are entertained while the parents attend services, but this is not what we mean by a nursery class.

More and more Christian educators have come to realize that here is an opportunity that has been neglected and overlooked and that something should be done about it, for a child is never too young to begin to learn about the love of the Heavenly Father. These are the formative years of a child's life and it is said that he develops faster in the first five years than at any other period of his life. He is developing physical and mental faculties very rapidly and the foundation of his character is being laid. How important that in these impressionable years the spiritual foundation stones upon which the Christian life may be erected are carefully laid by the parents and his nursery class teacher. Here is an opportunity to help set life patterns of worship, reverence and piety.

Many of the impressions received at this tender age will be lasting often influencing the later life. A dark, dingy, unattractive basement room and the wrong teacher will have a detrimental influence on a sensitive little child and will color his religious conceptions. It is indeed important that the right environment, a sunny attractive room that silently speaks of light, life, love and joy, the right type of furniture, little benches, tables and chairs, are made available.

The best trained teachers should be procured for this class. Too often this little group is not considered important by the church when it is contrasted with the more direct soul-saving labor of teachers of older children, but it is just as important that these little ones get the right introduction to Christian training. Not just any teacher will do, for not every teacher can teach little children or has their interest at heart.

A good nursery class teacher must really love children and devoutly love her Lord, for little children sense these things and it gives them a feeling of security which is vital to this age group. Children need to be loved to grow and develop, and thus led to the knowledge of Christ's love for them.

It takes tender patience to listen to little tots and to understand their actions and reactions, giving their comments and questions careful consideration and leading them from these expressions to the lessons you desire to teach them.

One must be able to speak so simply and clearly to little two and three-year-olds that they can understand and grasp the religious truth and Bible stories. Often it may be necessary to repeat well told Bible stories over and over again for several Sundays. Children of this age love repetition as is witnessed by their love for nursery rhymes that they want to hear again and again in the home.

Perhaps, in this class more than in older groups the teacher must have ingenuity, and spend much time in preparing the lesson material, for she needs many visual aids in teaching. Little children need to see, to feel and to do things to learn. Blessed is the teacher to whom God has given this ability, who is willing to develop her talent, and will give time and effort in making the Bible stories live for her children.

A great deal more can be said concerning methods, activities, programs and other things of importance concerning the nursery class, but, as mentioned before, there are various good books on the market to help teachers who are interested in this work. The most important factor is the teacher herself, her depth of consecration, her spiritual insight, her ability to adapt herself to the problems and conditions of the local church, her willingness to give of her time and self. The books picture ideal conditions which are seldom found, but for which the teachers must constantly strive and work.

It is well to keep in mind the words of Jesus, "Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God." I have often pondered over the word SUFFER in this connection and have come to see that there is a sense in which it is true.

Teachers have to SUFFER many hours of study and preparation to be able to make the lesson so interesting and vital that they will hold the attention and interest of wiggley little pupils. It means more than a few minutes of glancing over the lesson late on Saturday night to be a good teacher. To lead the children to Jesus means also to suffer in prayer on their behalf, as Christopher Dock did.

Parents have to SUFFER to bring the children, for

MRS. DOROTHY O. KREHBIEL of Berne, Indiana, who is very much interested in Sunday school work with younger children, herewith presents some of her hearts concerns.

it is often easier to remain at home than getting up early to dress and get the children ready on a Sunday morning. It takes patience to take them and start them in this new experience of a nursery class. Sometimes they will go eagerly, and then at other times they will cry and want father or mother to stay with them. It means that parents will often hear little of the sermon because the little one is restless, but Jesus says, "Suffer little children to come."

Adults have to SUFFER a little inconvenience, if children are to come to the services for there will be more noise, more shuffling, more confusion, more walking up and down the aisles during the services and more distractions.

Preachers have to SUFFER in the preparations of their sermons in that they have to meet the needs of the young as well as the old, and be able to preach regardless of the crying of children and the distraction of the older ones trying to see whose child is being taken out of the sanctuary.

Church boards will have to SUFFER in the planning of well equipped class rooms, redecorating old ones and building new ones. To make a change from the "way we have always done it" to a new and more efficient way is often very painful to some.

Church members will have to SUFFER (to some it will be excruciating pain to have to dig down deep in the pocket) to pay the cost of these rooms and equipment for the benefit of the children.

But Jesus said, "Suffer little children, and forbid them not, to come unto me." I'm sure this also includes the "under-four-year-olds."

Time Flies Fast for Missionary Elenore Schmidt

(The following report by Elenore Schmidt to the members of the Foreign Mission Board was sent to the Secretary of the Board. Miss Schmidt wrote from Ebenezer Villa, Ootacamund, Nilgiri Hills, South India, May 26, 1947.)

The beauties of Ootacamund have thrilled and refreshed me. The fellowship of friends and the mountain top experiences have been like showers of blessing. But vacation days cannot last forever, and now I am eager to get back to Jagdeeshpur.

As I look back in retrospect over the last months, I find it hard to believe that time has flown so fast. The last time I wrote to you I was planning to go back to Champa to take up the work in the hospital there. Since then I have been sent back to Jagdeeshpur to take full charge of the hospital. In the meantime Jagdeeshpur has become my home, for the missionaries stationed there and the people of Jagdeeshpur have made me one of them.

When I took over the work in February, I did so with many doubts and fears. I imagine all new missionaries have this experience as they take their first post of responsibility. As I look back, the problems do not take such mountainous proportions as they did when I looked at them those first few days and weeks. I thank God that He does not expect us to take more than one day at a time. I also thank Him for the faithfulness of our two Indian doctors. Their Christian influence in the community, and their work at the hospital has been a source of joy and assurance.

The Week of Witness — that is, the week before Easter — was a time of joy and blessing. Quite a number of teams went out to the surrounding villages, and many of them came back with reports of good attendance and respectful and eager attention. I went out with a group of young girls and women.

Miss Nickel and I were in charge of this group. Each night so many came that we had to turn some away as there was not enough room in the jeep and trailer. It was beautiful to hear them singing as they went. We used songs a great deal in the presentation of the wonderful message—the passion, death and triumph of our Lord. One night we lost our way, and so we did not get to the village to which we had intended to go. As we were searching for the right way, we came to a tiny village. At first we thought that we would not stay, for it was getting late, and the village showed no signs of life. Just as we were going to leave several men came, and when they found out why we had come, they begged us to give them what we had brought. As we went into the narrow streets, folks came out from all over. Soon there was quite a group to which we could witness. They brought out rugs for our comfort, and as we began to sing and tell them of the wonderful love of Christ, we found in these people a respect and an eagerness that we found in no other village. We came back to this village the following night and found this same hospitality and eagerness. Surely God led us to this little village.

I have been helping with the Junior Church. Miss Nickel and I, with the fine help of two high school boys, started this service in March. There had been a Junior Church some time ago, but for some time, now, the children had been going to the regular church service. Since there is such a large group of children in Jagdeeshpur because of the School, it seemed right to start this church for the children once more. It is a pleasure to work with the children. They are cooperative, and enjoy taking their part in the service. The attendance has been very good, but we know there are still many in the different parts of Jagdeeshpur who do not come. We will not be satisfied until these too will come.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

"We Shall Never Know"

(The following statement is presented showing what has been done during the summer at Camp Barnard, Gulfport, Mississippi. The Service Unit at Gulfport is continuing to operate the year around. One of the Summer Service Unit members gave up her well-paying teaching position in order to continue with the Service Unit throughout the year. Other volunteers with a like spirit are welcome at Camp Barnard as they are in Puerto Rico. By writing the M.C.C., Akron, Penn., for information and reading the following article any person interested can more adequately consider this worthy work. Ed.)

Our Summer Unit Period, which while it hasn't been perfect, has however been enjoyable and challenging far beyond the expectations of many of us. The experience of learning to know each other, of overcoming petty difficulties, and together "Serving in the Name of Christ," has certainly been an enriching one. It has been very unifying, and has been a means of giving us a very deep appreciation for one another during the course of two months of Christian banter, work, and worship. So that now as we come to the close of our period we feel a strange, but unmistakable, tugging at our hearts as we think of going our individual ways.

It is then very natural for us, as individuals, to think back over our period of service and try to evaluate in our own minds as to "Just how much has my being here contributed to the affectiveness of our summer's activities." . . . . Perhaps the first, most logical and blessed deducation we can make is that "We shall never know." This is very true when we place our feeble but sincere efforts into the Master's hand, trusting Him to give the increase. However, it is possible to uncover and examine some more tangible results, for instance, let us consider the Mt. Calvery area where the colored people attended Bible School for the first time in their lives. Their report was that after the first week of DVBS their Sunday school attendance and interest increased at least 50 per cent . . . On the playground, as well as in Bible School, little impoverished colored children discovered for the first time that there actually are some white people who love them, even though they are "niggers" . . . . . Many children were taught the Christian way of playing together . . . . There were those who made the blessed decision to allow Jesus to come into their hearts and rule their lives . . . . . Next year, some groups whom we helped will undoubtedly sponsor their own playgrounds and Bible Schools . . . . Many sincere Christian friendships have been permanently established with native people . . . . The experiences gained this summer can be very valuable applications for next year . . . . And let us not overlook the personal spiritual growth which undoubtedly resulted within every member of our unit.

Nearly all of the Summer Unit might have chosen to spend the summer in a vacation of personal leisure, enjoying the temporary pleasures of the world but praise the Lord, they chose rather to serve unselfishly in the Master's name. Without reservation all of us can feel with deep satisfaction that "It has been very worthwhile."

What has been the result of thirty children having been about their Father's Business? Oh! blessed thought, the possibilities are so vast and unsearchable that "We shall never know."

We Begin Our Studies

Comes September and again millions of children and young people re-enter the nation's public schools, colleges and universities. Books, pencils and paper are brought down from the shelves and the great fascinating quest for knowledge begins. They say the quest is a never-ending one—that the more you know, the more you know you don't know, so the more you want to find out about what you don't know. Or something like that!

There was a time when scientists felt that they knew much more about the world than they are ready to admit today. They once thought the world was operated quite mechanically by a set of laws. But, men like Einstein, the discovery of the atom and the basic nature of matter which is not inert but is energy, changed all those notions until today scientists see the natural world as very dynamic, changeable creative, and not static, mechanical, dead. So, men of great knowledge have been very humble about what they know. They compare their knowledge to the stone tossed in a quiet pool. A wave develops from the point where the stone was tossed and grows larger and larger ever expanding.

So with knowledge! It, too, starts at a small point and ever expands becoming larger and larger. But, as it becomes larger its contact with the outside becomes larger. It becomes ever more aware of the unknown. It knows it knows less than when the circle was smaller and the contact with the unknown was likewise small. It is said men of great knowledge are humble. They can be no other for they keenly feel their inadequacy and cannot honestly be arrogant.

There was a time when education was almost deified and worshipped. It was thought that mass public education would cure all ills. Poverty, disease, war, intolerance, unbelief, all evils of man would be removed once everyone was properly educated. With the most enlightened and educated nations of the world within thirty years entering into two of the most tyrranical, cruel, cunning wars of all history and in which the greatest and the best trained minds matched wits to more effectively destroy each other, the myth that education is a cure-all has been quite effectively quashed.

However, some reactions have been so severe that education has been looked upon almost as basically evil. That is false reasoning, too. It is neither a cure-all or an evil. It can be a curse and it can be a blessing and a boon.

Our attitude to education must not be blind reaction and negativism, nor can it be blind sentimentalism. We must see it for what it is. It is another tool which man can use either as a great blessing or as a great curse. On that, man must decide.

Those of us who are Christian feel that in the absolute standards of Jesus we have a way of judging such things as education for their real worth and value. We are convinced that we can know the proper value and use of education. Thus it becomes of tremendous significance that the Christian be thoroughly informed concerning his faith and these standards. His faith is not one of cold knowledge but of spirit and the very essence of life.

As we resume our studies this year, let us do so with wholesome Christian realism, evaluating, honestly choosing and with an open mind weighing the facts of each case. The world needs men who are positive, who are educated, who are Christian, and who can lead—and they are needed desparately.

Where Hunger is "Natural"

On Thursday the last food we had was a loaf of bread. Our four children each received five slices for the day. My husband went to work with four slices of dry bread, and I worked until eight at night on three slices. In the evening when I came home it was icy. I slipped and fell, hitting my head and had a concussion. During the night I had high fever and dreamed terrible dreams. I saw my children dying of starvation. I saw endless quantities of bread and potatoes, and when I reached after them they slipped away. I saw my husband dying of tuberculosis. I heard our five-year-old daughter weeping from hunger.

In the morning the children stood anxiously around my bed, but said no word about hunger or bread. My husband had told them that there was nothing more and that they should not worry me. And so they acted as if hunger was the most understandable and natural thing in the world. My husband went to work without eating. The children busied themselves alone. I slept, unconscious of *hunger*.

At noon the bell rang and there was a card saying that up until two o'clock a package could be claimed. We shouted and wept, all of us. Our twelve-year-old boy got possessed of himself first. "I will go at once to Father with the card," he said. Now we have again bread and potatoes. The children laugh again. Gerhard can again be a happy teacher to his youths and I a happy mother to my children.

—Ilse Schwersenski, Germany.

Indian Dairying

by Menno Diener

(Menno Diener is a member of the MCC India Unit and herewith presents the fourth in the series of articles. At present, Mr. Diener is on loan to the General Conference Mennonite Mission. He is an agricultural specialist and during his three-year term will develop and supervise a model dairy herd. At the present time Mr. Diener is spending his efforts on the construction of a dairy barn. In addition to the dairy program. Mr. Diener is also developing a poultry project for the mission. He spent his childhood days in Wellman, Iowa and some of his C.P.S. time in Relief Training Units.)

India, which has plenty of everything in its season, seems to have a year-long season on a few things and one of them is cattle. They can be found anywhere except in the jungles that man does not inhabit. The smallest village has its herd which is taken out each day to pasture, and large cities like Calcutta have their resident herds that graze the parks and lawns.

There are a number of things that tend to keep the herds in poor condition. The chief of these is the practice of using the largest and best males as oxen for draft animals and the scrubs are left to be the sires of the herd. Possibly second to this is lack of good feed and pasture, especially in the hot weather. Other drawbacks are such things as poor housing, Rinderpest, a disease of the blood that spreads rapidly and kills quickly, cattle ticks, and hoof disease. Though I remember that the missionaries on furlough spoke of the smallness of the cattle, it still surprises me to see an animal smaller than a yearling calf giving milk.

All these faults can, in part, be blamed on the system of caring for the cattle. Each village has a rout (herdsman) who takes the cattle out each morning to find what pasture he can during the day and bring them back for the evening milking. (An interesting sidelight could be inserted here. The Hindi language has no word for twilight, so the Bible translators have called it the "cow-dust time of day" and the Indian mind sees the setting sun through a cloud of dust raised by the herd coming home for the night.) It is also the duty of this herdsman to do the milking and with this there are several very strange superstitions. One is, that it is impossible to get any milk from the cow unless the calf has its share first which usually leaves little or none. Again, if the calf dies, the milk is no longer good and the cow must be dried up. Also, it is a grave injustice to the cow to take more than six seers (twelve pounds) from her in a day. I know a missionary who said that he had several good cows abused and starved until they came within those prescribed limits. Besides the Hindu aversion for killing anything, the superstition is

American Politics as Non-Americans See It

"OIL TESNION GROWS. Want to see the American foreign policy as non-Americans see it? Well, in the last few weeks it has become known and reported in some news circles that the British have shipped 500 fighting planes to Turkey; that the U. S. army has been building airfields in Sicily and Crete and in Athens and Araxes on the Greek mainland and at other points around the eastern Mediterranean (besides the American army airfields known to have been built among American oil holdings in Arabia). HOW WOULD WE BE BEHAVING IF THE RUSSIANS WERE DOING THE SAME IN MEXICO, CUBA AND VENEZUELA? And we say the Russians are suspicious!

"Near East oil was part of the American loot from World War I. . . . In World War II we were not after just a share of the treasure—we went after exclusive domination of the Near East oil with Britain as an assistant in the exploitation of these areas. Oil company agents as officers in navy uniforms, army officers who in civilian life were oil corporation executives . . . roamed about at will through the Near East, presumably on 'government business,' and set the stage for the biggest oil grab in history . . . . While American and British politicians were uttering their pious platitudes about the Atlantic Charter . . . they were taking millions of defense dollars . . . to pay secret bribes to the old feudal tyrants of Arabia in order that they would continue to play the American oil game. . . . Secret and semisecret diplomatic conferences were held in Egypt and in the waters of the eastern Mediterranean. . . . The deal finally got so raw that the French squawked and separate quiet settlements had to be made with the French. . . . The Russians began to bring hidden pressure (and some not so hidden) on Greece and Turkey . . . . and the American people were suddenly stunned by the 'new Truman Doctrine.' These are some of the developments that brought on the Near East crisis, developments which many in the rest of the world know about but which have not been told to the American people.

"We are not saying that this is all bad, but we are saying, by all that is true in history, that it is power politics of the most flagrant warbreeding sort."—From Between The Lines, June 9, 1947.

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thoroughly ingrained in these "cowboys" that if one kills a cattle tick, a thousand others will take its place. So these parasites thrive without molestation and the poor cattle become poorer.

To change all this is going to take a long time and it will be a hard job, but it is not impossible. Already, something is being done about it. The government of the past has been interested in the welfare of the poor people and there is hope that the new government will be even more willing. There are experiment stations and agriculture colleges in all parts of India which are very glad to give out help and information to those who are willing to take it. But as it was in America, it will be many years before the farmers will be willing to concede that the college agriculturalist also knows a few things about farming. As this nation practices better all-around methods of living, her civilization will grow. India has a future!

Items of Interest

Twenty-five German theological students will be brought to the United States for study in theological seminaries. A grant from the American section of the Lutheran World Federation will provide for fifteen of these students; Church Service will aid the others.

* * * *

One of the big problems of the German churches is to supply their communicants with Bibles. They are unable to get wood pulp and consequently can not make their own paper. The American Bible Society has undertaken to meet some of this need. They have succeeded in sending more than a million and a half Bibles or parts of Bibles into Germany and sending nearly two million Bibles or parts of Bibles to prisoners of war. In addition they have been able to get some paper into Germany so that they could print their own Bibles. —Gospel Messenger

* * * *

During 1946, 105,000 people died in Berlin and 23,000 were born. Vital statistics for 1947 promise to show the same trend. The battle of Berlin, the surrender and the beginning of the occupation, the severe winter and the absence of three to four million men in P.O.W. camps are the immediate causes for the decline in population. A longer-term cause is the abnormal preponderance of old people because of the losses of young people in two world wars. (WP)

* * * *

Church membership is listed in the official biographies of only 154 of the 531 senators and representatives who make up Congress. It is believed, however, that ninety per cent are church members, though they do not list that fact.

* * * *

A maximum of twenty-two pounds may be sent to Germany in gift packages; the size of the package may not exceed seventy-two inches in length and girth combined. Americans have sent into Germany about ten million relief packages.

* * * *

The death rate among infants is said to be the highest in the world in Chile where it is one hundred and eighty-one per thousand.

* * * *

Occupation authorities have given permission to revive the Oberammergau Passion Play which in years past was internationally famous as a vivid portrayal of the life and death of Jesus. To revive the play has its problems, however. First of all many of the players died during the war. Then, a large number of the players were members of the Nazi party which makes them ineligible. It is interesting to note that the man who played the role of Jesus was a staunch Nazi while the man who played Judas remained consistently anti-Nazi throughout Hitler's regime.

* * * *

"Christian Challenge" meetings held by the Irish Evangelization Society saw two thousand young Ulsterites march in a parade from Belfast to Balmoral four miles away where the meetings were held in a hall, formerly a plane factory. Six thousand people filled the hall each evening.

* * * *

Madras in India is known to have the most rigid caste rules in all India. The breakdown of the caste system in India has moved more rapidly in all other parts of India. However, the Madras Legistature has passed laws to assure the harijas or depressed classes, more equitable treatment. They are to have equal access to hotels, restaurants, public conveyances, etc. In many ways the American race feeling can be compared to Indian caste. It is of significance to note that in America where Christian truth which knows not bond nor freed, Greek nor Jew, has been declared for hundreds of years, has in past years tended toward more racial strife while "heathen" India has become less caste conscious. This situation makes missionary work more difficult.

* * * *

Protestants in Indonesia have been appealing to the mother church in Holland for aid. Only nine ministers remain in the vast Dutch Indies, one single missionary being left in the huge island of Sumatra. At least fifteen workers are asked to come from Holland at once if the bare minimum of work is to be maintained.

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The demand for Bibles and Protestant literature is greater now than ever before in Argentina, it is reported. The reason, apparently, is the activity of the present government which has been clerical and ultra-nationalist.

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To help rebuild the town of Lidice, which was destroyed by the Nazis in reprisal for the assassination of the S. S. governor during the war, is the aim of a group of German youth. Members of the Free German Youth organization of Saxony in the Soviet zone, they are seeking visas to visit Czechoslovakia.

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One-third of the counties in Illinois have voted a dry option prohibiting liquor traffic within their boundaries. The counties in the western part of Virginia are reported to be voting dry in local option tests, also.

Peru was once the most unwilling of South American countries to grant religious liberty. Under a new liberal government, all restrictions on Protestants in the practice and preaching of their faith has been removed. Brazil, likewise granting "full religious liberty" has had some difficulty in small communities such as the town of Pilar where mobs destroyed two Protestant churches.

To Write History of Mennonite C.P.S.

AKRON, PA., September 5—Dr. Melvin Gingerich, formerly of North Newton, Kansas, is doing research work in the MCC Archives at Akron, Pa., for the purpose of writing a history of Mennonite Civilian Public Service, having been appointed for this task by the Mennonite Central Committee in its 1945 annual meeting. Certain partial reports have been published at various times in the past, but none so far has presented a complete account of the CPS experience of the Mennonite Church. Dr. Gingerich is compiling information from CPS camp publications, official correspondence, evaluation questionnaries, and other sources. This book is to be published in 1948.

Many Christmas Bundles Received

Over 12,000 Christmas Bundles have been sent in this year for shipment to needy children overseas. The packing of these overseas gifts is in progress now. A number of volunteer groups from the surrounding communities have been assisting in this work. These bundles will be allocated to the various countries according to the needs which prevail. It is planned that these bundles will be distributed to the children at Christmas time.

A small number of toys for Relief are still being received. This project was designed as a small plus-service to accompany the feeding and clothing of the unfortunate children who have been victims of the war. Since the response to this project has been satisfactory to supply the present needs, we recommend that no more such toys be sent in for relief purposes. We would rather urge that children, young people

WANTED:

FARMS WANTED

Six young Mennonite married men have applied to the Mutual Aid Board for farms to rent. Some have machinery and equipment, others do not.

FARM TO RENT

110 acre dairy farm and equipment with seven-room house available for rent about March 1. Located near Goshen, Indiana.

FARMER WANTED

Young Mennonite married man wanted to operate 506 acres of level black Illinois land. In a Mennonite community. Five-room house in good condition with electricity and water. Will pay $125 per month plus 500 pounds of meat, milk and 35 chickens. Could start immediately or by March 1, 1948.

For information on any of the above job openings or farms wanted, write to J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

and others give such things as clothing, shoes, mending kits, grease for soap, and food for relief.

Mennonite Relief Organization in Germany

During recent months the German Mennonites have organized to help needy Mennonite families and other needy people in their communities. The French Zone has been divided into twelve areas with a representative in charge of each area. Through this organization they will be responsible for supplying the needs, with food which the Mennonite Central Committee places at their disposal. Their work includes investigation and meeting of needs for people who have written to America, and other places for help. The British and American Zones have also been organized in ways similar to this. It is felt that this will be a very satisfactory way to render a complete and efficient service in meeting the needs of our people in that country.

Rutchman's Leave for Colombia

La Verne and Harriet Rutschman are the newest General Conference missionaries to go to Colombia, South America. Shortly before leaving the United States they wrote the following farewell message:

"For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6)

And with this conviction, yet aware that we are only earthen vessels—the power is of God—we set our faces toward Colombia. We plan to leave Miami September 5 for Medellín where several months will be spent in language school. We thank God for your prayerful interest.

Air Mail Address (10c): Apartado Aéreo 653 Medellín, Colombia, S. A.

Regular Mail: c/o Escuela de Lenguaje y Orientación
Moore con Sucre
Medellín, Colombia, South America

—La Verne and Harriet Rutschman

COLLEGE NEWS

BLUFFTON COLLEGE NEWS

Freshman reported for testing and orientation work on Friday, September 5. Registration was held Tuesday and Wednesday September 9, 10; with classes opening on the eleventh. New members of the staff this year are Miss Dora Soldner, German and Latin, who has been on the faculty of Wheaton College; Rev. Howard Raid, Economics and Business, who comes from graduate work and teaching at Ames, Iowa; William Burbick, Speech, who recently received his Master's degree from Ohio State University; Elma Louise Ater, Music, Masters degree Ohio State University; and Walter Zimmerman, assistant in Physical Education. S. T. Moyer will assist in the Bible department. Considerable campus work has been done this summer, which includes surfacing of the drive to College Hall, repair of sidewalks and new walks, and painting. A faculty retreat was held on Saturday and Sunday, September 6, 7, which closed with a potluck supper for faculty members and wives.

BETHEL COLLEGE NEWS

The Annual All-School Fall Mixer was held on Friday evening, September 5, at Memorial Hall with the Student Council in charge. Dr. Henry A. Fast was speaker at the Formal Opening exercises at Memorial Hall on Sunday evening, September 7. A reception followed on the Goerz lawn. The first chapel talk for the current school year was given to the student body by President Ed. G. Kaufman. President Kaufman spoke on the importance of making a good beginning, emphasizing that to begin good is to begin with God. On Tuesday, September 9, Dr. Craandijk, Mennonite attorney from Holland, spoke to the student body. Dr. Craandijk spoke in the Chapel on the evening of September 10. Chapel speaker on Thursday, September 11 was Ds. Hylkema, pastor of the Singel Mennonite Church in Amsterdam, Holland. Both Dutch representatives spoke on conditions in Holland and the Mennonite Church of Holland. Under the sponsorship of the student exchange program, Miss Janke van Wijlandy of Dordrecht, Holland, has enrolled.

(Continued from page 2.)

good as these things may be, they do not have the specific value that vaccinations for children have.

We Mennonites, in our witness for love, should especially remember the innocent children, to protect them from disease which may kill them or damage their bodies for life. The vaccinations should be started by five months, firstly, because of the need of early protection, and secondly, because of psychological advantages; that is, the fear from a stick under the skin does not register with a child to any extent when less than one year old.—John R. Schmidt, M. D., formerly doctor to the Mennonites in Paraguay under the M.C.C. and now General Practitioner at Freeman, South Dakota.

IN MEMORIAM

Lucinda Andrews Bishop, daughter of Elias and Barbara Keller Andrews, was born July 21, 1867, in Hilltown Township, Bucks County, Pennsylvania. She and her husband, Edwin Bishop, were baptized by Rev. Allen M. Fretz in 1896. Both were members of the Deep Run Congregation. Sister Bishop passed from this life on June 26, 1947. She was preceded in death by her husband and one son, Artemas. One son, Floyd of Lansdale, remains to mourn her departure. Rev. J. H. Fretz, assisted by Wilson Moyer, conducted the funeral services.

PETER DYCKS TO SPEAK AND SHOW PICTURES AT MEMORIAL HALL ON EVENING OF SEPTEMBER 21

Mr. and Mrs. Peter Dyck, who have a thrilling story to tell and show, are to appear at Memorial Hall, North Newton, Kansas, on the evening of September 21. The Dycks arrived for a meeting at Rosemary, Alberta, Canada, at 11 o'clock one night. The people, who had been waiting for hours, appreciated the presentation of the Dycks so much that they stayed until 2 A. M. On the morning of September 21, the Dycks are to visit the Eden Church, Moundridge, Kansas. That afternoon they are to be at the Lone Tree Mennonite Church near Moundridge.

DUTCH LEADERS VISIT MENNONITE COMMUNITIES

Three Mennonite leaders from Holland are at present visiting Mennonite communities in the United States and Canada. They have already visited a number of communities. However, the General Conference communities they are still to visit are as follows:

Dr. Herman Craandijk, an attorney and Secretary of the Allegemeene Doopsgezinde Societeit, is to be at the Mennonite Seminary, Chicago, on September 16 and in the Bluffton, Ohio, area September 20-22. He plans to return to Holland about September 29.

Ds. N. van der Zijpp, pastor of the Mennonite church in Rotterdam and professor in the Mennonite seminary at Amsterdam, is to be in the Newton, Kansas, area, September 13-26, at Beatrice, Nebraska, September 28-29; at Freeman South Dakota, September 30-October 1; at the Seminary,October 3, and in the Bluffton, Ohio, area October 7-9.

Ds. T. C. Hylkema's visits to General Conference communities will have been completed by the time this appears in print. Brother Hylkema is a minister in the Singel Mennonite Church of Amsterdam. He is to return to Holland about September 30.

REPORT ON CENTRAL CONFERENCE SESSION

by Robert W. Hartzler, Secretary

The forty-ninth annual session of the Central Conference of Mennonites was held at the Normal Community High School, Normal, Illinois, August 8-11. Seven hundred forty-nine persons were registered as having attended the various sessions.

The conference heard reports of various officers, boards and committees, transacted routine business, and adjourned with the definite impression that the work of preaching the gospel of Jesus Christ and the nurturing of Christian growth was moving forward in the communities of our conference. Conference membership, conference contributions to all causes, and conference unity stood at new highs.

Inspirational highlights of the four-day gathering included a program by the Bethel College choir, an address by Dr. P. C. Hiebert, and a closing message by Dr. J. E. Hartzler.

The conference elected officers for the coming years as follows: president, Rev. Harry Yoder; vice-president, Rev. Wm. B. Weaver; secretary, Rev. Robert W. Hartzler; treasurer, O. J. Sommer; and field secretary, Rev. R. L. Hartzler.

Jottings

—**Gnadenberg Church, Whitewater, Kansas:** Mr. Melvin Klaassen was married to Miss Donna Regier of North Newton, August 30. Rev. Hostetler officiated. Seven of our young folks are attending high school in Whitewater. Five will attend the Newton High School and one Wichita East High School.—Corr.

First Church, Wadsworth, Ohio: Rev. and Mrs. Vernon Sprunger and family, our missionaries from Belgian Congo, arrived in Wadsworth on August 16 for a vacation of one year. During most of the school year they will make their home in Pulaski, Iowa, which was Mrs. Sprunger's home.—Hattie Yoder, Corr.

—**Pretty Prairie, Kansas:** The Lord willing, Harry Albrecht of Hanston, Kansas, will be ordained in the First Mennonite Church, Pretty Prairie, Kansas, September 21 at 2 P.M.—P. P. Tschetter.

—**First Church north of Butterfield, Minnesota:** Married August 21, Lillian Mae Sawatzky, daughter of Mr. and Mrs. Frank Sawatzky, to Chesley H. Barker Jr., of Longview, Texas. Our pastor, Rev. M. M. Lehman conducted a week's meetings at Kelsey, Minnesota, as a member of the Evangelization Board, which is to organize a church there. Rev. Lehman and family, who attended the General Conference at Berne, Indiana, spent August 10, at a Lehman family reunion.—Mrs. Henry Penner, Corr.

—**Buhler Mennonite Church, Buhler, Kansas:** Our Sunday school sent fifty-eight Christmas Bundles to the poor children of Europe. Our pastor, Rev. Henry Fransen, attended the General Conference. In his absence on August 17, Rev. Friesen of the Zoar Church gave an inspiring message. The following Sunday Rev. Lynn of Hesston filled the pulpit with a very loving message. The community school opening program was held in the high school auditorium on the evening of August 31. Rev. Henry Fransen gave the sermon. His subject was, "Go Forward." —Corr.

—**First Church, Beatrice, Nebraska:** Our Bible Academy opened September 2 with nine students. Mrs. Jacob T. Friesen is the instructor. Sixteen members of our church attended the General Conference at Berne. Three girls from our church served with the Voluntary Service Unit this summer.—Mrs. John J. Wiebe, Corr.

—**Flatland Church, Quakertown, Pa.** At our recent Junior Christian Endeavor meeting which was held at our church, the proceeds were for the benefit of the organ fund. It was increased by $30.60. The Rev. Howard Nyce of Allentown, Pa., was the speaker. We also had special muscial selections. On September 13, we will have our annual Donation Day at the Old Folks' Home at Frederick, Pa. Meals will be served, the food being donated by members of the various congregations.—Mrs. James S. Kline, Corr.

—**Salem Mennonite Church, Dalton, Ohio:** On August 31, our congregation welcomed back Rev. and Mrs. A.

BOARD OF PUBLICATION ANNOUNCES NEW RATES

During the sessions of the General Conference at Berne, Indiana, August 21 to 27 the Board of Publication reviewed its total publication program.

Encouraged from every side to undertake the publication of some very attractive new manuscripts which have come from the hands of some of our most capable Mennonite writers, the Board included such projects in its budgets for the Conference period, 1947-1950.

Among these are two books which are almost ready to begin printing: Rev. Lester Hostetler has just prepared a manuscript on the story behind the songs in our **Mennonite Hymnary.** Over a period of some fifteen or twenty years he has collected information on practically every song that appears in the **Mennonite Hymnary**—interesting bits of authentic information concerning the author or the composer, which every lover of music will want to have in his own personal library as well as in the church and Sunday school libraries.

Dr. S. F. Pannabecker of the Mennonite Biblical Seminary at Chicago, has prepared a splendid history of the General Conference, which is now being gotten ready in popular style for publication among our people.

In revising the rates of the various publications only modest increases were made, but in the hope that such increases will help to cover the constantly rising costs of printing:

THE MENNONITE, individual subscriptions, domestic, $2.00 per year. Foreign subscriptions, $2.50 per year. 100 per cent subscriptions, $2.00 per year less 10%.

DER BOTE: individual subscriptions $2.00 per year. Foreign subscriptions, $2.50 per year. 100% subscriptions $2.00 per year less 10%.

JUNIOR MESSENGER: individual subscriptions $1.00 per year. Bulk subscriptions, club of more than one copy to the same address, 90c per year.

SUNDAY SCHOOL QUARTERIES were not changed for the time being, no change in price being contemplated until January 1, 1948.

The Board of Publications is extremely grateful for the hearty support which the Conference gave to it's Publications program, is mindful of it's great responsibility to our people, and covets your prayers in all it's various projects.

S. Rosenberger after a two-Sunday leave of absence at retreat and conference. Rev. Rosenberger gave a challenging report of the problems faced by the Berne Conference. Mrs. Vernon Sprunger spoke to the Women's Missionary Meeting on her work in Africa. Rev. Sprunger will be giving a Sunday morning message in the near future. A very full and responsive house greeted the Bethel College Choir for their Sunday evening concert, August 24. About fifty persons attended the Bluffton College Reunion for this district at a Sunday evening picnic supper held in Wooster, Ohio, at Oliver Diller's cabin on August 31. Prof. Lantz (music director) spoke to the group on "The Old and New Bluffton," bringing to us many of the problems faced by the Bluffton College faculty.—Mrs. Ivan L. Badertscher, Corr.

—**Salem Church, Munich, North Dakota:** Fifty-six Goodwill Christmas bundles were sent to the M.C.C. by our mission societies. The Be Ye Doers Mission Society tied a comforter for relief at the September meeting. The society donated $126 to purchase C.A.R.E. packages and $126 for the support of Missionaries Elmer and Esther Dick in Africa and for the children's work in Colombia, South America.—Corr.

—**Correction:** In last week's list of General Conference Boards and Committees the names of J. J. Thiessen in the Foreign Mission Board and Willard Claassen in the Doctrine and Conduct Committee should both have appeared in bold face indicating their election or re-election this year.

—**Mennonite Church, Butterfield, Minnesota:** On August 24 the Carson Male Chorus rendered the program for our C. E., with Rev. Waldo Wiebe, en route from Kansas to Shafter, California, as the speaker of the evening. On August 31 Rev. Ernest Lott from Lincoln, Nebraska, gave us the message for our communion service in the morning. In the evening Anna Rupp spoke about her mission work amongst the Indians in Walker, Minnesota. Mrs. M. M. Lehman of the north church gave a report of the General Conference mission society at the meeting of our Ladies Mission Society, September 4.—Mrs. Gust Miller, Corr.

—**Zion Church, Souderton, Pa.,** Various classes and auxiliaries of the church assisted our Relief Committee in preparing and sending 119 Good Will Christmas Bundles to the M.C.C. depot at Akron. During the past weeks we have had several Dutch students visiting with us. On Sunday, August 31, Rein Mesdag, one of the Dutch Mennonite exchange students, told us about Mennonite life in Holland.—Corr.

—**Einsiedel Church, Hanston, Kansas:** Our church cooperated with the Men's Brotherhood of the Bethel College Church in a campaign for flour for relief. The Mission Society packed a box of toys for Overseas Christmas Bundles at the August meeting. Our pastor, Harry Albrecht, was one of the leaders at a young people's retreat held at the Lake of the Ozarks in August. Rev. V. Wm. Hinshaw of Jetmore preached during his absence. On August 31 our evening service was held on the lawn of Mr. and Mrs. Ed. Hirschler in honor of Mr. and Mrs. Menno Hirschler who were recently married. The program consisted of a short sermon and volunteer numbers. Ice cream and cake was served following the program. —Mrs. Agnes E. Schowalter, Corr.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

—Zion Church, Elbing, Kansas: Rev. J. E. Entz, Rev. Abraham Albrecht both of Newton, Kansas, and Erwin Goering of North Newton, Kansas gave us the Sunday morning messages during our pastor's vacation. Menno Schrag, Newton, Kansas, and editor of "The Mennonite Weekly Review" showed slides of Palestine, France, Germany, Holland, and Switzerland. The program was sponsored by our Christian Endeavor.—Mrs. Louis A. Janzen.

—Gospel Mennonite Church, Mountain Lake, Minnesota: On September 7 we had the installation of Missionary and Mrs. John P. Suderman. We had long looked forward to this. Rev. August Ewert had charge of the services, and Rev. H. H. Quiring also spoke in the German. Last week our church went to Lakefield to can chicken. We canned ninety-seven cans of chicken for relief. Clothing is also being gathered for relief.—Helen Lohrenz, Corr.

—A SHORT LIVELY BOOK ON MENNONITE HISTORY—Is that what you want? Do you want to assimilate Mennonite history by reading short, fascinating stories, then order a copy of "Tales from Mennonite History" from Jacob H. Janzen, D.D., Waterloo, Ontario, Canada.

—First Church, Allentown, Pa., Many friends attended a farewell party given by the Christian Endeavor for Mr. and Mrs. David Solt. The Solts are leaving Allentown on September 20, and are leaving Miami, Florida, by plane on September 26 for San Jose, Costa Rica, where they will serve as missionaries under the Latin American Mission Inc. They will bring a farewell message in our church Sunday evening, September 14. On September 7 and 14 our regular Sunday morning service was broadcast directly from the church auditorium through the courtesy of our new local station, WKAP.—Mrs. L. K. Weidmer, Corr.

—First Church of Garden Township, Halstead, Kansas: Rev. LaVerne Rutschman, who with his wife recently left for Colombia, South America, to do missionary work there, occupied the pulpit on Sunday, August 31. Wilbert Wedel will be married to Lillian Gehring of the Eden Church on September 12.—Corr.

DR. H. CRAANDIJK TELLS OF DUTCH CONFERENCE

North Newton, Kansas, September 9.—Dr. Herman Craandijk, lawyer, and Secretary of the Algemeene Doopsgezinde Societeit, which is the "General Conference" of the Dutch Mennonites, told about the activities of this organization in an informal address here today.

The Algemeene Doopsgezinde Societeit is an association of the 140 Doopsgezinde (Mennonite) churches in Holland. As such it includes all of the 60,000 Mennonites in that country. Originating in the Amsterdam area around 1811 for the twofold purpose of supporting a seminary and giving financial support to weak churches, the association developed until the recent world war drove all of the churches into active participation in it. In this process it joined in the purposes of the Gemeentedagbeweging, which had sponsored Bible conferences and youth meetings at Elspeet and Schoorl for the revitalization of church life, and also accepted the work of other institutions and boards.

Faced with much new work because of the many activities delegated to it, the Societeit in 1945 asked its chairman to devote his full time to his office. Dr. W. Golterman is now serving in this capacity, while Dr. H. Craandijk serves as secretary of the Societeit. The headquarters of the association are in Amsterdam where a second secretary also devotes full time to the work.

The Societeit now carries on a work of coordination, promotion, and spiritual guidance. Ten years ago the churches were using an assortment of hymn books; now they are united in the use of one conference hymnary. Before the war there were a number of church papers. Now these have all been united into one weekly, which has news supplements for various different areas. This paper with a circulation of 30,000 is sent into every Mennonite home. The churches make themselves responsible for the bill. Although not far as liturgical as many of the American Mennonite churches, the Dutch Mennonite churches are undergoing a development and coordination of their liturgy. The church year is being given an increased emphasis, and catechetical instruction is being promoted. The Societeit also continues the work of the committee, which looks after the welfare of those who have moved to communities where there is no Mennonite congregation. A major task of the Societeit at present is that of caring for the Russian Mennonite refugees in Holland.

The Mennonite Seminary at the University of Amsterdam continues to be one of the major concerns of the Societeit. As students graduate from the Seminary, the Societeit helps to place them in the churches.

There are about 100 seminary trained pastors serving the Mennonite churches in Holland and about ten who have not had seminary. They are not called "pastor" or "minister," but rather "Domine." An increasing number of them are speaking out for nonresistance.

Mr. Craandijk made plain that the increasing cooperation being given to the Algemeene Doopsgezinde Societeit by the various churches is a radical change from the days when each church gloried lavishly in its own autonomy.

Dr. Craandijk is now visiting Mennonite communities in the United States. Upon his arrival from Holland Dr. Craandijk attended the General Conference at Berne, Indiana. To this body he brought official greetings from the Algemeene Doopsgezinde Societeit of Holland. Last year his daughter, Lisbeth, was a student at Bethel College.

The Mennonite

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Mennonite Student Tour through Europe

by Lloyd L. Ramseyer

The tour through Europe this summer by American Mennonite students was a pioneering venture. Nothing of the sort had ever been attempted by our schools before. In this field, as in some others, Mennonites proved to be among the leaders. The tour is now history and the time for evaluation has come. The Council of Mennonite and Affiliated Colleges is gathering data from the group leaders, group members, relief workers, and European Mennonite leaders as to the success of the venture. The following is an evaluation as seen by one of the leaders.

It is felt that the experiment was very successful, in fact far above anything for which we had dared hope. The young people were fine Christian individuals who cooperated well; played, studied, and worshiped together in harmony; and were alert and eager to learn from their experiences.

The success of an enterprise should be judged by the

The above picture shows the group which took the Mennonite student tour through Europe this past summer. The following list gives the home address and the college under whose auspices the trip was made. All Mennonite colleges were represented, plus two Brethren in Christ schools, plus the Mennonite Bible School. Not all those in the tour were actually students, for some were alumni of a few years ago. Miss Messner is a faculty member of Hesston College. Dr. L. L. Ramseyer, President of Bluffton College, was the leader of the tour. Those on the picture left to right are: STANDING, Burt Russel, Portland, Oregon, Mennonite Bible School; Mrs. Burt Russell (same as foregoing); Grace French, Wheeler Michigan, Messiah Bible College; Lois Gunden (leader) Goshen, Indiana, Goshen College; Daniel Miller, Akron, Pa., Goshen College; O'ray Graber, Marion, South Dakota, Freeman Junior College; Faire Stucky, Hutchinson, Kansas, Bethel College; Mabel Brunk Goshen, Indiana, Goshen College; Mary K. Nafziger, Hopedale, Illinois, Goshen College; Irvin F. Wall Falls City, Oregon, Tabor College; Warren Sherman, Upland, California, Beulah College; KNEELING, Marion Messner, Strasburg, Pa., Hesston College; Melva Goering, Moundridge, Kanaas, Bethel College; Mrs. Maynard Shelly, Hopedale, Illinois, Bluffton College; Helen Tieszen, Marion, South Dakota, Freeman College; Lois H. Lohrentz, McPherson, Kansas, Bethel College; Maynard Shelly, Hopedale, Illinois, Bluffton College; Margie M. Wiebe, Aberdeen, Idaho, Bethel College; Elmer Sawatzky, Hillsboro, Kansas, Tabor College; Lloyd L. Ramseyer (leader), Bluffton, Ohio, Bluffton College; SEATED, Helen Good, Brentwood, Maryland, Eastern Mennonite; Esther Bohn, Pandora, Ohio, Bluffton College; Betty Jane Regier, Newton, Kansas, Bethel College; Marilyn Preheim, Freeman, South Dakota, Bethel College; Ronald Rich, Washington, Illinois, Bluffton College; Dorothy Myers, Greencastle, Pa., Messiah Bible College; Alice Liechty, Albany, Oregon, Goshen College; Elaine Sommers, Kokomo, Indiana, Goshen College; Mrs. Elmer Sawatzky, Hillsboro, Kansas, Tabor College.

degree to which objectives were attained. These objectives were of several types. Each will be discussed briefly.

CULTURAL: In each country an effort was made to visit the important historical and cultural centers. In Germany this was impossible, but within limits of time it was done in England, France, Belgium, The Netherlands, and Switzerland. There is little doubt that each member of the group is now better informed and more keenly interested in these cultural aspects of European civilization. History, art, and literature with European implications will henceforth be more meaningful. Another aspect of culture is the way of life of the ordinary citizen. It was our purpose to gain a sympathetic rather than a critical knowledge of European life. Time limited the possibilities. Students were continuously cautioned not to arrive at conclusions too hastily. We feel that they came away impressed by the common qualities which they found in men everywhere and with a deep sympathy for the many perplexing problems which European civilization must face.

MENNONITE HISTORY AND CULTURE: The beginnings of Mennonitism were studied, through lectures and study and by visiting places important in our history. Witmarsum, birthplace of Menno Simons, was visited, as well as the nearby village of Pingum, where he held a charge while still a Catholic. In Antwerp we visited dungeons in which Mennonites had been imprisoned and tortured for their faith, and the hymn "Faith of Our Fathers" took on new significance as we wondered whether our faith would stand the tests which theirs endured. In Switzerland we saw the church in which Conrad Grebel debated with Zwingli and the river in which Felix Manz died a martyr to his faith. We visited Mennonites in The Netherlands, Alsace, Switzerland, and Germany, and in all but Germany lived with them in their homes.

KNOWLEDGE OF RELIEF ACTIVITIES AND NEEDS: MCC relief centers and activities were always of great interest to the group. Reconstruction units, children's homes, and feeding centers were visited. The group was especially impressed with needs in Germany. The expression was frequently made, "We have seen pictures of conditions here, we have read about it, we have heard speakers tell about it, but one cannot get the real feeling of the great need which exists without seeing it." We were impressed by the type of Christian young people sent out by the MCC for this work, and with the concern which they have for the spiritual as well as the physical needs of the people.

EFFECTS OF WAR: We were impressed by the foolishnes of war as a way of settling differences. We saw evidences of the vast cost of preparedness in the way of bunkers, tank traps, and discarded war equipment. We saw the destruction of homes and factories. We saw peoples demoralized, with little but unpleasant memories behind them and little hope in front of them. We met some fine people who had been our enemies and whom, had we been in the army, it would have been our duty to destroy. These things and others made war seem to us an absurd activity for civilized people, and inconsistent for those who claim to be followers of the Prince of Peace.

CHRISTIAN FAITH: We were impressed by the bond of fellowship which binds all believers together, no matter of what race or nationality. It was emphasized that we all meet as one beneath the cross of Christ. We were impressed, too, by the need for a deep and vital faith, a warm faith which stirs to great activity and motivates sacrifice. When Christianity becomes purely or chiefly humanitarian or intellectual it ceases to be vital. We were impressed, too, by the need for an active program of Christian education for youth if that faith is to remain active and vital.

The experiences of the summer should be of lasting benefit to those in the group. It is our prayer that our example may have been of such a character as to bring honor to His name.

German People Face Grim Winter

AKRON, PA., September 12.—In a letter dated August 27, Atlee Beechy writes, "During my recent trip through Germany I made it a point to ask a number of people about the current harvest. The general answer was that the harvest was from poor to fair only. This limited harvest is due to some measure to dry weather we have been having and also to the fact that adequate fertilizer was not available. The pinch will probably come next winter and spring with a great shortage of flour and potatoes. In addition, most of the folks that I have talked to stated that they feared next winter would be even worse than any winter they have had.

"The economic life of the people in Germany and Austria is of course related to the larger problem of the nature and degree of the economic recovery permitted by the occupying military powers. This, as you are well aware, is currently being discussed by the governments, but at this late date even with favorable consideration it would be late and there would be little that could be expected in terms of assistance for this coming winter. The prospects therefore, are pretty grim and a high percentage of the German people are very despondent and discouraged.

"I am very sure that we can use effectively and to a good advantage in the meeting of real human

(Continued on page 5)

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Looking unto Jesus

by J. N. Smucker

(The following is a synopsis of the sermon given by the President, Rev. J. N. Smucker, at the recent session of the General Conference. The sermon was based on Heb. 12:1, 2.)

THE NEED OF A UNIFYING POWER

Coming from many different communities and with varied opinions, we need to focus toward one common goal, that we may be welded into one Christian fellowship and move forward together. Such a unifying power is expressed in Hebrews 12:1,2, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, **looking unto Jesus,** the author and finisher of our faith."

Looking unto Jesus, — let Him be that unifying power that we may be found in the unity of the faith. There will be difficulties and problems,—"We see not yet all things put under Him, but we see Jesus." He is the one solution and the one power we all need. "Behold the Lamb of God that taketh away the sin of the world."

LOOKING UNTO JESUS, — SURROUNDED BY MANY WITNESSES

Men of God, who have borne faithful witness unto Him, are now our invisible witnesses, watching to see how faithful we will be.

Our forefathers, who braved persecution and death for His cause, are also our silent witnesses to see if we will be true to Him.

Our own churches are looking to us and expecting some guidance in these difficult times. Multitudes yet unborn may also be thought of as witnesses, and in the future may be influenced to the extent that we here have been "looking unto Jesus."

Surrounded by so great a cloud of witnesses, we are standing on holy ground, and need to keep "looking unto Jesus" that we do not fail in this high hour of opportunity.

LOOKING UNTO JESUS, WE MUST LAY ASIDE EVERY WEIGHT AND SIN

Whatever weights that may hinder us must be laid aside, our own personal prejudices, desire for personal recognition, unnecessary criticisms,—whatever hinders us in the service of our Master, should be laid aside. Looking unto Jesus, these weights become evident, and with His help must quickly be discarded.

But there is also sin that drags us down. The sin of unbelief; of selfishness, of lack of love. Sin shuts out our view of Christ. May we be pure in heart that we may see God. His forgiveness can make us whole that we may be found faithfully "looking unto Jesus."

LOOKING UNTO JESUS, AND BEING SURE OF THE RIGHT COURSE

There is a course staked out for us by God Himself. He has a definite path for us to pursue. He has a work for us to accomplish. By looking unto Jesus constantly He will keep us on the right path. We cannot take a wrong path and hope to come to the right end. He Himself is the Way, and we must never lose sight of Him.

LOOKING UNTO JESUS, WE CAN MOVE AHEAD WITH PATIENCE

Conscious of surrounding witnesses; having laid aside all weights and sin; having made sure we are on the right path, let us now run with patience the race set before us. We must move ahead, patiently and persistently. When Israel hesitated to advance, God called to Moses, "Tell the people that they go forward." How great is the need of the Gospel of Christ in the world! We must not grow weary in well-doing, even though there are many adversaries. Looking unto Jesus, and with the light of His countenance and His strength to sustain us, we must advance, "with patience."

LOOKING UNTO JESUS: IN HIM ONLY CAN ANYTHING WORTHY BE ACCOMPLISHED

He must be the author and finisher of all our work; the pioneer and perfecter of our faith; the "A" and "Z" of all that we do here. Looking unto Jesus, the divine Son of God who made atonement on the Cross for the sins of the world, we must accept His love and forgiveness, His wisdom and power and guidance. In all our work and plans we must keep "looking unto Jesus" and have Him take this Conference into His hands and bless it to His holy use. Looking unto Jesus, we move forward in Him.

WHAT'S FREE?

. . . . An introductory order for your Juniors in your Sunday school to try out the MENNONITE JUNIOR QUARTERLY. We will send you free—for try-out purposes—enough copies for your classes and a copy of the TEACHER'S HANDBOOK for each teacher. Just send us the name of the Sunday school, the name of the superintendent, and how many of each you will need. Send your request to: MENNONITE PUBLICATION OFFICE, 722 Main Street, Newton, Kansas

Dedicate Colombian Mission Work

by Mary Becker

On Ascension Day, May 15, the new work of the General Conference Mennonite Mission in Colombia was formally dedicated to the Lord in a special service of thanksgiving and dedication. In the morning a special Ascension Day service was held with the Reverend T. Bancroft Reifsnyder, Presbyterian missionary from Bogota, bringing the message. The afternoon service had been planned as a special dedication service, and the Reverend Gustavo A. Villa L., national pastor of the Presbyterian church in Girardot, preached the sermon.

Letters of invitation had been sent to the evangelical groups close enough that they could come and go in one day. It rejoiced our hearts to know beforehand of the great interest that was manifested by the national evangelicals of Girardot and Bogota and that many were planning to come. The group from Girardot arrived shortly after 9:00 A. M., having come up on the earliest train. There were twenty-seven of them; and as they came up the long driveway, they sang one chorus after the other. This, together with the beautiful picture they made—the girls in their vari-colored dresses and a number of them carrying huge bouquets of white lilies which they brought for the occasion, to say nothing of the smiling faces—set the key-note for the day. Two carloads from the English congregation in Bogota arrived later in the morning. And the only note of sadness during the day was that the many (approximately seventy from the Spanish congregation in Bogota, who had so enthusiastically gotten up very early to catch the 7:00 A. M. train out of the city, were delayed five and one-half hours because of a derailment on the track. Although we were happy that between fifty and sixty of them still came after all the services were over and only half an hour before they again had to leave to catch the last train back to Bogota, we regretted this incident very much. Since, however, a child of God believes that "All things work together for good" we trust that a purpose of the Lord was fulfilled in this also.

Both of the services were rich in blessing. The dedication was impressive and meaningful as the work was consecrated to the Lord, whose it is, and the workers rededicated themselves to the task of working for the extension of His Kingdom in Colombia. It is their prayer that they may be used of the Lord to lead all the children they now have and those they will receive into the home in the future to the Lord Jesus Christ and make of them strong pillars in His Church, as well as to bring many others to the saving knowledge of the Lord Jesus Christ.

My Impressions of the Conference:

Rev. H. N. Harder, Pastor, First Church, Aberdeen Idaho, and Member of Business Committee of General Conference:

The task God gave us to do as separate churches and as a conference is not a mean one. I am impressed with the greatness of the field: it stretches, by now, over many lands. Each conference session seems to open new areas of service and of witnessing: God is exalted, Christ is being preached, souls are being saved, and the Word of God is being taught. Servants of God whom I had seen active on the conference floor, in committees, and in boards at other times, I now greatly missed. But the Lord has raised up others, who have within themselves great possibilities of genuine and Christian leadership, to carry on. The bond of fellowship and unity of purpose was evident at the prayer meetings in the mornings and the business sessions during the day. I personally appreciated the high spiritual level maintained at all the sessions by our presiding chairman. God bless our conference and give us all grace, "looking unto Jesus, the author and finisher of our faith."

Rev. E. A. Albrecht, Pastor of the Bethel Mennonite Church, Fortuna, Missouri:

In thinking of the General Conference session held this year, one of the first things that comes to mind was the friendliness and hospitality of the people of the Berne community. When we left we could truthfully say, "It has been good to be here."

When I first saw the printed program, my first thought was that it would be dry and uninteresting with a lot of routine reports. I was very much mistaken, for it proved to be one of the most interesting and challenging sessions that I have attended. Perhaps others too felt that interest, because many faithfully attended the sessions even though some of them were long and the weather was too warm for comfort.

I believe that most delegates will come home and give a very favorable report of our conference work. One of the main impressions was of continued growth and increase since the last session in 1945. Evidence of physical and spiritual growth is seen in the addition of forty-two churches into the fellowship of the General Conference. Twenty of these belong to the Central

Conference, which recently became a part of the General Conference. Other important aspects of this growth are seen in the establishing of our Seminary and Bible School, the expansion of our missionary endeavors, the magnitude of our relief program, our Mutual Aid program, the adoption of a Minister's Pension Plan, and the formation of a men's organization as an auxilliary of the General Conference. Evidence of spiritual growth was manifested in the spirit of unity and love in which the Conference work has been and is being carried out.

We need to thank God for His help and guidance, and may we not glory in ourselves, but give Him the glory and say as we are commanded in Luke 17:10, "We are unprofitable servants; we have done that which was our duty to do."

Rev. I. I. Friesen, Pastor of Bethel Mission Church, Winnipeg, Manitoba, teacher in Canadian Bible College, and member of the Board of Education:

My impressions of the Conference were at least fivefold:

1. First there was the impression that the Conference was a growing and expanding organization. This expansion and growth were especially evident in the field of missions and relief. The fact that forty-two new churches were added to the Conference at this session also helped to create this impression.
2. Secondly there was the impression that the Conference realized the need of prayer and dependence on God in carrying out its large program. The fact that the morning prayer meetings were so well attended and also the special place given to prayer during the regular sessions bore out this point.
3. Thirdly there was the impression that the Conference was emphasizing a Christ-centered program. "Looking unto Jesus," seemed to be the motto of the Conference from the president's address on to the end of the meetings. In doing relief work it was not enough just to distribute goods to the poor. It must be done in such a way as to point them to Christ.
4. There was the impression that the Conference was a united Conference. Minor differences of opinion may have occurred, but on the whole there was a substantial unity of conviction in fundamental matters
5. Finally there was the impression of a great task still to be done. We were thankful for what had been done, but there remained the impression that in many cases we had just begun, and that a great challenge to continue the work in the future had been presented to us.

Willard Claassen, Pastor of the Salem Church, Freeman, South Dakota; member of Doctrine and Conduct Committee and of the Seminary Board, and also an editor of the adult S. S. quarterly:

Our conference is growing. There was a noticeable growth in the number of delegates and guests who attended the conference, so that it has now become a sizeable undertaking to entertain a General Conference session! Our gracious hosts at Berne did a magnificent job of entertaining us, in spite of the hot, humid weather. Surely no one failed to notice and appreciate the high quality of music provided by the host church. During the past two years there has also been a marked numerical growth of the Conference. Through affiliation with the Central Conference and the reception of twenty new congregations, in addition to normal growth, the total membership of the Conference has been stepped up to approximately 45,000. There are many indications that our Conference is growing up too. The efficient work of the Executive Secretary of the Conference was much in evidence. We wonder how we could get along without a Headquarters Office in Newton. Perhaps, the neatly printed ballot books used at the Conference this year were a small symbol of our smoother functioning organization. The executive secretaries of other boards have also helped to enlarge and make more effective their work.

More impressive and encouraging still, was the spirit of the Confernce. The world-wide scope of the Conference was evidenced by the presence of delegates and guests from India, Holland, Brazil, and Paraguay. In addition to these several brethren flew from Europe for the conference. Like the recurring theme in a great symphony, now heard in the brass section then in the string section, was a recurring evangelical note in the Conference. To this writer it was an inspiring and reasurring note. The spiritual opportunities and responsibilies of the Conference are truly greater than ever before. The Spirit of unity and brotherhood which prevailed under the able leadership of our chairman, and for which we thank our Lord Jesus Christ, was a tonic to our souls. Debate on the floor often impressed this writer with how much we need each other and how we all ought to seek to do the will of God. Although we did sometimes waste time through debate, more often we gained much light through it. May God bless and guide our Conference, its officers and its work in the next trienium!

GERMAN PEOPLE FACE GRIM WINTER

(Continued from page 2)

need, all of the material support which our folks at home are led to give."

Continued Need for Relief Workers

There is a continuing need for mature consecrated relief workers to replace returning personnel. At the present time there is a need for four men in the general relief worker category for the India-Java area. In China also there is need for several more men with general experience and training as well as a few mechanics, a builder, an agriculture expert, one or two with experience or training in cooperatives and several nurses.

Individuals who feel qualified and called to serve in any of these areas should write to the Director of Relief, Akron, Pennsylvania.

Dutch Mennonite Youth Serves in Relief

Johan van den Berg, a young Dutch Mennonite, who helped in the MCC relief distribution program in Holland, has now been accepted for similar service under the MCC in Austria. He will serve on the same terms as relief worker personnel from the United States or Canada. The work to which Johan is assigned consists of clothing distribution.

A SUNDAY with RUSSIAN MENNONITE REFUGEES

by P. S. GOERTZ

The ten young people in the middle and upper rows are young Russian Mennonite refugees, who were baptized at Roverestein, near Amsterdam, on August 3, 1947. They are: (Back row left to right) Hans Bergen, Hans Redekopp, Gerh. Neufeld, Hans Neuman; (Middle row) Maria Peters, Tina Dyck, Tina Redekop, Justina Neufeld, Maria Redekop and Katie Duerks. Shown in the lower row are: Rev. John Wichert, Miss Evangeline Matthies (The superviser), and P. S. Goertz.

Roverestein is the name given to an estate of a Dutch family now used as the home of 104 Mennonite refugees in Holland awaiting the day when they can start life over again on the American Continent. The estate covers some forty acres of woodland in the midst of which stands a big building now housing all the refugees still left after a number have departed from Holland to Paraguay and Canada. This building, too big for the owners now that their children are no longer with them, houses the whole group. Here they sleep, eat, worship, work, play, conduct a school for children, and carry on such other functions as are essential to keep body and soul as nearly in a normal condition as possible.

A brief survey of the group soon reveals that they have gone through harrassing experiences. A few families are intact, but most of them mourn the loss of someone that was left behind somewhere in the flight or taken into custody long ago. Some have for ten years been hoping in vain for a word from them or about them. Children are without father, or mother, women without their husbands, mothers without their daughters or sons. One could not imagine that such cruelties could befall mankind in a twentieth century civilized world.

To these people the Mennonite Central Committee has been ministering in one way or another. Located about thirty miles from Amsterdam, a center through which a good many workers from America go, Roverestein was not passed by. More particularly was this group served by two Canadian brethren, who themselves came from Russia since 1920. They were Rev. H. H. Janzen from Winnipeg and Rev. and Mrs. John Wichert from Vineland, Ontario. These two brethren spent a comparatively longer period in a spiritual ministry among them. Rev. Mr. Wichert had also given catechism instruction to a group of the younger men and women. Having grown up in Russia during the days when the churches were closed and all religious instruction was forbidden, one can imagine how little Biblical knowledge had been imparted. One finds them eager to hear the gospel and to know the way of life.

Rev. and Mrs. John Wichert arrived for their second visit on July 28. My good wife and I reached Roverestein on August 1. By this time eight young people, more or less mature in age, had applied for baptism. These all made a public confession of their faith before the whole group of baptized members. While the camp is made up of members from various bodies of Mennonites one sensed little distinction on that account. When the heat of persecution does its work such minor distinctions seem to disappear almost to a vanishing point. No doubt, these individuals, when once they get to the new world, will join an organized church belonging to a distinctive Mennonite fellowship, but here no serious issue seemed to be made of it. Everybody shared in the examination of the candidates for baptism and all rejoiced in what had taken place in the lives of these young people. Another such confession meeting was held the next night when two more presented themselves before the whole group, the Universal Mennonite Church. The testimonies were touching and edifying. I wished more than once that all our fellow-Christians at home might hear what we were hearing.

The next day, Sunday, was set apart for baptism and communion. Everybody looked forward to it. All day

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Dr. P. S. Goertz, on leave of absence from his duties as dean and professor of philosophy and religion at Bethel College, and Mrs. Goertz are serving in Europe under the Mennonite Central Committee. Dean Goertz writes, "We arrived here in Copenhagen on the evening of the 28th of August. Since we arrived in Holland on the 22nd of July we have been over a good deal of territory. Twice we have gone through Germany from north to south by going to Basel from Amsterdam. Once we went through northern Germany from west to east by going from Holland to Denmark. What one sees is simply beyond description. Not even pictures gives you the atmosphere that you get when you see the people within the setting."

Saturday there was much activity in order that the whole camp inside and outside should bear true marks of festivity. The best available clothes were secured for the members to be baptized and flowers were brought in to decorate the hall where the service was to take place. On Sunday morning Brother Wichert and I had a special session with the converts. It was my duty to preach the sermon. I had chosen as text Gal. 6:17, "Henceforth let no man trouble me for I bear branded on my body the marks of Jesus Christ." Brother Wichert performed the baptismal ceremony. It was a beautiful service and a memorable day. Without question the day will linger in the minds of the refugee group as an oasis in their lives.

At 2:30 in the afternoon the communion service followed. Mr. Wichert conducted the service and the Lord's Supper, while I preached the sermon. Again one was so deeply impressed by the significance of that service. Here different Mennonite groups were present and took part. Here they came from different parts of the world. Some were there from Siberia, Russia, Holland, United States and Canada. "There shall be one fold and one shepherd." It was truly an inspiration to behold what was taking place. There can be lasting joy in the midst of the deepest sorrow.

After this eventful day the Wicherts and I stayed on for three more days of public services and spiritual counselling, while Mrs. Goertz went back to Amsterdam to serve as hostess of the M.C.C. Center while the director and his wife were on a vacation. Since then we have gone back to Roverestein once more to serve them further in the evening and also on Sunday.

Deep gratitude is constantly being expressed by these people for what their fellow Christians in the United States and Canada have done and are doing for them in their distress. The day for letting up on our services to them has not yet come. While the nature of relief and the center of need may take on a little different form, people in Europe still need our help and support. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal. 6:9.

College and Seminary Notes

SEMINARY NEWS

"And we know that all things work together for good to them that love God and are the called according to his purpose." Roman 8:28

Only in the great fact of God's providence, can the Seminary face the future without its great leader, the late Abraham Warkentin. As far as the students and faculty are concerned, there is to be no change in the spiritual vision which he gave the school. At a meeting of students, faculty and friends on Thursday, September 11, the group adopted an eloquent statement affirming faith in the permanent validity of the vision which he gave the school: Christ-centered, Biblical, prayerful, warm brotherhood fellowship, evangelistic, missionary and service-minded. In other words, a school worthy of the Mennonite Church.

The enrollment is eighteen of which two are Bible school students. This is slightly less than last year, but more are expected during the subsequent two quarters of school work.

A farewell gift was presented to Leo Lorenze on September 11 as he entrained Akron preparatory to leaving for Holland. His loving attitude toward the differences between American and Dutch Mennonites, his communication of faith in the many common convictions, his unfailing interest in every aspect of our church life in the States and his fine scholarly background left an unforgettable deposit of goodwill and Christian love at this place where he came as the first foreign student. He returns to the Mennonite Theological Seminary in Amsterdam.

Dr. H. Craandijk of the Allgemeene Doopsgezinde Societeit speaks to the seminary September 16. President L. L. Ramseyer opens the Vesper series Sunday September 21 at 3:00 p. m. here at 4614 Woodlawn Avenue.

At the conclusion of Don. E. Smucker's meetings at the Salem churches of Freeman, South Dakota, a collection for the seminary brought almost $1000!

BLUFFTON COLLEGE

By noon Saturday, September 13, the enrollment had reached a total of 289. On the equivalent date last year the total was 233. There are 106 in the freshman class and 103 sophomores. Dr. Hylkema from Amsterdam visited the college Monday, September 15, and spoke in chapel. Dr. Craandijk, also of Amsterdam, will visit Bluffton community and the college September 20-22. The all college "Mixer" was held in the gymnasium Friday evening, September 12. The evening was spent in getting acquainted. Dr. Ramseyer spoke on his experiences with the student tour in Europe this past summer. This social event is sponsored by the Y.M. and Y.W.C.A. On Sunday evening, September 14, a candle light service was held in the chapel as the final event on the induction program for freshman and new students.

BETHEL COLLEGE

The Bethel College Church held its annual reception for the students on Sunday evening, September 14, in the Student Union Room, with Eldon Graber as chairman in a program of music and getting-acquainted games. Andrew Douglass and Rev. Hostetler addressed the group in behalf of the church and David Eigner (Westport, Connecticut) responded for the students. Student enrollment, still incomplete, has reached 421 at the beginning of the second week. The teaching staff has been enlarged to forty by the addition of seven new members: J. Lloyd Spaulding, economics; Ruth K. Baughman and Frances Becker, Commerce; James W. Bixel, piano; Daniel J. Ewy, mathematics; Gertrude Hohmann, voice; and Ellen Waltner, speech and dramatics. New on the general staff are: E. L. Harms in the Public Relations Department: John F. Schmidt, research assistant in the historical library; Louise Duerksen, dietitian; Dorothy Wedel Kaufman, secretary to the Dean; Kathryn Bachman, clerk, Ella Duerksen, cook; and Galen Koehn, whose duties as chief engineer begin on October 15.

Budget of the Board of

Our Undertakings

"For which of you, desiring to build a tower, doth not sit down first and count the cost, whether he have wherewith to complete it?"—(Luke 14:28)

To Carry Out What We Have Begun

"Here, moreover, it is required in stewards that a man be found faithful." (I Cor. 4:2)

Our church papers.—Printing, editorial costs, etc., will require, this year	$20,500,00
Our Sunday school quarterlies.— New in form, true in spirit—serving the young and the old will require, this year	9,000.00
Your Sunday school supplies.—Purchased now for over 300 Sunday schools—more than the total number belonging to the General Conference—will require, this year	7,000.00

In Order to Go Forward

"I therefore, press forward . . . . in order that I may attain."

A new bookstore.—Operated jointly with the Central Conference, will soon pay for itself; but right now it requires capital to begin and stock our store. Our Rosthern Book Store is now completing its own building. These two ventures will require, this year	7,000.00
A HANDBOOK FOR OUR HYMNARY.—Telling all about the story behind the songs in our MENNONITE HYMNARY: This book will sell, but right now it will require cash to get it before our people. "Sing ye praises with understanding" (Ps. 47:7). This will require, this year	2,000.00
To assist DER BOTE in the large task which it has undertaken.—Brothers in this joint undertaking, we want to do our part to make it possible to serve thousands of refugees in South America and Europe through our German publications. This venture will require, this year	1,020,00
An effective ministry requires new forms adaptable to new needs.—THE MINISTER'S HANDBOOK will soon be ready for the press. Will we be able to finance it? It will require this year	1,000.00
Our children must somehow be informed how the Gospel found expression in the story of our people.—"That they may teach their children" (Deut. 4:10). A children's history of the Mennonites in colors — beautiful to look at, interesting to read, and true to fact—that is a job which will require, this year	250.00
To pay for faithful services already performed by printers who often give us exceptionally fine prices but whose own help must be paid—Mennonite families for the most part.—"Bear ye therefore one another's burdens." This will require, this year	2,359.14
The world-wide fellowship of our people can be strengthened by THE MENNONITE ENCYCLOPEDIA.—We have pledged our interest in this inter-Mennonite-sponsored project. "Let thy yea be yea, and thy nay, nay."	1,600.00
S. F. Pannabecker's book on the General Conference.—We feel this must be in every church, library, and home. When it comes off the press, it will pay back all it costs, but just now we need	250.00
Songbook for children.—Will you help us to get these songs for our children that they also may "sing praises"—in English?	100.00
Our regular line.—Songbooks, YEARBOOK, and German KALENDER require spot-cash. A new edition of THE HYMNARY and of THE GESANGBUCH are ready for distribution. In order to float these issues, we need, this year	2,980.00
To manage and supervise these projects requires consecrated office help, modern office methods. and constant prayerful, vigilant attention to details.—Personnel and materials this year may amount to	7,500.00
TOTAL UNDERTAKINGS	$62,559.14

cations -- Year 1947-48

Our Undergirdings

"Thou hast been our help in ages past."

Subscriptions to Our Periodicals

Subscriptions.—Rates will be raised slightly—not too much—they will bring in, this year	$17,300.00
Our Sunday school quarterlies.—Rates need not be raised until January 1, 1948. At current rates they will produce	10,000.00
Sunday school supplies.—Which we order for you from other dealers and which you always pay so promptly and unhesitatingly, even though prices keep going up, will bring in, his year	9,000.000

Our Special Undertakings

Our bookstores.—Our bookstores at Bloomington and Rosthern will, naturally, take a little time to get under way; but by the end of the year they will already be producing more than their own cost. Sales from our HANDBOOK TO THE MENNONITE HYMNARY will not begin this year. No income can be expected this first year from the Pannabecker book, the children's history, children's songbook, nor the MINISTER'S HANDBOOK. Like children that need to be fed while they are growing up but who will later produce abundantly, these projects will earn in future years. However, our songbooks, THE YEARBOOK, and THE KALENDER taken together will probably bring in, this	4,400.00
Our Churches.—Contributions in church and Sunday school offerings will help us to raise the balance. In the last three years you raised 4½ million dollars for all purposes combined in your contributions through the General Conference Treasury. How small, by comparison, then, seems the amount needed for our publications this year	21,859.14*
TOTAL UNDERGIRDINGS	$62,559.14

* This amounts to exactly 50 cents per member or, in others words, less than one cent per person per Sunday. Blessed is the man that not only says "Lord, Lord . . . . but doeth the will of My Father . . . ."

BOARD OF PUBLICATION

H. J. Andres, Newton, Kansas
C. Henry Smith, Bluffton, Ohio
E. W. Baumgartner, Berne, Indiana
J. G. Rempel, Rosthern, Saskatchewan, Canada
Harold Gross, Freeman, South Dakota
O. J. Sommer, Pekin, Illinois

OUR PUBLICATIONS

The Mennonite
Der Bote und Christlicher Bundesbote
Junior Messenger
Mennonite Hymnary
Liederbuch fuer Kinder
Senior-Adult Quarterlies
Junior Quarterlies
Junior Messenger
Gesangbuch
Yearbook, Kalendar, etc.

OUR BOOKSTORES

Mennonite Book Concern, Fred Von Guten, Manager, Berne, Indiana
Mennonite Bookstore, J. M. Suderman, Manager, 710 Main, Newton, Kansas
Mennonite Bookstore, John R. Dyck, Manager, Rosthern, Saskatchewan, Canada
Mennonite Bookstore, R. L. Hartzler, Manager, 809 North Evans, Bloomington, Illinois (now being organized).

Jottings

—**Rev. C. E. Rediger,** Secretary-Treasurer of the Congo Inland Mission, recently visited Mennonite churches at Sterling, Moundridge, Meade and Inman, Kansas. On September 14 he spoke at the mission festival of the Bethel Church Inman.

—**Rev. Albert Gaeddert,** Pastor of the Hoffnungsau Church, Inman, Kansas, left September 11 for Chicago where he was to attend a meeting of the M.C.C. Peace Section on September 12. Rev. Gaeddert is Vice-Chairman of the M.C.C. Peace Section, Secretary of the Peace Committee of the General Conference, and Chairman of the Peace Committee of the Western District Conference.

—**Salem Church, Freeman, South Dakota:** Rev. Donovan Smucker concluded an eventful week of meetings here on September 7. Both the Salem and Salem-Zion churches participated in them. Since dried fruit has been requested for relief, the Mission Society is asking its members to dry apples for this purpose. Men of the church are helping tear down a building at the Sioux Falls Air Base. This lumber will be used in the new Freeman Junior College building, in which the General Conference may be held. Elma Esau, veteran relief worker is expected for a visit in this community to speak and show pictures.

—**"Heartless Harvest,"** an article in the September 13 issue of **Colliers** and another one by Howard Whitman in the September 20 issue "form one of the ablest and most effective presentations . . . . of the whole migrant problem," according to a statement by the Home Mission Council of North America, Inc.

—**Bethel Church, Fortuna, Missouri:** The night of September 5, we had the privilege of having Miss Elma Esau show pictures at our church. Some of our members heard her interesting talk in a neighboring Old Mennonite Church the same day. Rev. Albrecht reported very interestingly on the General Conference, and Mrs. Albrecht and Miss Elizabeth Loganbill gave excellent reports at our Women's Missionary Meeting. Mrs. Anna Welty, our oldest member, ninety-three, passed away September 9, just one month after she fell and broke her hip. Ed Junior Garber and Nadine Hofsetter, daughter of deacon Rufus Hofsetter, were married at the parsonage, September 6. They will live on a farm two miles from church.—Mrs. Joe Lehman, Corr.

—**Eden Church, Moundridge, Kansas:** Missionaries Elizabeth Foth of Brooklyn, New York, and Rev. Erwin Wedel of Jackson, Mississippi, gave us a glimpse of their work on Sunday morning, September 7. The following Monday evening Rev. Wedel showed pictures depicting Negro life in the South. Our Christian Endeavor is sponsoring a two-day retreat to be held September 13 and 14 at Goddard, Kansas. Approximately 100 young people are expected to take part. —Corr.

—**Friedensberg Church, Avon, South Dakota:** On their way home from the General Conference, Rev. and Mrs. Ed. Duerksen and family stopped at Winona Lake for a day. The Mission Society had its annual mission program on the evening of September 4, with Missionary Habeggers as guest speakers. The mission offering that evening amounted to $151. Students from this church attending Grace Bible Institute are: Frank Ewert, William Dahlenburg and Opal Boese.—Anna Unruh, Corr.

—**Officers and Committees of the Western District Conference** met at North Newton, Kansas, on September 12.

—**First Mennonite Church, Philadelphia, Pa.:** We have recently purchased a parsonage at 5632 North Fourth Street, Philadelphia, Pa. Renovations have been made, and Rev. Wesley Ewert and family will be at home to anyone after September 15. While our pastor and family attended the General Conference Ministers' Retreat and the General Conference, our pulpit was supplied on August 17 by Mr. Arnold Friesen, M. D., B. D., resident psychiatrist at the Friends Mental Hospital, Philadelphia, and on August 24 by Rev. William Jones, a secretary for the American Sunday School Union. Beside Rev. and Mrs. Ewert, eight of our members attended the General Conference, three of whom are members of our young peoples group. All returned with glowing reports and much praise for "Berne hospitality."—Mrs. H. S. Weiss, Corr.

—**Mount Olivet Church, Huron, South Dakota:** We enjoyed the ministry of Rev. J. J. Esau, field representative of the Grace Bible Institute. On Tuesday evening, September 2. We are looking forward to the ministry of the following brethren in our midst: Rev. Wm. Lee Spratt, Minneapolis, representatives of the National Association of Evangelicals, September 23; Rev. Theodore H. Epp, Back to the Bible Broadcast, Lincoln, Nebraska, October 11 and 12 for a Sunday school convention in which eight conference churches will participate; Rev. Paul Tschetter, Pastor of the Butterfield Mennonite Church for two weeks of evangelistic meetings, beginning October 12 through October 26. —Corr.

—**Salem Mennonite Church, Dalton, Ohio:** Our outstanding Christian Endeavorer, Vernon Gerber, and Miss Paula Mae Hempel of Wooster, Ohio, were united in marriage on September 7 at the Wooster First Church of God in a beautiful and impressive ceremony. Students from our church attending Bluffton College are: Hazel Gerber, Stanley Gerber, Elnore Rosenberger, Edwin Brenneman, Stan Hostetter, Donald Miller, and Claren Sommer. Attending Ashland College are Hazel Nussbaum and Ethel Amstutz. Richard Gerber will attend Ohio Northern at Ada, Ohio. Teachers for this year from our group are Merle Gerber, Victor Gerber, Paul Baderscher, Clinton Sprunger, and Mrs. Stan Hostetter. Welcome visitors here from Upland, California were Mr. and Mrs. Rollin Moser and son, David J., also, Mrs. Martha Rhoades and daughters Connie and Nancy.

—**Tabor church, Newton, Kansas:** Our congregation has started a relief project by hauling wheat to the Moundridge Milling Co. This project is carried on with the Alexanderwohl and Goessel churches. Mr. and Mrs. Arnold S. Goertzen celebrated their silver anniversary on September 7. Miss LaWanda Voth was married to Mr. Laurel Dirks of the Bergthal church on August 30. Miss Elma Goertzen was married to Mr. Ernest Goertz on August 11. Rev. H. B.

Schmidt and his family attended the General Conference at Berne. During his absence Minister Harry Wenger of the Meridian church and Rev. J. M. Janzen filled the pulpit. Next Sunday, September 14, Rev. John Shissler of a Missionary School at Omaha will be a guest. Miss Elma Voth, who is a graduate of that school, will go to a missionary field in South America. —D.S. Thiessen, Corr.

—**Rev. and Mrs. Orlando Waltner** have been visiting friends and relatives in the Newton and Moundridge, Kansas, communities. The Waltners plan to visit with Rev. Waltner's parents at Marion, South Dakota, and with Mrs. Waltner's mother at Mountain Lake, Minnesota, until after Christmas. Then Rev. Waltner will very likely enter Seminary to continue his seminary training. This October he will attend the Mission to Lepers Conference in New York.

—**A short lively book on Mennonite History**—Is that what you want? Do you want to assimilate Mennonite history by reading short, fascinating stories, then order a copy of "Tales from Mennonite History" from Jacob H. Janzen, D.D., Waterloo, Ontario, Canada. Price seventy-five cents a copy, and packages of ten or more for fifty cents a copy.

—**Lehigh Mennonite Church, Lehigh, Kansas:** Twenty Christmas Bundles were sent to children in Europe. Some of the ladies have been serving at three different auction sales lately, while others were busy quilting in the church basement twice a week. The Sunday school teachers training class, beginning September 17, will be led by Mrs. P. W. Goering, wife of our pastor. A Sunday school picnic, in connection with a rally day program, will be held September 21. Dr. van der Zijpp of Rotterdam, Holland, was with us September 16. —Mrs. F. G. Unruh, Corr.

—**Miss Erna J. Fast of Mountain Lake, Minnesota,** left New York City on September 15 on the **Marine Tiger** for Plymouth, England, from where she will go to Holland and then to Germany to do relief work under the Mennonite Central Committee. Miss Fast will very likely be associated with the child-feeding program in the British Zone first of all. Especially interested in youth work, she will await opportunities for working with German youth. This past summer Miss Fast directed the first Voluntary Service Youth Team for the General Conference. After graduating from Bethel College Miss Fast secured her Master of Religious Education degree from Biblical Seminary and then served as assistant to the pastor in one of the Burlington, Vermont, churches for a year and one-half. Before leaving Miss Fast wrote, "My prayer is that I may become, with God's help and strength, a true 'ambassador' for Christ and the work of His Kingdom. How grateful I am for the banner under which we are going: 'In the Name of Christ.'"

—**Elias Hernandes,** a real estate agent who has sold a great deal of land to the Mennonites of Chihuahua, Mexico, visited General Conference Headquarters, Newton, Kansas, recently while en route to a Methodist ecumenical world conference at Springfield, Massachusetts. Mr. Hernandes, who was going to the conference as representative of the Methodist laymen of Mexico, knows the Mennonites of Chihuahua very well. When in trouble, they come to him, he says. He speaks very kindly to them and says that the other people respect them, especially for their industriousness. Recent years have been drought years, he says, but this year has been one of abundant rainfall and should yield good crops. While at Headquarters, Mr. Hernandes put in a subscription for **Mennonite Life.**

—**Frau Auguste Herold** of Obereiderstrasse 16 I Rendsburg, Germany, seeks information about her son Gustav whose former address was: 31-40 B-Way (Navy?) Apt. 23, New York City.

—**Rev. Ronald von Riesen,** Executive-Secretary of the Board of Education, left on September 18 for Bluffton, Ohio, to attend a meeting of the Executive Committee of the Young People's Union, September 18-19.

—**Bethel Church, Waka, Texas:** Funeral services for Brother Jacob B. Wiebe were conducted in Perryton, Texas, on September 4. He passed away at the Donohne Memorial Hospital, Syracuse, Kansas, August 28, as the result of a car accident in which Mrs. Wiebe and grandson, Leon Balzer, were also fatally injured. They were en route to Dallas, Oregon, the home of the grandmother. The accident happened ten miles west of Johnson, Kansas. Brother Wiebe reached the age of seventy-five years, five months and nineteen days. He has for years served our church as leader whenever we had no regular pastor. He put forth much effort in the work of the church and he shall be greatly missed. —Corr.

—**Deep Run, Pa.** Our pastor and family attended the Ministers Retreat, also the General Conference together with ten other of our members, they report both have contributed much to the deepening of their faith and vision. Many enjoyed the Labor Day Conference at Men-O-Lan. Ten of our young folk have taken up their studies at various colleges. One of this number has entered nurses training. —Mae Gross, Corr.

—**First Church, Summerfield, Illinois:** On August 29 our church had the pleasure of listening to a sacred concert which was given by the Bethel A Capella Choir. Rev. Carlus O. Basinger of Port Washington, Wisconsin, delivered the message during two Sunday morning services while he was vacationing here. Christmas bundles and a box of toys were sent to the M.C.C. in August. Five of our young people have enrolled in college this fall. —Kathryn Ruth, Corr.

—**Beatrice Church, Beatrice, Nebraska:** Miss Elma Esau spoke in our church September 10, and September 19 the Peter Dycks are scheduled to be here. Another highlight of the month will be a visit from the Dutch minister, Ds. van der Zijpp. The Fellowship Group, comprised of young people of both the Beatrice churches, recently bought a slide projector and screen to be used by either church whenever needed. Five of our young men are attending Bethel College. —Mrs. Elbert Koontz, Corr.

—**First Mennonite Church of Newton, Kansas:** The church has again sent a car load of wheat flour to help feed the hungry of Europe. This is the fourth car load of six hundred one-hundred pound sacks, and is to go to the British Zone in Germany for the Mennonite Child Feeding Program. The flour was milled at the Claassen Flour Mill of our city, where already twenty-three car loads of flour for relief have been ground for many different churches from Montana to Oklahoma. —J. E. Entz, Corr.

—**Bethel Church, Hydro, Oklahoma:** On September 9, Rev. H. T. Neufeld, pastor of one of the Mennonite churches in Enid, and his family were in our midst. Rev. Neufeld brought the morning message. It was enjoyed by all. He served as pastor here around nineteen years ago. Val. C. Krehbiel and Alex Pankratz, the deacons of our church, were elected as delegates to the Western District Conference. —Wilfred Ewy, Corr.

—**Rev. Erwin Albrecht of Fortuna, Missouri,** attended the ordination services held for his brother, Harry Albrecht, at the First Mennonite Church, Pretty Prairie, Kansas, September 21. Brother Harry Albrecht is pastor of the Einsiedel Church, Hanston, Kansas.

MENNONITE LAYMEN HOLD ANNUAL BIBLE CONFERENCE

Dr. Robert R. Fritsch, Allentown, and Rev. Samuel T. Moyer, missionary to India, were speakers at the Annual Labor Day Bible Conference held at Camp Men-O-Lan August 30 to September 1. The meetings which were sponsored by the Brotherhood and the Women's organizations of the Eastern District Conference, centered on the theme, "The Faith and Walk of Believers," Eph. 2:8; 4:1.

Norman K. Berky, Bally, served as general chairman, while local laymen presiding at the various sessions were Jacob R. Fretz, Lansdale; Alvin Mumbauer, Quakertown; Arthur Weiss, Philadelphia; Robert M. Landis, Quakertown; John Fretz, North Hills; and Mrs. Howard G. Nyce, Allentown. Mrs. Samuel T. Moyer addressed the youth rally on Saturday evening, and Rev. Cornelius Wall, Mt. Lake, Minnesota spoke at the mass meeting on Sunday evening. His subject was "Let the Church Be the Church."

Speaking on the "Epistle to the Ephesians," Dr. Fritsch urged those present to obtain study and reference books as an aid to Bible study in the home. In his scholarly way he outlined this New Testament book in a simple way so that all could appreciate and understand it's doctrinal and practical truths.

"The Epistle teaches us that God, the Father, has chosen us; Christ, the Son, has redeemed us and the Holy Spirit has sealed us. Paul did not choose Christ, but Christ chose Paul and that for a definite purpose, as indeed he has chosen every one of us for some definite purpose. Further emphasis was laid on the necessity of suffering as a Church and defining the call of a Christian as high, holy and heavenly."

Rev. Moyer's first message entitled, "Mountains of Matthew" covered (1) Temptation, (2) Learning (3) Transfirguration, (4) Intercession and Suffering (Gethsemane — Calvary) (5) Ascension. "To climb takes much effort; mountain tops are lonely places, but those who have ascended know the effort so well rewarded."

"God Searching for His Man" was the second subject in which the speaker emphasized by blackboard outline and many illustrations, that God Himself searches for man, whereas pagans search for God. Noah, Abraham, Jacob, Joseph and Moses were cited as examples. In the third lecture, Rev Moyer divided the Book of Exodus for study in a very interesting way in order to show how God taught His people the meaning of "Jehovah."

Other like interesting subjects were: "Going Places" Luke 24, and "Psalm 1 — Not So!" a delightful story of this familar scripture passage. Rev. Moyer has a happy faculty of saying a great deal in a few well-chosen words, and of probing any subject to great depths, so that many of those present went away with much food for thought and meditation. Both Rev. and Mrs. Moyers' presence meant a great deal throughout the Conference.

Rev. Walter Dick, Pastor of Second Church, Philadelphia, served as music director, and Eli R. Fretz and James Gerhart acted as camp directors. Other features were a complete program for children present. It consisted of memory work, missionary instruction, music, handwork and recreation. Mrs. Norman Berky and Miss Katherine Niswander did a splendid piece of work as directors. The Brotherhood Men's Chorus sang three numbers on Sunday evening at the mass meeting. A special offering suggested by Dr. Fritsch as a fund for improving the Camp facilities amounted to $410.

THE WORK AT ROARING SPRINGS, PA.

The first week of this past December was my initial introduction to the work here. The Home Missions Committee of the Eastern District Conference sent me here to hold a week's meetings, to look over the field as to its possibilities, and to report back to the committee. With the consent of the congregation, the committee appointed me as pastor of the church. I have been preaching here since that time, having moved here late in January, and into the parsonage a few weeks ago.

The work here over the past years had dwindled considerably, but staged a comeback about two years ago due to the efforts of a few interested members. This increase was largely among grade school children. During the summer months the attendance among the children has been a bit below that of the spring months, but the adult attendance has been increasing slowly. There are many adults and children in the town who do not attend Sunday school or church services anywhere. These we hope to reach.

In our mid-week prayer meeting, we have been praying for a real revival among us, and that the real causes of the falling off in the work might be removed. The town needs a really consistent Bible testimony, and we are praying that we might truly help to meet this need through our Sunday school, young people's fellowship, preaching services, Bible study, and visitation work. Remember the work here in your prayers.—David E. Miller, Roaring Springs, Pa.

Western District Conference To Convene in Enid, Oklahoma, October 22, 23

The Western District Conference will convene in the Educational Building, Enid, Oklahoma, October 22, 23, beginning at 9 A. M. Guest speaker at the conference this year will be A. E. Kreider, Chairman of the Foreign Mission Board of the General Conference, who just recently returned from a world tour of Mennonite mission fields and relief centers. Rev. Kreider will give one message on missions and one on relief. In addition to the regular agenda of the conference there will be reports by the Mennonite Biblical Seminary and Bible school and the Mutual Aid Board of the General Conference. The conference program is as follows:

Wednesday 9 A. M., October 22: General Singing—Waldo Kaufman, leader; Devotional Period—Henry Fransen; Conference Sermon—Henry Hege; Reading of the Minutes—Ronald von Riesen; Order of the Day; Presentation of Delegate Certificates; Appointment of Committees; Music—Meno Male Chorus; Report of the Executive Committee; Election of Conference Officers and a Member of the Program Committee; Report of the Statistician—Ronald von Riesen; Reception of new Churches; Report of Home Mission Committee and Election. **Wednesday P. M. October 22:** Devotional Period—Loris Habegger; Home Mission Committee Report, continued; Music—Saron Church, Orienta; Address (40 min.)—A. E. Kreider; Offering; Report of Bethel College and Election of Two Candidates for Board of Directors; **Wednesday Evening: Women's Missionary Society Meeting. Thursday 9. A. M., October 23:** Devotional Period—Abe Peters; Report of Trustees and Election; Report of Committee on School and Education and the Election; Address (40 min.)—A. E. Kreider; Music—Trio, Grace Church, Enid; Mennonite Seminary and Bible School Report (about 20 min.); Report of Conference Charity Committee and Election; Report by Mutual Aid Board of the General Conference (40 min.). **Thursday P. M.** Memorial Period—Memorial Committee; Report of Deaconess Committee and Hospital and the Election; Report of the Peace Committee; Reports of Temporary Committees;Closing Remarks by the President. **5:30 P. M., Y. P. Banquet; 7:30 P. M., Young People's Meeting.**

WESTERN DISTRICT MINISTER'S CONFERENCE

To Be Held at Meno, Oklahoma, October 21

Morning Session Begins at 10 A. M.

The program is as follows: **Morning:** Opening—Phil Wedel; Devotions—Jacob T. Friesen; Holy Communion (message—Reynold Weinbrenner; service— H. J. Dyck); Special Music—Oklahoma Bible Academy; Topic, "The Minister and His Responsibility to the Community,"—Henry Hege! Discussion on the Topic—Waldo Kaufman; Closing Hymn and Benediction—Phil Wedel. **Afternoon:** Opening—Phil Wedel; Song Service—J. W. Bergen; Devotions— H. P. Fast; Special Music— Goltry Church; Panel Discussion, "The Minister and His Relation to His Fellow Ministers,"—Arnold Funk, Chairman, and Jacob Nickel, August Schmidt, David Wedel, Ted Roth, members of the panel; Special Music—Orienta Church; Closing Mediation—H. U. Schmidt.—by the Program Committee, P. P. Wedel, Chairman; Elbert Koontz, Secretary; Albert Gaeddert, and Henry Hege.

WEST. DIST. CONF. TO BEGIN AT 9 A. M.

The Western District Conference will meet October 22-23 at Enid, Oklahoma, in the Educational Building. Sessions will begin promptly at 9 A. M. in order that we can close at 11:30 to facilitate the serving of the noon meal to the delegates and visitors in the various eating establishments.—Henry Hege, President

GIFT AND FELLOWSHIP DAY, A JOYOUS EVENT

Newton, Kansas: The Annual Bethel Deaconess Hospital and Bethel Home for Aged Gift and Fellowship Day, held September 12, was a happy event with ideal weather, excellent programs, and good fellowship.

The address of the afternoon was given by Dr. R. C. Kauffman, Professor of Psychology at Bethel College, who spoke on "Measuring a Community by Its Institutions." Pointing out that it has been said that "You can tell a man by the company he keeps," "by the things he laughs at," "by the things that annoy him," etc., Dr. Kauffman raised the question as to whether there is any such standard that can be applied to the community. If there is, it was suggested that this standard be found in the statement: You can tell a community by the institutions it maintains. In its instituions are represented the positive, out-going and effective concerns of a community for the welfare of its people. More specifically, institutions were held to be significant aspects of community life for the following five reasons: 1. They represent a *cooperative* effort. It takes a majority, or near-majority, of interested individuals in a community to build and maintain institutions. 2. They represent a *public and disinterested* type of charity. Hindu and Moslem society were observed to have considerable private charity, but few philanthropic institutions. "You can do a lot of good in this world if you don't care who gets the credit." 3. In a world of long-range, impersonal and rationally-planned evil, Christian institutions represent *long-range and rationally-planned* forces for the good. They represent the capacity of a people to respond to an *abstract* ideal. 4. They provide the individuals of a community with an opportunity to repay a debt to society which all of us accrue in the very process of growing up. 5. They are tangible confirmations of our sincerity in praying, "Thy kingdom come."

After the afternoon program the ladies of the auxiliaries served a luncheon and conducted bazaar, food, and greeting card sales for the benefit of the institutions.

The evening program featured a concert by the Newton Community Chorus and a short address by Rev. Ehly of the Christian Church. Rev. Ehly spoke of sharing not only the blessings but also the sorrows of life and how much more meaningful and enjoyable life can be when this is done.

Those of the Bethel institutions express their appreciation for the interest shown in the work, for the many financial gifts, and for the untiring efforts of the auxiliaries.

Y.P.U. OFFICERS
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Akron, Pa.

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Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Hold First Northern District Retreat

by Elsie Epp, Henderson, Nebraska

The young people of the Northern District Conference sponsored their first outdoor retreat August 6 to 10. Fifty to sixty young people from Minnesota, North Dakota, South Dakota and Nebraska enjoyed their experience at the camp grounds on the shores of Lake Crystal, Iowa.

Retreat instructors were Rev. Erland Waltner from Mountain Lake, Minnesota, Rev. Willard Claassen from Freeman, South Dakota, Rev. Walter Gering from Moundridge, Kansas, and Rev. George Dick from Bloomfield, Montana. Rev. Jacob T. Friesen from Beatrice, Nebraska served as camp director. Mr. Hugh Hostetler of North Newton, Kansas, as recreational director and Miss Sarah Loewen R. N. as camp nurse.

One day started with an early morning dip in the lake at six o'clock, morning devotions at 6:50 and breakfast at seven. From 8:00 to 8:15 was the time for cabin clean up which generally proved to be quite a necessity. At 8:30 we were all wending our way to the chapel, located at the farthest corner of the camp, for the forenoon classes. Rev. Waltner taught a class on "Highlights of First John", Rev. Claassen "Studies in our Basic Mennonite Principles", and Rev. Gering "Young People in the Service of the Church", challenging youth with the question "Am I willing to serve, at a price, anywhere?" A devotional chapel period and song period completed the forenoon program.

Following the "horizontal rest" at noon the retreaters gathered in the chapel for the music hour under the direction of Rev. Friesen. The remainder of the afternoon was devoted to sports, such as, kitten ball, volley ball, horse shoe, swimming and boating in charge of Hugh Hostetler. From 7:00 to 7:45 at night everyone enjoyed group games also in charge of the recreational director.

Each evening at about eight, just as the sun cast it's last rays across the water, we gathered at the lake for a vesper service. This was probably the most impressive service of the day since we gathered in the quietness of the beautiful evening for singing and meditation. In this spirit of worship and reverence we quietly walked to the chapel where Rev. Dick gave very challenging messages on "The Mission of the Church." The gong of the bell at 9:45 called the retreaters to their respective cabins for private devotions and at 10:45 the last signal for lights out was sounded.

The value of a retreat such as this can not be expressed in words. The gain derived from the experience will be revealed on through the lives of those who attended. It is with greatest anticipation that we look forward to another retreat next year.

Nursing at Wanaparti, India

by Mildred Shoemaker

Miss Mildred Shoemaker has written the last in the series of articles relative to the MCC program in India. Miss Shoemaker is on loan to the Mennonite Brethren Mission where she is supervising a mission hospital. In the article she vividly describes her work and presents the relation of medical work to evangelism. Her home is in Sterling, Illinois, and she received her R.N. degree at La Junta, Colorado.

Another day's work is finished as the sun drops behind the rocky hills. The two dozen in-patients have their medicines for the night. The last of the many outpatients has gone home after having been treated. Each one took with him either a bottle of medicine, some pills wrapped in the corner of a sarie, or some ointment in a green leaf.

As we are about to lock up, a group of people are entering the compound. This time, it is a little girl with tetanus. I am thankful that we still have a small supply of tetanus-antitoxin. While the syringe is boiling, we manage to give some fluids and a sedative orally. The rooms are all filled and overflowing, so a place is provided for them on the verandah till morning. We leave them with last minute instructions to force fluids during the night.

I can hear you asking, "But, is there no one on night duty?" No, for our staff consists of only four people—five with the woman who sweeps, cleans and carries water. The patients are not left alone for the family stays with the patient and cooks his food. There is always a crowd of relatives.

The compounder makes up the prescriptions and gives all the internal medicine. He also interprets for me, for he is the only worker who speaks English. The two women have been trained to take temperatures, give treatments and do dressings.

My work consists of a little bit of everything from writing the orders for the patients to reading the thermometers, after the nurses have taken the temperatures. Much time is spent in supervising and keeping everything running smoothly. It does not seem right that I should prescribe for the patients, but when I think of the treatment they receive in the villages, I know it is my duty to do what I can.

I was both horrified and amused the first few days as I watched the workers carry out procedures. The patient might be put on the floor or taken out in the yard for the treatment—whichever was the handiest. It was quite interesting to see how fast the patients improved and the dreadful sores healed in spite of lack of aseptic-technic.

The Lord has blessed us for many are healed. Many of these people, too, who would otherwise not be contacted, are reached with the Gospel.

Youth Serves in Mexico

[The following article describes experiences of the new service unit in Mexico and their developing program. This unit will serve the year-round establishing a hospital near the Mennonite colony.]

This week we visited the governor of Chihauhau and the American ambassador to Mexico, Mr. Thurston. While admiring the lovely new home, this thought impressed me: "All this beauty for only a few years! How much better it is to prepare for a beautiful eternal home which the rich and poor, dignified and humble alike shall share."

The Mexicans knew Mennonites long before we came. They came to respect the "Old Colony Mennonites" for their honesty, and for being God-fearing people. Many Mexicans realize these Mennonites have moved from country to country because of their religious beliefs. The good reputation of these people challenges us.

Some of the most satisfying experiences we have had are the contacts with fellow Mennonites of the Cuauhternoc and the colony near there. They manifest interest in our bringing them some kind of service, whether it be in the opening of the hospital, or with providing them with a teacher for their school.

The week end trip to the youth camp at Majalco gave us a picture of the work being done for youth in the Protestant churches of Mexico. The close association with a poor group of Mexican children was a privilege. Another valuable experience was putting up with food and shelter different from that which is common to us.

The first one year volunteers to be appointed for the Mexico Voluntary Service Unit include Melvin Funk, Hillsboro, Kansas, Director; Frances Beckenbach, Canfield, Ohio, Matron; Mr. and Mrs. Randall Heinrichs, Winnipeg, Manitoba; and Clara Schellenberg, Saskatoon, Saskatchewan. Others will be appointed later. Those interested in more information about this unit should write to Voluntary Services, MCC, Akron, Pennsylvania.

Clothes for Needy in Mississippi

It seemed as though it were an answer to prayer when the four big paper cartons of clothes came to us from our Mennonite friends about two weeks ago. We had already seen around us a great need for clothing.

Some of the girls went into the homes we had contacted earlier by Sunday School and various other activities, to see what clothes would be needed for school. We found that some of the children had missed school last year because of the lack of clothing. The mothers were glad to tell what more would be needed. Many of the mothers did not have any idea how the clothes would be supplied. We can never fully realize how happy they were to have someone take a personal interest in their needs.

A list was made of the things that were needed. The needs were found to be very great. I'm sure all of us felt that the task ahead of us was great.

As the clothes were received they were assorted as to size. We were especially glad to see so many boys clothing. It seems as though we find more boys that are in need of clothing than girls. The sizes for boys suits ranged from three to fourteen. No less appreciated were the girls and ladies dresses. The dresses ranged from infants size to ladies size. There were also some men's clothes. Four layettes were also in the boxes of clothes.

To give out these clothes is no easy task. Many ask for clothing even though their fathers would be able to supply clothes with the right type of management. Also in some of the homes the children are not taught to take care of their clothes. We often wonder about this. Should we give to those kind of people? We also wonder if the family will take care of the clothing given them. Will it be mended? Those are but a few of the many problems that confront us.

Some of the families were brought in to have their clothing fitted. The alterations are to be done by the mothers in the sewing club. The boys and girls entering school were given two suits of clothing, and those who will not be entering school, one suit of clothing. I wish that all might have shared in the joy of seeing these children receive their clothes. The parents were no less pleased. Truly it is more blessed to give than to receive.

Universal Military Training

The President's Commission on Universal Training submitted their report to President Truman late last Spring with solid approval of such a program. Columnists and political observers are convinced that the question of Universal Military Training will be one of the first items Congress will discuss when it reconvenes in January. At that time, it is expected that President Truman will submit a request for such legislation. It is hoped at that time there will be considerable sentiment in favor of such legislation and that

414 East Fourth Street
Newton, Kansas

even though it is an election year, there will be support for this measure in Congress.

Universal Military Training is an entirely new venture for the United States. Never has this country favored such a peacetime program. As a matter of fact, America has traditionally been very wary of anything that smacked of the military always striving to keep government and military separate and to keep military strength low during periods of peace. For these reasons this is a new and radical proposal for the nation to undertake.

Of even greater significance is such a measure to our church which historically has clung to a peace position come war or peace. Our church's European experience suggests the gravity of a program of peacetime conscription. A brief review of the experience in Switzerland, Germany, and Russia is sufficient to indicate the problems involved.

A publication has recently been issued on the present Universal Military Training plan. It is called "An Analysis of the Report of the President's Advisory Commission on Universal Training". It is a thorough critical examination issued by the National Council Against Conscription, 1013 Eighteenth Street, N. W. Washington 6, D. C. and is available for ten cents. To be intelligently informed and to express honest, informed concern about this matter, such literature is of great value.

Items of Interest

The total enrollement in 664 church-related colleges and universities was 569,870 in 1946-47. Of these college students, 46.87% were veterans of the last war.

The total enrollment of all students in secondary education was 2,100,000 last year. It is thought that this will increase to beyond three million and remain that high until about 1960.

* * * *

Displaced persons are as yet crowded in concentration camps in Germany, Italy and Austria. There are about 750,000 in these countries and the number is not being reduced very rapidly. Congressman Stratton's bill HR-2910 would allow 400,000 of such displaced persons to come into the United States within the next four years. A letter to Congress voicing concern on this matter may be helpful to these people.

* * * *

More than seventy-five Negro educators are now teaching in nearly forty universities and colleges throughout the United States. These are interracial predominantly white schools. There are 3,000 negroes who list their profession as college teachers in the U. S.

* * * *

The most thoroughly Christian spot in the world is the Fiji Island, Dr. Henry P. Van Dusen has declared. The islands are said to be ninety-nine per cent Christian and are free from the influence of the movies, radio, liquor and prostitution.

* * * *

The great opportunity for Christian missions lies, among other places, in the universities. Of the 1,497 students at St. John's University in Shanghai, China, 333 are Christians according to a survey made. The great bulk of the student body claim no religious affiliation, according to Rev. M. H. Throop.

* * * *

The Secretary of State of Iowa, Rollo Bergeson, criticized the church because of their interest in mission work abroad while at the same time, church people were inactive in their own communities. To clinch his point, Mr. Bergeson referred to his own church in Sioux City which is in the center of a one-time cheaper district of ill fame. Quite a bit of this property was owned by church members who did nothing about the activity that was taking place in them. He urges a live concern for both the conditions and events at home and the needs and ministry abroad.

* * * *

It is estimated that the average member of the Methodist Church in 1932 gave 5.3 per cent of his income and in 1946, he gave 1.6 per cent of his income. He is giving more money than he did during the depression years, but the percentage has dropped greatly.

* * * *

The Oxford University Press has completed a survey of Bible-reading habits which indicates, rather surprisingly, that in almost one-fourth of American middle-class urban homes, the Bible is read daily.

A Successful Local Youth Group

Young people in the local church often do things and have experiences which could well be shared with others. Perhaps your young people's group has had a special project which has had unusual success—a project raising money for a special cause, visiting the aged and the sick, a mission project, a garden project or some other one like that. Or your youth group has had very vital and worthwhile meetings, or the recreational and social life of your group has been very significant.

From time to time, Mennonite Youth desires to print a descriptive story of the varied experiences of local youth groups. The story need not be long, but it should describe who the group is, how large, what the activity was and why it was significant. We urge the readers to make this a concern of theirs and to think of their own youth group and what it could share with others that would be worthwhile for them. Ed.

The Mennonite

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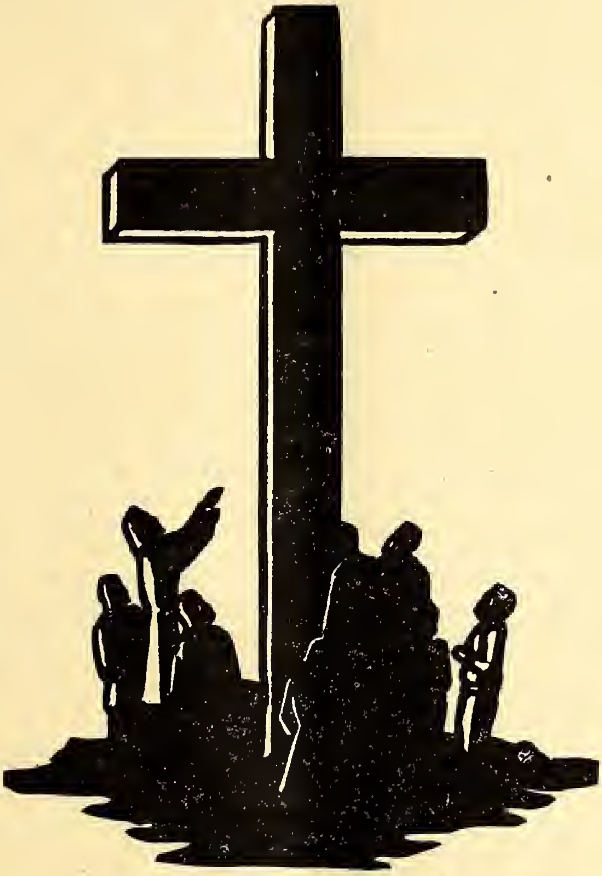

Drawing by Harmon

On Sunday, October 5, 1947, World Communion Sunday will be observed for the eighth consecutive year. While in America it is Saturday, 5 P. M. Central Standard Time, in New Zealand it will be 10:30 A.M. Sunday, with people gathering for the morning worship at which Holy Communion will be observed. During the next twenty-four hours of the Sabbath there will not be a single hour when there will not be Christians in some part of the world kneeling, standing, or seated as they partake of the sacred emblems. It will be a glorious day of fellowship with one another and with Christ. In our Mennonite Churches which observe the Lord's Supper on this day it should be a season of much prayer, repentance and consecration. As we prepare to follow the injunction, "this do in remembrance of me," let us tune ourselves with God through prayer:

Thou, O God, hast sent Thy Son that the Word might become flesh and dwell among us. As Thou and He were one, so may we also be one, "that the world might believe—that the world might know." With deep joy we call to mind those who believed and followed in unity of Spirit. Grant that we too may be one through Thy Holy Spirit, one in purpose, and one with Thy Holy Will. With heaviness of heart we think of those who in haughtiness and sin believed not and in despair and misunderstanding nailed the Son of Man upon the cross. Deliver us, our Father, from crucifying Him again.

May we realize that Thou hast given Thy Son for all mankind—that those of all races, languages and religious communions may turn to Thee in this sacred hour. So may we, as we humble ourselves to partake of these emblems, call to mind the blood shed for many, the body broken for us, and again consecrate ourselves to Thee alone. Hear our supplication offered in the Spirit of Him who gave Himself for us. AMEN. — Ellis Graber.

AS WE SEE IT:

---J. Winfield Fretz ---Harry M. Detwiler ---J. H. Fretz

LOSING OUR SAVOR

Most churches or religious denominations have a way of undergoing gradual change so that as time goes on the differences between themselves and the world about them quietly vanish and the standards of the denomination become one with the world. This process of accommodation is noticably going on in the General Conference. In name and in organization the Mennonite Church is a separate organization, but the fundamental differences between it and Protestantism in general are indeed difficult to discern.

Some will say that it is good that all differences are erased or rapidly being erased. Others will say it is a tragedy that all differences are disappearing. What do you say? It is our feeling that no religious denomination has a future which cultivates differences for the sake of being different. Nor is there any hope for a religious group that clings stubbornly to its differences merely because of sentimental attachment to the past. The justification for being different is because following the will of God leads a group into a different path than following the appeal of the world. The Anabaptist fathers had a vision of the true church of Christ as being distinct from that which the Reformers saw. They sought a pure church based on New Testament standards. Has their vision been fulfilled by Protestantism in general or has the modern Mennonite Church adopted the views of modern Protestantism and forsaken its own heritage? It is obvious that we are religiously imitating other churches and regularly worshipping other gods.—J. WINFIELD FRETZ, Professor of Sociology at Bethel College, and Secretary of the Mutual Aid Board.

THE NEED FOR HONESTY

Honesty, integrity and character are fundamentally needed in the business and banking world, more so than ever. We hear so much teaching and preaching in the modern trend that it seems we are losing the basic and fundamental characteristics upon which our economic system in this country was founded. In our complex business relationships of today we need honesty, truth and justice more than ever. The fact that we have so much dishonesty and lying in business accounts for the prevalence of gambling and games of chance even among the members of the church. There must also be honesty between capital and labor, employer and employee. For years labor had been exploited by large corporations, but now too often after reaching its goals, labor is dishonest by being lazy, indifferent, and not giving a full day's work for a day's pay.

As Christian business men we must be honest in all that we do. If we teach or preach the Word, we must be honest in our preparation. We must be honest with our pupils and members and declare unto them the whole counsel of God. We must teach the love of God, but we should also teach and preach the judgment on the wicked who disbelieve. Only in this way can we be honest before God and in all our business relationships. — HARRY M. DETWILER, Cashier and Assistant Trust Officer, Union National Bank and Trust Company, Souderton, Pa., and member of the Mutual Aid Board of the General Conference.

HE LEADETH ME . . . !

In Christian circles, one often notices a certain unhealthy mysticism. It is not uncommon to hear sincere believers regard the work of the Holy Spirit in their lives in a totally abstracted sense from the teachings of scripture. Thus, we hear a brother reply, "The Spirit has led me to do this," or "The Lord has not yet told me what to do," implying a direct revelation from God apart from the Word of God.

Should we not say, (though we say it with all charity) that this unwitting zeal sadly confuses two great truths—the supernatural operation of God's Spirit creating all inward holy affections, such as repentance, faith, love, etc. (John 3:5,6) with the natural providence of God governing all his creatures. (Neh. 9:6; Col. 1:17). Simply stated, the operation of God's Spirit is not to be confounded with his providential agency, marvelous and inscrutable though it may be. We believe the will of God for daily living comes to us, not by dreams or visions nor in any inner voices or feelings, (which we often call "the leading of the Spirit") but *only* through the natural channels of God's providence, e.g., talents, opened or closed doors, sanctified common sense, etc., all guided by Holy Scripture. Above all, it is the finality and infallibility of the Bible which is at stake here. Just as the supernatural operations of the Spirit work *alone* through Scripture, so the natural providence of God *only* "leads" us as we first obey the teachings of Scripture.

Perhaps the reader will think this matter inconsequential. But is this not sowing seeds of confusion in

(Continued on page 13)

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ADVENTURES IN TEACHING---WITH THE YOUNG PEOPLE

BY B. BARGEN

Whether or not the teaching of young people is an adventure—either for them or for the teacher—depends very much on the attitude which the teacher brings to the classroom.

The teacher is better able to meet the situation, or at least ought to be. She has resources, both technical and spiritual, which the young people have not yet attained. She knows the way, or at least ought to know the way, on which she proposes to lead the young people, and if it is not an adventure for her, why attempt to lead them at all?

Granted that the going of the way is an adventure to the teacher, then we face the question how can the experience with young people as a teacher become an adventure. In this brief article we want to mention a few things that make teaching an adventure for both.

In the first place, it can be an adventure if we recognize in the first place that we are not walking a traditional path. When we think of an adventure, we think of going the unusual path. We think of going into some new territory not formerly seen or explored. We expect to see new things, and to have to grapple with new situations. We are well aware at the outset that the going may be dangerous, and we know in advance that there are times when it is going to be lonesome.

On the other hand, we are aware of an urge within us that says, "Keep going!" There is something within a person that tells him no matter how good life *is*, it *can be* better, richer, enchanted! There is fundamentally no basic difference between the mental attitudes of the teacher and the pupil as they walk the path of new experience and new learning together.

You can kill the spirit of adventure at the outset by walking in the harness of fear that everything must be said and done in the way that it always has been said and done before. But the spirit of God is creative. It is always finding new ways of doing things. "Behold He maketh all things new." Precisely this is the characteristic of a good teacher—he makes all things seem new. He is not afraid to say old truths in new words. He is by no means a parrot. In fact, he is a little suspicious always of saying a thing the same way twice. We recognize this principle in teaching without question in the secular field; not everybody is willing to recognize that it is an absolute necessity as well in the realm of religious instruction. It is so easy in any realm, but especially easy in the realm of religious education, to fall into a habit of using words and phrases whose meaning is not entirely clear and which, sometimes, have no meaning whatever—at best a *vague* meaning for the teacher and usually *no* meaning at all for the pupil.

Therefore, the teacher of young people is a teacher who is not afraid. In the preparation, let us say, of a Sunday school lesson, the teacher in meditating on a Scripture passage is not afraid that perhaps the Holy Spirit will reveal some new application, but rather, when it comes, grasps it readily and treasures it, thinking all the while how it can be presented to the young people, in order to make it also meaningful to them. He prepares for adventure by expecting it.

Teaching of young people can be an adventure if the teacher and the pupils together develop an atmosphere of perfect confidence whereby they begin to realize that they dare to venture into new areas. There are many areas which are taboo in church life. Pupils, in the nature of the case, feel these with tremendous sensitivity in the Sunday school classroom, for example. There are so many things they "mustn't talk about." It is precisely in these areas that adventure lies.

It is an adventure to *let go!* To let go of one's fear of "what the people will say," and be one's self. In the adventure of teaching and learning the teacher must, first of all, be honest, sincere, and be herself. The same goes for the students. Any pretense, any sham, will soon be caught up by the students to the dismay of the teacher.

It is an adventure in teaching to place reliance in the discovery of truth through meditation more than in a commentary on the truth.

A reading, re-reading, and again re-reading the Scripture text of the Sunday school lesson, consistently bringing the wandering mind back to the meditation of its content and its meaning, reveals all kinds of new applications and insights which the commentary itself, seemingly, does not have the power to bring about. Underlining the passage in red, here a word, there a phrase, does something to the teacher. If gifted in this direction, a teacher may even memorize the entire Scripture text for the morning and present it completely from memory. That, too, does something for the pupils!

It can be an adventure to recognize that there is considerable humor in the Bible, and it can be brought to bear with good spiritual results if the teacher is not afraid to use it. It is an adventure for pupil and teacher alike to recognize that even in a Sunday school class contemplating the Scripture text itself, there can be rollicking good humor, and always that good humored insight into human nature with which our Bible is so rich.

Teaching of young people can be an adventure at any time, but it is almost sure to be an adventure in the field of religious education if teacher and pupil will follow even a few of the above suggestions. At least, so I have found it.

Mr. B. Bargen, frequent speaker at young people's meetings, retreats, etc., teaches the college Sunday school class at the Bethel College Church.

LITTLE HEINRICH IS HUNGRY

He was just a little boy—not more than four years old. He leaned over the large empty soup jug in the hall and scraped the sides with his tiny fingers, licking out each last precious drop—even though he had just been fed his liter of purena soup. And he was only one—one child out of 2,800 children who were fed in Kaiserslautern, Germany, by the Mennonite Central Committee Relief project.

We saw them come—poorly-clothed mothers, bringing their children. They walked slowly, and seemed very depressed and sad. Our presence aroused some curiosity among the youngsters. Or, perhaps it was the candy that some of us were passing around. We had taken some soap, combs, needles, and thread, and candy along. It had been given us by our home church for this purpose. Just simple things to us—but luxuries to those who received them. One little old lady burst into tears when we gave her a bar of soap, a spool of thread, and a comb. That's about a quarter's worth to us in America, isn't it?

Experiences like this touch one's heart. Yes, Germany is hungry; her cities lie in ruin, and prospects for future reconstruction seem dim as she endures the sting of retaliation as well as existing conditions.

What can we write to picture for all the great need in Germany now? Their need is not only for bread, but also for spiritual bread.

May we lay aside all prejudice, and may the Lord lead each one of us to contribute to this urgent needy cause, not only in gifts as He may direct, but in our prayers and in the giving of our lives to His Service. We are thankful for the consecrated workers who have gone out, not only to Germany but to other places where there is need.

In our trip to Europe with the Student Group this summer we visited not only in Germany, but also in England, France, Belgium, Holland and Switzerland. In Switzerland we were impressed greatly by the grandeur of the Alps, a mighty handiwork of God. The whole of our trip can never be put on paper or in words. It goes beyond that. With beauty we saw destruction, with happiness we saw sorrow and sadness. May God give us in America wisdom and lead us to do His will—Burt and Lila Russell

MENNONITES THE WORLD OVER

by Cornelius Krahn

Mutual Influences. Now that "normal" times have come we are becoming accustomed to a continuous flow of reporters in our midst relating about European conditions and especially about the help extended to the suffering "in the name of Christ." We have returned relief workers and foreign students among us. Recently we were visited by representatives from Holland sponsored by the Mennonite Central Committee. It is only through these person to person contacts that we can learn best to understand each others' positions, problems, needs. Only lasting contacts will, however, result in mutual benefit in matters pertaining to our faith in Jesus Christ and in applying His gospel in our daily lives.

Our Visitors from Holland. The three official Dutch visitors are Dr. H. Craandijk, Rev. T. O. Hylkema and Rev. N. van der Zijpp. Dr. Craandijk is an attorney by profession, a member of the Mennonite Church of Amsterdam, and secretary of the **Alegemeene Doopsgezinde Societeit.** This is the conference to which all Mennonite congregations of Holland belong. Rev. Hylkema is one of the five ministers of the Mennonite church of Amsterdam which has a membership of over 6,000. He has always been interested in Mennonites abroad, in relief work, and in the work of the Mennonite Central Committee. Rev. N. van der Zijpp is the pastor of the Mennonite church of Rotterdam and lecturer in Mennonite history at the Mennonite Theological Seminary at Amsterdam. Through his study and interest he is, no doubt, the best informed of these three in matters pertaining to the history of the Mennonites in Holland and in other countries.

Impressions. The Mennonites of Holland, once divided into as many groups as the Mennonites of America, united into one conference more than a hundred years ago, for the chief purpose of supporting a seminary to train ministers and to give financial support to weak churches. World Wars I and II made it expedient to put increased emphasis on meeting the spiritual needs of the congregations. The **Gemeentedagbeweging,** peace movement, and other organizations, which gave spiritual guidance, are now a part of the above mentioned General Conference.

We in America have just begun to train young

(Continued on page 7)

Mrs. Anna Isaac's Last Report from the India Field

(Mrs. Isaac does not expect to return to the field, and while she has been home for some time, the report is very interesting.—Howard G. Nyce)

Mauhadih, via Champa, CP. India
July 14, 1947

Dear Brethren of the Mission Board:

Greetings with Psalm 68:19, "Blessed be the Lord who daily loadeth us with benefits (daily beareth our burdens R. V.), even the God of our salvation." This has been true in my life this last quarter.

The first week of this quarter was Passion Week. We usually make this a special week of witness in which all have opportunity to go to neighboring villages to witness to their living faith in Christ. Not nearly all availed themselves of this opportunity, but those who did received a great blessing.

May I quote from my diary of April 1. "I go out with the women to Siladi. Balquar, Adalina, Parvate, and Rebecca also go. Visited in Mehetter's house (Mehetter is not a Christian but very friendly and often comes to church). Chamarin with the sweet face was also there. We sang 'Hai, hai, Prabhu Jishu' (Alas, alas, Lord Jesus). I explained each verse of the suffering as we went along, and when we were finished Chamarin asked, "Why did He suffer all that?" What a question! Our Brahmin friends in Birbals' home were very friendly. The old mother always grasps my hand and pulls me into the house. The daughter, whose husband was murdered, was also home and clung to Balquar when we went out. After we had described Christ's suffering, the old grandmother said, "His suffering has come upon me!" "No", I said, "It is just the other way around, your suffering was laid on Him!"

Every evening we had services in our church led by our pastor, Mr. Walters.

Theophil Bhagel preached a good sermon on Good Friday. At first his emotion almost got the better of him. Then he said, "Good Friday. Why is it good? It is good only for those for whom the death of the cross has meant salvation.

Easter always begins at least at 4 a.m. for the women of Mauhadih. We go from home to home singing, "Come, sisters, let us go to find Jesus." etc. By the time we have made the rounds, the bell rings for the sunrise praise service. For me this day held a deeper significance than ever before. With my own loved one in glory, the resurrection joy takes on a vital and glorious meaning, and somehow with brimming eyes and quivering chin I could still praise God for His wonderful plan of salvation and an eternal home through Jesus Christ our Lord.

The week after Easter was an especially busy one for us since we had invited the illiterate Christian women from all the villages to come for a five-day "institute." We looked forward to these days with a certain degree of misgiving, but we were most happily surprised at the response of these women. Only eleven came, but with what zest they entered into our plans. From six a.m. to ten, from three p.m. to five, and an hour in the evening we kept them busy with lessons on how to make a Christian home. At the 6 a.m. worship period they were taught how to begin the day with God in their homes, how to gather the children around them for this, etc. They were taught Bible stories and songs, they committed verses to memory. The pastor's wife taught them to mend and to do other handwork. She also taught them simple lessons in hygiene and child care. Attendance at all meetings was 100 per cent. To see these women blossom out in these days was enough to rejoice any heart.

Before going to the hills I packed all my household things preparatory to sending them to America. That was a difficult task in more ways than one.

On April 28 we left for Landour. The time spent up here was a time of physical and spiritual refreshing. To be together with eight of our own language students was a unique experience. The hope that these young lives will soon be ready to take up the work, that some of us have to lay down and to lighten the burdens of others who are overworked, gave us courage and joy. When the time came to return home, we were eager to get back to work. Eva Pauls, Helen Nickel, and I left Landour, June 8. The Wengers had gone to South India. We reached Champa about the same time.

Since we are back, the days have been filled with many last things before leaving—last visits with Christians, last disposing of property, last correspondence, last visits to villages, etc. It had not yet rained to amount to much when we returned, so I took the first opportunity to go to Belha, two miles on the other side of the river to visit with two Christian families. I was still able to wade the river. The joy of the Christians for our visit (a Bible woman accompanied me) amply repaid me for the hot trip. The next day I visited two more out-stations by jeep. The jeep is a God-send.

Brother Samson Walters who was ordained as pastor at the last church conference is doing a good work. During the time the Wengers and I were in the hills, he had charge of the station. He faithfully visited the outstations and ministered to the church here in Mauhadih. We are very grateful for his service.

Helen Nickel is here in Mauhadih now conducting a ten weeks' normal course for primary school teachers. She has it here rather than in Jagdeeshpur because we have better housing facilities.

During our absence a boy of about fifteen died of T. B. A young widow, mother of six children, died suddenly on June 19. She had been ailing for some time. We had been much concerned about this woman's soul and had an earnest talk with her three days before she died in which we pled with her to get right with God.

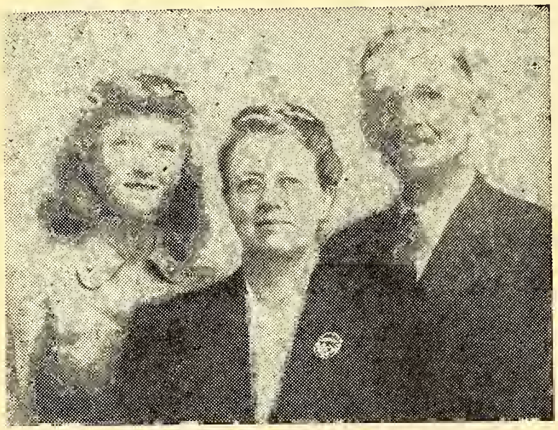
(Continued on page 8)

Our Travels during the Past Summer

Christena H. Duerksen

Dear Friends,

Look at the map and see whether you can find Prince Albert, in Saskatchewan, Canada. The surrounding area is the approximate location of some of our travels this summer. Here, between stretches of pine and poplar, lie the green wheatfields, the fallow ground and pleasant farmsteads. Wild roses, in profusion of bloom, line the roadsides. Tiger lilies, blue grass flowers, and even the plebian dandelion, dot the green grass among the pines. At frequent intervals—a few miles apart—lie small villages with a few stores, a machine shop, garage or two, and always a number of grain elevators, usually painted dark red, for this is primarily a wheat country. To us, who had come from the ripening wheat fields of Kansas, it seemed strange to see the fields so green and "young."



Rev. and Mrs. Duerksen and daughter Lois hope to return to India this fall. They plan to sail from the West Coast. On September 8 they left Newton, Kansas, for California, where they will await their opportunity to sail. Some of the time they will visit with Mrs. Duerksen's mother, Mrs. Justina Harder of Reedley, and part of the time they hope to spend with Mrs. Duerksen's brother, Dr. William R. Harder of Los Gatos.

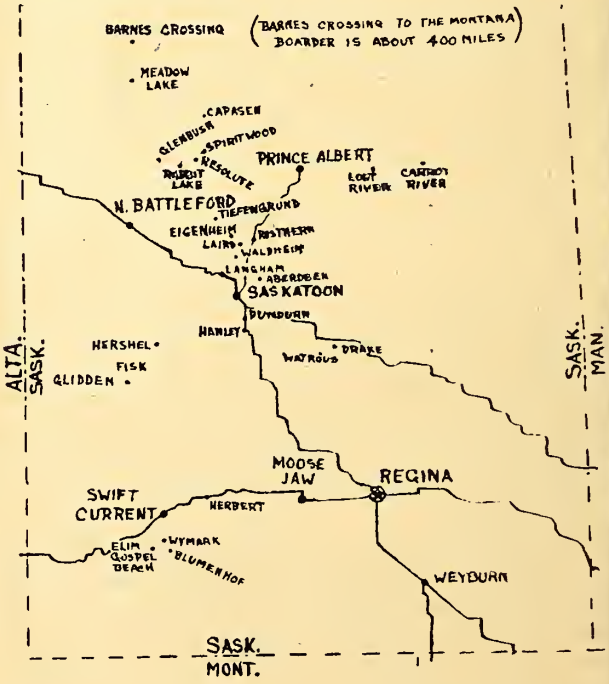
Here, during the month of June, the afterglow of the sunset does not entirely fade away in the north before it merges into the rosy tints of dawn. Here the sun sets after nine o'clock in the evening and rises long before it is time to get up. One felt the need of "darkness saving" rather than "daylight saving." The people said, "Yes, we have long days now, but in the winter time we make up for it with the long, long nights. And there is always the danger of early frost."

Are you surprised to hear that there are flourishing Mennonite churches in this area? We found them by following directions from one church to the next—Lost River, Carrot River, Petaigan, Spiritwood, Rabbit Lake, Glenbush and farthest north to Meadow Lake—truly they are names to stir the imagination.

Some of the settlements were made up of young people for whom the older places did not offer enough room for expansion. Many of the other settlers had come to their communities with nothing but their debt to the steamship company that had brought them over to Canada from European shores. They still remember the bitter hunger-years in Russia; they remember the hard early years in the new country; the satisfaction of paying off the debt and the slow building-up of the homes. Some have made better progress than others. Some have had sickness and misfortune to hold them back. But they have a home, the future looks hopeful to them, and their young men and women are stepping out to take their place in the world's work.

Two very interesting experiences, in addition to the visits in the churches of Saskatchewan, were the two youth retreats held in that province. The first took place on the Youth Farm at Rosthern and the second at Elim Gospel Beach on the shores of Lake Pelletier in the southern part of Saskatchewan near Swift Current.

The Rosthern Retreat had an enrollment of 172 with a much larger attendance because of people who came for just a day or evening. It was worth much to us to be here, to see this great project of the young people. The farm with its buildings made possible the housing of such a large group. One implement shed did duty as a dining room, another with a canvass lean-to served as an auditorium, and the two large barn lofts became


BARNES CROSSING
(BARNES CROSSING TO THE MONTANA BOARDER IS ABOUT 400 MILES)
MEADOW LAKE
CAPASEN
GLENBUSH
SPIRITWOOD
RESOLUTE
RABBIT LAKE
PRINCE ALBERT
LOST RIVER
CARROT RIVER
N. BATTLEFORD
TIEFENGRUND
EIGENHEIM
ROSTHERN
LAIRD
WALDHEIM
LANGHAM
ABERDEEN
SASKATOON
DUNDURN
HANLEY
HERSHEL
FISK
GLIDDEN
WATROUS
DRAKE
ALTA.
SASK.
SASK.
MAN.
MOOSE JAW
REGINA
SWIFT CURRENT
HERBERT
ELIM GOSPEL BEACH
WYMARK
BLUMENHOF
WEYBURN
SASK.
MONT.

boy's and girl's dormitories. We visited the large Invalid Home where we saw our U.S.A. Volunteer unit at work. To know that the farm was debt free, the Invalid Home being enlarged and the Children's Home in progress of being built made us realize that Canada's young people are on the march.

Elim Gospel Beach, also a Saskatchewan Young People's project, is not in the center of so many Mennonite churches, and the enrollment was not as large as at Rosthern. Here, besides the inspiration that comes from such a gathering, there was also more opportunity for recreation in the form of boating and swimming. People, not Mennonites, living in summer cottages along the lake front spoke again and again of the great change in the place since the Mennonites took charge. Here the retreat lasted a whole week with plenty of fellowship in classes and during free time. A loud speaker brought song and message to those who were not retreaters. Rev. J. J. Esau, the blind evangelist, brought the gospel messages at both retreats. It was not long before he had us singing "I have decided to follow Jesus, no turning back, no turning back." The young people were especially happy to see both Mrs. Esau and their son Johnny along. Miss Goertz presented China along with her testimony of a Saviour who satisfies. We, naturally, took our opportunities to tell about the land dear to us.

As we think back over our days in Saskatchewan, we rejoice in the deep interest in the Lord's work that we found everywhere and also in the large number of young people who are concerned about their place in this work. We look for future missionaries and leaders to come out from among these whom we learned to know in the retreats. There isn't time to tell about the young people out in daily vacation Bible school work, the group that had been in the volunteer unit in the Montana Mission, and the various schools engaged in preparing young people for better service in the church. We consider it a rare privilege to have been enabled to take this Canadian trip and shall remember with joy those whom we know as friends there.

(Continued from page 4)

men in our own seminaries. The Mennonites of Holland have done so for more than 200 years. Missions? It is exactly a hundred years ago that the Dutch Mennonites started mission work. Social work? They were pioneers in this field in their country. Appreciation of cultural values? The Dutch Mennonites had men like Rembrandt and Vondel in their membership lists. And yet our Dutch visitors sometimes express envy when they witness the extensive programs of our churches which unfolded before them while they attended our conferences.

Certainly there is much that we can learn from each other. The American Mennonites can benefit by the past experiences of the Dutch, while they will be prompted to new action by observing American Mennonite activitism.

DR. H. R. BAUMAN OF INDIA EXPLAINS GREATLY EXPANDED BUDGETS

As members of the Conference read this report, they will readily understand why more money is needed to carry on the work in one field alone. This comparison is made with the 1943 budget. Dr. Bauman writes that the price of rice has increased over 100 per cent; legumes over 100 per cent; meat 400 per cent; wheat 500 per cent; Firewood over 300 per cent; bricks nearly 300 per cent; transportation or car service 500 per cent; unskilled labour 100 per cent and skilled labour 300 per cent. Then Dr. Bauman states:

"Add to this the great increase in the work itself. In the Jagdeeshpur district, for instance, in 1943 there were Christians in about eighty-five to ninety villages. Now there are Christians in 143 villages. That makes it absolutely necessary to employ more evangelistic workers.

"Then too there is a highschool in Jagdeeshpur now. That was not the case in 1943. In 1943 there was a middle school in Jagdeeshpur but its enrollment was about one-third of what it is now. The same is true of the Primary School.

"Thus the increase is forced upon us from three major factors. First, the vast increases in prices in general. Second, the corresponding increase which had to be made in salaries. Thirdly, the large increase in the actual number of workers.

"The above was compiled by Rev. J. Thiessen and Rev. H. Ratzlaff. Prices in Champa are higher."

College and Seminary News

CANADIAN MENNONITE BIBLE COLLEGE

103 Furby Street, Winnipeg

The newly established Canadian Mennonite Bible College will observe its formal opening on Sunday, October 5, in two special services. The dedicatory service will be held in the morning at the Bethel Mennonite Mission Church on Westminster and Furby at 10:30 A. M. Rev. J. J. Thiessen of Saskatoon, chairman of the College Committee and others will participate in this meeting. The afternoon service at 2:00 P. M. will be held at the Young United Church on the corner of Broadway and Furby Street. Special music and other outside speakers will have a part in this inaugural service. All who are interested in the establishment of this new college are heartily invited to these inspirational meetings.

BLUFFTON COLLEGE NEWS

The Gospel Teams held a joint meeting at the College Cabin, Thursday evening, September 18. Rev. S. T. Moyer gave the address of the evening. About sixty students attended the meeting. The faculty held a discussion meeting on the evening of the nineteenth. The group enjoyed a pot-luck supper at Buckeye Lake and then discussed the topic "Quickening the Spiritual Pulse on the Campus." Rev. Bohn, Rev. Shelly, Prof. Morgan, Dr. Bauman, and Rev. Smucker led discussions on various phases of the topic, showing how this goal might be attained through the faculty living on a high spiritual plane, through campus organizations, through life in the dormitories, through active participation of the faculty in religious life on the campus, and through participation in the local church program. Dr. Freie of Amsterdam, aunt of Magrita Freie, was a chapel speaker on the eighteenth. On the nineteeth Rev. J. N. Smucker spoke on maturing personalities and extended an invitation to associate membership in the local church. Registration has now reached the 299 mark.

FREEMAN JUNIOR COLLEGE

The enrollment this year has broken all previous records since the school was established almost half a century ago. Besides the usual busy activity of a new school term this year promises to be exceptionally full because of the large scale building program going on. A boys' dormitory and a new gym-auditorium will be under construction soon. Friday of the first week the Annual Faculty-Student Mixer was held and everybody became better acquainted.

BETHEL COLLEGE

Student presidents of the various extra-curricular organizations which supplement virtually every phase of college life, met with the Dean to set up a program for the new year and to adjust a weekly schedule of meetings. Participation is controlled by a point system and personal counselling in an attempt to balance the class, extra-curricular, and work enrollment of each student. Supervising these organizations and the general social functions of the campus is the Student Council, headed by Virgil Flickinger. Other student leaders include: Delbert Schrag, Student Christian Association; Gladys Dester, Women's Governing Council; Austin Regier, Men's Council; Helen Kornelsen, Student Volunteers; Henry Claassen, Senior Class; Harold Moyer, Junior Class; Willard Linscheid, **Collegian** editor; and Vernon Neufeld, editor of the **Graymaroon**. Mrs. Levi Koehn has been elected chairman of the student wives, who will meet monthly in faculty homes for an evening of fellowship.

Expect Coming Winter To Be as Severe as Any Previous One

AKRON, Pa., September 22.—The good response of our people in helping to supply the needs which prevail in many parts of the world, is encouraging. Already thirty-two carloads of wheat have been donated, and considerably more is expected to become available in the near future.

Our workers in Central Europe are unanimous is reporting that this coming winter will without doubt be as severe as any previous one, in terms of hunger and suffering. They indicate that through the distribution channels which were set up during last winter, they can efficiently give to those who are the most needy, all of the relief materials which the Mennonite people in the United States and Canada may feel led to contribute.

Flour, canned meat and fats, dried fruits, clothing, shoes, and mending materials are among the materials which are needed most acutely in the operation of a balanced relief program. Further information on the types of relief materials needed, can be secured from the Food and Clothing folders which were sent to each congregation during the summer, or direct from the Material Aid Section, MCC, Akron, Pennsylvania.

Receive between Two and Three Thousand Letters of Appreciation

Between two and three thousand letters of appreciation were recently received from children and other persons in Germany, for the food which they received through the Mennonite Central Committee. These letters were given to our workers in Germany, who gathered them to their central office, and then in turn sent them in bulk to Akron. These letters, written in the German language, express sincere thanks for the food and other relief which was brought to them in their time of need, by the Mennonites of the United States and Canada.

Each of these letters has the return address of the sender, and it is thus possible to use this for initiating a correspondence with these persons in Germany. Any Sunday School Class, youth group, or any individual who wishes to receive one or more of these letters can write to the Publicity Office, MCC, Akron, Pennsylvania.

Peace Section Regards Present as Strategic Time

The Peace Section Executive Committee met in Chicago in September in order to discuss various concerns related to the present work in this field. It was felt that now is a particularly strategic time to promote the nonresistant teaching. Great need was seen for new items of peace literature, especially for use by young people.

The full Peace Section plans to hold a meeting on October 17 to consider together the means of promoting more effectively our witness for the nonresistant position.

(Continued from page 5)

May God in His great mercy have forgiven her.

The Waltners and I have reservations on the TWA airlines for August 4. I am reluctantly leaving this early rather than travel alone later; I am going with them now. It is therefore possible that I shall see some of you before this reaches you.

With Christian greetings to each one of you, I am

Yours in His glad service,

Anna Isaac

Y.P.U. OFFICERS
Kenneth Bauman
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Meet the Officers of the Young People's Union

Kenneth Bauman, the new president of the Young People's Union is at present a student at Bluffton College in his sophomore year. He is the first president of the Young People's Union to be under twenty-five years of age when elected. Kenneth is twenty-one. At college, he is active especially in the religious life and activity of the campus. He teaches a college Sunday school class at the church, is a member of the College Vesper Choir, the Gospel Team quartet, the Student Prayer Meeting, and is Religious Emphasis chairman of the Y.M.C.A.

Kenneth spent fourteen years in India where his parents the Drs. H. R. and Ella Bauman have been serving. Seven years have been spent in the States. In India, he attended Woodstock School, and in the States he attended high school for two years at Quakertown, Pennsylvania. Kenneth looks forward to serving as evangelist in India and is preparing for that service.

While in C.P.S. for two years, Kenneth spent six months in Luray, Virginia, and a year and a half at Spring Grove State Hospital, Catonsville, Maryland. While there he served most of his time as laboratory technician and graduated from a practical nursing course. He was in charge of unit religious service and helped in a mission in Baltimore during evenings and Sundays.

Kenneth is a member of the West Swamp Mennonite Church, Milford Square, Pennsylvania, where he served as assistant pastor this past summer. He was one of the first members of the Youth for Christ organization in Quakertown and held the position of Vice-President when he was drafted. He has served as counselor at the Junior and High School Retreats this year at Meno-lan.

From this broad and varied experience in the church, and with an earnestness and sincerity of spirit, the Y.P.U. should be able to look forward to eventful years of work with Kenneth Bauman at the helm.

Verney Unruh continues as vice president of the Y.P.U., his term being completed in 1950. He was elected to this office at the 1945 meeting of the Y.P.U. at North Newton, Kansas, and is the only officer to continue into the new term that was elected at that time.

Verney is a student at Biblical Seminary of New York where he is studying for his third year. He comes from Mountain Lake, Minnesota, studied at Bethel College for four years, served about half a year as director of the Camino, California C.P.S. camp, and spent the summer of '46 representing the Y.P.U. mainly in the Northern District.

In college Verney was a leader in the school's religious life, serving as president of the Student Christian Association. He has served in numerous churches as student minister, most recently in the Pulaski, Iowa, church while attending summer school in Chicago.

Last November, **Myrtle Wasser** accepted appointment to the secretary-treasurer office to complete the term of Mrs. Ernst Harder (nee Ruth Ewert) who resigned at that time preparatory to taking up work in Paraguay. At the Y.P.U. meeting at General Conference, Myrtle Wasser was re-elected for another three-year term as secretary-treasurer.

Myrtle is from Bedminster, Pennsylvania, and is a member of the Deep Run Mennonite Church. She is this year a Junior at Bluffton College. The summer of '46, Myrtle served in the voluntary service project at Norristown, Pennsylvania, in the Mental Hospital unit. This past summer she served as assistant to Rev. Ellis Graber in the religious education work of the Zion Church, Souderton, Pennsylanvia.

At college, Myrtle has been active, in supporting the relief program, in the peace club and in the religious life of the school. She is interested in journalism and has worked on the college newspaper. This year she is editor of "Ista," the Bluffton annual. She teaches a Junior Sunday School class at the First Mennonite Church, Bluffton.

Seventy-five Attend General Conference Young People's Retreat

Seventy-five young people met together at beautiful Camp Mack, Indiana, on the shores of Lake Wawbee for the second General Conference Young People's Retreat. For three days, the young people from thirty churches in all districts of the Conference and the provinces of Canada worshipped, discussed and played together, binding together the far flung fellowship of the Conference young people. The first retreat of this nature was held at Lake Sequoia in California in 1935. This second retreat was held August 29-31 in Camp Mack, Indiana.

Report of Y.P.U. Assembly Business Meeting

Report of the YPU Assembly for Business at the General Conference, August 22 and 25, Berne, Indiana

The following report of the business meeting is a review of the minutes of the meeting. The minutes were taken by the secretary-treasurer, Myrtle Wasser.

On Thursday, August 21, a Council Meeting was held at which representatives from the districts met with the Executive Committee to discuss and prepare recommendations to be presented to the YPU Assembly business sessions.

Business Meeting of YPU Assembly

On Friday afternoon, August 22, following a brief joint session with the Women's Missionary Association and Laymen, the YPU Assembly met in the Berne Evangelical Church. There were 104 delegates representing eighty-seven General Conference churches and more than a hundred visitors in addition. It filled the church. This was the largest YPU Assembly to be held. Throughout the entire conference a keen and vital interest was displayed in the YPU, signifying great possibilities for the future. Indicative of this was the large percentage of young people present at the entire conference.

Agenda of the Meeting

1. Arnold Nickel, pastor at Donnelson, Iowa, led the group in an opening meditation.

2. The procedure for the business meeting was explained. Delegates of the YPU were to be thirty years of age or under. One vote was given for every thirty young people in the church between the age of fifteen and thirty, and no one person may cast more than ten proxy votes. With a few exceptions the delegates were under thirty, a great step toward making the YPU a youth organization.

3. The minutes of the 1945 YPU meeting were read by the secretary-treasurer, Myrtle Wasser, and approved.

4. The secretary-treasurer gave the following re-

port: The meetings held by the YPU consisted of quarterly Executive Committee meetings, annual YPU Council meetings held in conjunction with the Conference Board meetings in February, the YPU Assembly held during General Conference. A summary of the thirteen General Conference retreats was made and prepared in a mimeographed report by a committee with William Zehr as chairman. Upon the recommendation of the last Council meeting a General Conference Young People's Retreat was planned for August 29-31 at Camp Mack, Indiana. A hearty welcome was extended to the representatives of the Central District young people. The financial report was as follows:

Balance received June 11, 1945	$ 479.75
Income until July 1, 1947	1771.59
	$2251.34
Disbursements (Missionary Education Fund, Youth Section, Expenses such as postage and traveling of Exec. Committee)	2409.46
Cash balance July 1, 1947	158.12 dr.

The report was approved. Following the report a motion was made and accepted that an offering be received at the close of the meeting to help cover the deficit. The offering totaled $99.41.

5. Vice-president's report by Verney Unruh: A brief description of the Missionary Education Fund project was given. During this past school year it aided the support of four students, two Puerto Ricans at Bethel, one Puerto Rican at Bluffton, and one Paraguayan at Freeman. These people will return to serve their people after their training has been completed. The YPU Fund for the Youth Section, expenses, etc. was presented. The results of a post card survey on the youth organizations of our churches was presented according to the response.

6. Esko Loewen, editor of "Mennonite Youth" in the Mennonite gave his report. With four pages of each issue of the Mennonite, the section has attempted to bring about a fuller realization of "A United Mennonite Youth in Christ" and bring interesting, helpful, and challenging material. Also, an Around the World Mennonite Youth Fellowship, fostering correspondence between Mennonite youth of other countries, has been growing continuously and has unlimited possibilities for Christian understanding and friendship.

7. Bertha Fast, Director of General Conference Voluntary Service, gave a report of the past summer. This was the first summer of this size undertaking. The projects, planned and operated by the YPU and Peace Committee, are not in competition with MCC projects, but they are intended to supplement them. Projects were carried on in four areas: (a) Mission at Lame Deer, Montana, with the Indians, (b) Youth Farm at Rosthern, Saskatchewan, (c) Chicago Missions, Vacation Bible School, recreation, etc. (d) Youth Team which visited churches in Illinois and Indiana. Only the testimony and living example of the participants can fully tell how much these projects have meant.

8. Elmer Ediger, president, gave a report of the institutes and field work, program material preparation, failures and problems of YPU work. With the help of the Executive Committee various institutes have been conducted in the districts and have proved very helpful. This fall a packet, containing suggestions and materials for the planning of programs in our local churches, is being sent to each church. Our aspirations for YPU have been great and we have not always succeeded. Particularly acute among the problems was that of the relationship of our local groups and districts to the YPU and making them feel a part of it so that our motto might become a living reality.

9. An evaluation and looking ahead was the theme of Rev. Olin Krehbiel's talk. The YPU Advisor made comparisons between the YPU of today and the YPU in its beginning and struggle to become an organization in our conference. Looking ahead, he challenged us to become a vital group of youth, dedicated to ever greater service.

Rev. Jacob Friesen was in charge of the singing of the session.

Monday Afternoon Business Meeting

The second business meeting was held on Monday afternoon, August 25.

11. Jacob Friesen from Paraguay, student at Freeman, who is being aided by the Missionary Education Fund Project, led in the opening devotional.

12. The recommendations from the YPU Council were read by Irvin Richert, after which they were discussed, amended, and accepted. (These are printed in the September 9 issue of Mennonite Youth.)

13. The nominating committee reported on its suggestions for candidates for the two officers whose terms had expired, the president and secretary-treasurer. Hugh Hostetler in charge presented the following nominations.

President:	Harris Waltner, Marion South Dakota Burton Yost, Lansdale, Pa.
Sec.-Treas.:	Evelyn Stucky, Berne, Indiana. Myrtle Wasser, Bedminster, Pa.

The nomination of Kenneth Bauman, India, was received from the floor after which the tellers with Leo Miller as chairman took over, and the election was conducted. According to the delegates present, a total of 179 votes could be cast. The president declared Myrtle Wasser secretary-treasurer for a term of three years. Since there was no majority for president, a reelection between the two highest, Harris Waltner and Kenneth Bauman, was conducted. The president declared Kenneth Bauman the new president for six years.

There were brief district reports with the requirement that the reports be turned in to the secretary.

Rev. Paul Shelly conducted a brief consecration service.

Constitution of the Y.P.U.

(As adopted by the Union Session, August 21, 1941, Souderton, Pa. and amended August 25, 1947, at Berne, Indiana.)

ARTICLE I Name and Purpose

Section 1 Name: This organization shall be known as the Young People's Union of the General Conference of the Mennonite Church of North America.

Section 2 Purpose: The purpose of this Union shall be to realize "A United Mennonite Youth in Christ."

(a) by encouraging young people to accept Christ.
(b) by a deepening of the spiritual life of young people.
(c) by organizing for more effective work.
(d) by bringing various young people's groups into a closer relationship with each other through: conference sessions, Y.P. conventions, retreats, publication, correspondence, united work and study projects, etc.
(e) by fostering in the hearts and minds of Mennonite youth an interest in the historic contributions of the Mennonite Church to the Cause of Christ, and to insure the continuous growth of His Church.

ARTICLE II Relation to the Conference

This Union is an auxiliary of the General Conference of the Mennonite Church of North America.

ARTICLE III Membership and Representation

Section I Membership: Any Mennonite Young People's Society that is a member of a district convention or conference automatically becomes a member of the Union and any other Mennonite young people's society in harmony with the aims and purpose of this Union is eligible for membership.

Section II Representation: Each society is entitled to one vote at the business meeting for every thirty members or fraction thereof between the ages of 12 to 30 inclusive, and should therefore make every effort to be represented by a delegate or proxy from this age group. No person shall cast more than ten proxy votes.

ARTICLE IV Administration

Section I Union Council

Paragraph (1) This Council shall be composed of: a president, a vice president, a secretary-treasurer, the counselor from the Board of Education and a representative from each district.

Paragraph (2) The Executive of this council shall consist of: the president, vice president and secretary-treasurer.

Paragraph (3) The business of the Union between sessions shall be carried on by the executive committee.

Section II Elections

Paragraph (1) Elections are to be by ballot.

Paragraph (2) The president and vice president shall be elected at the Union Business meeting for a term of six years, their terms to expire alternately. They shall not hold the same office for more than one term. The secretary-treasurer shall be elected at the Union Business meeting for a term of three years, and shall be eligible for re-election. All officers shall be under 30 years of age when elected.

Section III Officers and Their Duties.

Paragraph (1) The president shall preside at Union business meetings and see that all resolutions are carried out. He shall have authority to appoint temporary committees with the approval of other members of the executive committee.

Paragraph (2) The vice-president shall assume the duties of the president in the absence of the president.

Paragraph (3) The secretary-treasurer shall (a) keep the minutes and conduct the correspondence of the Union; (b) receive and forward all-requisitions to the president for signature and be responsible for the payment of these requisitions from the Central Treasury.

Section IV District Representatives

Paragraph (1) One representative from each of the conference districts shall be elected or appointed by the district organization. If possible this representative shall be a member of the district executive committee.

Paragraph (2) Each district representative shall promote the program of the Union in his own district. He shall submit an annual report of work done to the president.

ARTICLE V Meetings

Section I The business meeting shall be held once every three years with the session of the General Conference. A program of the meeting is to be published in advance.

Section II All young people or young people's workers in attendance shall have the privilege of discussion.

ARTICLE VI Miscellaneous

Section I Vacancies: The executive committee shall appoint persons to fill vacancies until the next regular meeting.

Section II Rules of Order: On all points not covered by this constitution, Robert's Rules of Order shall be authority.

ARTICLE VII Amendments

Section I The constitution of this Union may be amended at any regular meeting by a two-thirds vote.

Section II Proposed changes must be submitted in writing to the Union Council at least three months before the business sessions in order that such changes may be published with the Conference program.

IN MEMORIAM

Mrs. Anna Banman Voth, daughter of Rev. Heinrich Banman, was born April 10, 1881, in Marion County, Kansas, and passed away at the Bethesda Hospital, Goessel, Kansas, on August 23, 1947. In 1898 she was baptized by Rev. Peter Balzer and received into the Alexanderwohl Mennonite Church, Goessel, Kansas. She was united in marriage with C. R. Voth in 1902. The couple moved to the home of her parents. This farm they have lived on ever since. The union was blessed with two sons. However, Anna Berg who is now in California, also found this a home for twenty-one years, and Susie Hiebert found it a bome for twelve years until she married Gerhard Ratzlaff. In 1927 the couple celebrated its silver wedding anniversary. In her active years of life she taught Sunday school, organized the Willing Workers Sewing Society, and belped plan the church kitchen. The bereaved family includes: C. R. Voth, Canton, Kansas; Mr. and Mrs. Moses Voth and children, Independence, Kansas; Mr. and Mrs. Waldo Voth, Goessel, Kansas; Mr. and Mrs. Gerhard Ratzlaff and children, Lyons, Kansas; H. H. Banman, Aberdeen, Idaho; Mr. and Mrs. John H. Banman, Avenal, California; and Mr. and Mrs. F. H. Banman, Canton, Kansas.

John J. Schmidt, son of Jacob E. and Helena Schroeder Schmidt, was born in McPherson County, Kansas, on November 23, 1875. In 1896 he was baptized and received as a member of the Alexanderwohl Church of which he remained a faithful member until his death. He and Elizabeth Rempel were united in holy matrimony in 1902 by Rev. Heinrich Banman. Last spring they observed their forty-fifth wedding aniversary. This union was blessed with eleven children. Of these a son Orlando preceded him in death. On August 23 he was taken to the Bethesda Hospital, Goessel, Kansas, where after a few minutes he was called home to his Saviour. He leaves to mourn his departure, his wife, four daughters, Mrs. Arthur Banman, Newton, Kansas; Mrs. John W. Unruh, Newton; Mrs. Edwin Stretch, St. Louis, Missouri; Mrs. Waldo Janzen, Goessel; and six sons, Dr. Herbert R. Schmidt and family, Newton; Dr. John R. Schmidt and family, Freeman, South Dakota; Dr. Alfred F. Schmidt and wife, Corpus Christi, Texas; Herman J. Schmidt and wife, Wichita; and Raymond and Gerald of the home. He also leaves two sisters: Miss Margaret Schmidt, Parsons, and Mrs. Peter J. Rempel, Goessel.

Mrs. Anna Hofstetter Welty, daughter of John E. and Kathryn Gilliom Hofstetter was born September 1, 1854, in Wayne County, Ohio. In 1869 she came with her family to Hickory County, Missouri. Baptized and received into the Mennonite faith, she later transferred her membership to the Bethel Church, Fortuna, Missouri. In 1882 she was united in marriage to William E. Welty, who preceded her in death in 1916. Together they moved to Moniteau County where she has lived the past sixty-five years. Children surviving are: Mrs. Leon Von Gunten, Berne, Indiana; Mrs. Peter B. Lehman, Decatur, Indiana; Mr. Elmer M. Welty, Clinton, Missouri; and Clara, Walter, and Ervin of the home.

John Waltner, son of Joseph and Anna Preheim Waltner, was born February 27, 1863, in Poland, (Wolhynien Government,) Russia. He came with his parents to South Dakota in 1874. In 1889 he was united in marriage to Maria Schrag, who preceded him in death in 1922. First they lived in Oregon and then later in Adams County, Washington, where they homesteaded. The remainder of his life was spent here, building a home for the family and being instrumental in the establishment of the Mennonite church of the community. He passed away August 7, 1947. Surviving him are the following children: Carl of Dallas, Oregon; Walter of Odessa, Washington; Rose Wedel of Lindsay, California; Ella Dyck of Colfax, Washington; Florence Gering and Hilda Gering of Ritzville, Washington; and Lillian Jantz of Marlin, Washington.

Ella Regier, daughter of Mr. and Mrs. John R. Regier, Moundridge, Kansas, was born February 1, 1926, and was called home by God on July 14, 1947. She spent the greater part of her young life as happy and fortunate children can, at home with her parents. After attending Bethel College, she taught school for one year. The next year she spent at home, helping her mother, and last year she taught in the Brainard School near Whitewater. She had also accepted this position for the present school year. In 1941 she was baptized and received into the Hebron Church, Buhler. She took an active part in anything which would make her neighbors and friends happy. She is mourned by her parents, her brothers August and Roland, and her sister Katherine, Mrs. Olin Waltner.

Laura Jean Finkle Schroeder, daughter of Myrtle Blair Finkle and Lee E. Finkle, was born in Partridge, Kansas, June 18, 1907, and died August 23, 1947. Early in life she joined the Baptist Church. Later she transferred her membership to the Alexanderwohl Church, Goessel, Kansas. In 1927 she was united in marriage to Roland A. Schroeder. To this union were born two sons and one daughter, Galen, Lawrence, and Arlyn. Besides her husband, children and mother, she leaves two sisters and one brother surviving her: Mrs. Madge Myers of Russell, Kansas; Mrs. Sarah Baker of Oklahoma, and Leslie Finkle of Myrtle Creek, Oregon. Funeral services were held in the Alexanderwohl Church with Rev. P. A. Wedel in charge.

He Leadeth Me . . .!

(Continued from page 2)

the hearts of Christians, young and old, seeking the will of God? Does not this allow human desires to masquerade as the will of God? And, above all, does this not subtly undermine the sole authority of the Bible in faith and conduct? It is so much easier to be an armchair Christian waiting for the "will of God" than to be a working Christian delving into the Word of God—and much more dangerous! The hymn writer has fittingly said:

"What more can He say than to you He hath said,
To you who for refuge to Jesus have fled."

—J. H. FRETZ, Pastor of the Deep Run Church, Bedminster, Pa., and member of Home Mission and Church Extension Committee and of the Peace Committee of the Eastern District.

Jottings

—**Ernst and Ruth Harder** report from San Lorenzo, Paraguay, where they are taking care of some of the refugees which came over on the **Volendam**, that if the refugees continue to leave for the Mennonite settlements as they are now doing, the former number of over 1,000 will soon have dwindled down to about 370. The recent revolution also left its mark on the refugee camp when a blast of machine gun bullets hit some of the buildings. Now things have quieted down. For some time the food was lacking in such items as eggs and butter, the main fare being meat and mandiocas. This didn't bother the refugees very much, but the Harders doing hard work and used to a more varied diet had to pull in their belts notch by notch.

—**Bethel Church, Winton, California:** Our congregation has sent approximately four tons of dried peaches for relief. A wiener roast and a food sale, sponsored by the Sewing Circle on Sepetmber 16, was enjoyed by all. Proceeds are to be used for the kitchen fund for the church hall, which is to be built this fall.—Lorraine Heppner, Corr.

—**Newport Mennonite Church, Newport, Washington:** Graveside services were held for the infant daughter of Mr. and Mrs. A. V. Krehbiel on August 26. Rev. Rudolph Schmidt and five of our young people attended the retreat at Lake Wenatchee, the week-end of August 31. Four of our young people left for school; J. W. Kliewer, Bethel College; Arnold Dalke, Grace Bible Institute; Hulda Woelk and Henry Dalke, Los Angeles Bible Institute.—Mrs. Henry Hiebert, Corr.

—**Wayland Mennonite Church, Wayland, Iowa:** Recently we have had a number of guests in this community in the interest of foreign relief. On Sunday evening, September 7, Miss Elma Esau spoke at our church and showed pictures. On Monday evening, September 8, Rev. Hylkema of Holland spoke at the Sugar Creek Church. On Saturday evening, September 13, Rev. and Mrs. Peter Dyck spoke to a large audience, also at the Sugar Creek Church. The ladies of our Dorcas Society met last week and packed and sent for relief four cartons: one of new clothing and three of shoes and used clothing, a total of 127 pounds. We painted our church house this summer, and we are also installing a new oil-burning furnace this fall.—Anna E. Mullett, Corr.

—**Karl Schultz,** who recently received his M. A. degree, in the field of pastoral counselling, from the University of Chicago, is this fall enrolling in the School of Religion at the University of Southern California, Los Angeles, to work for a Ph.D. degree in his chosen field. He will do his major work under Dr. D. D. Eitzen, Professor of Pastoral Counselling. Mr. and Mrs. Schultz, en route to California, stopped at General Conference Headquarters, Newton, on September 18. Mrs. Schultz is a registered occupational therapist.

—**Dr. P. S. Goertz** wrote from Copenhagen on September 3: "We spent a night and a day in Gronau where there are now about 600 refugees in two different camps. What a job it is to provide, more or less on the spur of the moment, living conditions for such stranded people. With them all is that one question, where and when can we find a new home. Our Christian friends in America and Canada have a real responsibility resting upon them. It is to be hoped that they will not get tired."

—**First Mennonite Church of Christian, Moundridge, Kansas:** The Sisters' Mission Society has again resumed its regular all-day meetings for the coming year after two months vacation. Rev. C. E. Rediger, Executive-Secretary of the Congo Inland Missions gave a very soul-inspiring message in word and moving pictures of our mission work there. Dr. J. Winfield Fretz was the guest speaker for the C. E. which has again resumed its work for the year. He spoke of the "Faith of Our Fathers" during the last war in which the Mennonites had a definite and challenging witness to give to the community and this country. Thirty-one Goodwill Christmas Bundles have been sent to the M.C.C. September 14, we were privileged to hear Puran Banwar, a native Christian from our India mission field, who stirred our hearts and opened our minds to the need of the work and the wonderful work which is being done there.—Mrs. Myron G. Stucky, Corr.

—**First Church, McPherson, Kansas:** Dr. J. E. Hartzler will be the speaker in a series of evening services, October 1-10. We plan to have our Harvest Festival on October 5. While Rev. Roland Goering was at General Conference the Hillsboro Gospel Quartet favored us with an inspiring musical program.—Mrs. Freeman Jantz, Corr.

—**Emmanuel Church, Moundridge, Kansas:** Rev. Walter Gering of the Eden Church will conduct special Bible Study meetings in our church during the first week in November. The mission society has purchased some kitchen units for the church basement. The society is planning a mission sale in November. This will be the first mission sale in the history of the church. Rev. Garman Wedel is teaching Bible in the first six grades in the Moundridge public schools. Rev. and Mrs. Wedel, Viola Unruh and Marie Wedel attended the Ministers Retreat and then the General Conference. On September 14 the delegates reported and showed pictures of the trip. The church had a pleasant birthday surprise for the pastor on September 10.—Marie Wedel, Corr.

—**Eicher Emmanuel Church, Noble, Iowa:** Our pastor, W. H. Regier has enrolled at the Northern Baptist Theological Seminary, Chicago, for the fall term, planning to commute each week. The relief committee has decided to make C.A.R.E. packages its

A MENNONITE ENCYCLOPEDIA

A Mennonite encyclopedia? Yes, that's what's coming. The "Old" Mennonites, the Mennonite Brethren, and the General Conference are jointly at work on what will be known as **The Mennonite Encycopedia.**

Its 6,000 or so articles will tell you about congregations, leaders, doctrines, and practically everything connected with Mennonite faith, history, and life.

The foundation for this encyclopedia was laid in 1913 when two German Mennonites, Christian Hege, an economist who for many years wrote the daily stock-market reports for the newspaper **Frankfurter Nachrichten,** and Christian Neff, the outstanding church leader of the South German Mennonites, published the first installment of the first volume of what was called **Mennonitisches Lexikon.** For thirty years these men collected and edited material covering Mennonite history from the beginning of the church in 1525. **The Mennonite Encyclopedia,** now in process of preparation, is building upon, revising, and supplementing the great German work.

WHAT'S FREE?

. . . . An introductory order for your Juniors in your Sunday school to try out the MENNONITE JUNIOR QUARTERLY. We will send you free—for try-out purposes—enough copies for your classes and a copy of the TEACHER'S HANDBOOK for each teacher. Just send us the name of the Sunday school, the name of the superintendent, and how many of each you will need. Send your request to: MENNONITE PUBLICATION OFFICE, 722 Main Street, Newton, Kansas. But hurry!

OKLAHOMA CONVENTION
BERGTHAL CHURCH, CORN, OKLAHOMA

October 3, 4, 5, 1947

Highlights of the Oklahoma Convention will be: October 3, 2:00 P. M., Topic, "Soul Winning in the Sunday School," by Rev. Alvin Regier of the O.B.A.; message, "Soul Winning in the Mission Field," by Rev. S. T. Moyer. Friday night: topic, "Soul Winning in the Ozarks," by Rev. Waldo Flickinger; message by Rev. Homer Leisy. Saturday morning: message by Rev. Homer Leisy: business. Saturday afternoon; report by the Oklahoma Bible Academy; report by the "Go Ye" Mission; message by Rev. S. T. Moyer. Saturday night: (The Women's Missionary Societies will be in charge of the program.) missionary message by Rev. S. T. Moyer. Sunday 10 A. M., message by Rev. Homer Leisy. Sunday afternoon; mission message by Rev. S. T. Moyer. Sunday night will be "young people's night" with Rev. Homer Leisy giving the message.

most important project this year. The annual promotion day program will be held September 28.—Corr.

—**Fairfield, Pa.**—Miss Ruth Burkhard, daughter of Mr. and Mrs. Henry Burkhard, Orrtanna, Pa., became the bride of Mr. Leo J. Harder, son of Mr. and Mrs. J. J. Harder, Mountain Lake, Minnesota, in the Fairfield Church, Fairfield, Pa., on September 13. The pastor, George S. Stoneback, used a double ring ceremony especially arranged for the occasion and centered about the theme, "The Power of Love." The old chorale with a similar title was sung as a tenor solo before the closing prayer and benediction. At the reception the pastor presented the couple with a gift of money from the Friendly Society of the church. Both groom and bride served in the Gulfport service project during the summer of 1946.

—**The Labor Day Menolan Bible Conference** was attended at the various sessions by 100 to 200 people, according to a report by Ely R. Fretz. He also reports that the offering at the closing session amounted to over $400 and that this goes to the building fund. Last year an offering of over $500 became the nucleus of a fund for the erection of a large new auditorium, which was ready for use this year.

—**Zoar Church, Goltry, Oklahoma:** On September 21 four are to be baptized. A young father and wife are two of these. They accepted the Lord last spring. Two others will be taken into the church by letter. —Corr.

—**Friedensfeld Church, Turpin, Oklahoma:** Our congregation voted to send the "wheat for relief" in the form of money. The check amounted to $3,148.03. The Missionary Society recently sent twenty Christmas packs for children overseas. These were prepared by the Children's Sunday School class. We are gathering relief clothing for shipment November 1. The parsonage committee is making plans for building a parsonage near the church.—Mrs. Franzie Loepp, Corr.

—**Bethany Church, Freeman, South Dakota:** Those attending the General Conference from Bethany were: Rev. and Mrs. Hugo Mierau, Dr. and Mrs. Harold Gross, Junior Toews, and Laurine Hofer. Our church building fund is well over the $25,000 mark. Dr. J. E. Hartzler is to be the guest speaker at our harvest festival, October 12, and will also bring a series of lectures the week following. On September 28 our Sunday school will have Promotion Day. Rev. Orlando Gering will be the special speaker.—J. M. Hofer.

WANTED: Two experienced mechanics for central Kansas Mennonite community. Pay for foreman up to $275 per month. Regular mechanic up to $200 per month. Apply for further information to Board of Mutual Aid, North Newton, Kansas.

—**Ebenezer Church, Gotebo, Oklahoma:** On September 14, eight young people were baptized and taken into the church, with Rev. Walter Goossen, pastor, officiating, assisted by Mr. Aron Thiessen. The Sunday school offering project for the next quarter is to be for the refugees recently brought to Paraguay.—Mrs. Oscar Schmidt, Corr.

—**First Church, Wadsworth, Ohio:** Rev. Russell Mast, pastor of our church, was elected president of the Wadsworth Ministerial association at a meeting of that group last week. The new president appointed a committee to furnish a theme for the monthly devotional chapel periods at the high school. The series will start in October.—Hattie Yoder, Corr.

—**Peter and Frieda Dyck,** who had much to do with getting over a thousand Mennonite refugees out of Berlin and then accompanied some 2,300 Mennonite refugees on the **Volendam** to Paraguay, spoke to a capacity audience in Memorial Hall, North Newton, Kansas, on Sunday night, September 21. It is estimated that 3,500 people heard the Peter Dycks and saw the moving pictures of refugee life in Berlin, on board ship to Paraguay, and in Paraguay itself right up to the newly built houses. After a very closely filled schedule of visiting Mennonite communities in Nebraska, Kansas, and Oklahoma, the Dycks are to proceed to California.

—**Rev. Jacob Nickel,** Brazilian Mennonite representative at the General Conference in Berne, left from Newton, Kansas, for Manitoba and Saskatechwan, where he is to visit various churches before he proceeds to Akron, Pa., and then back to Brazil by about October 15. After the General Conference Rev. Nickel visited relatives in Canada and also visited in British Columbia. Thereupon he proceeded to the M.C.C. meeting in Chicago, and from there he came to Newton, Kansas. Among the friends visited here were Mr. and Mrs. John P. Kaufman, Moundridge, the parents of Rev. John E. Kaufman, who is serving under the M.C.C. in Brazil. An ordained minister, Rev. Nickel is now serving as business manager (Oberschultz) of the Witmarsum settlement in Brazil.

—**LaVerne and Harriet Rutschman** arrived safely in Colombia and are now enjoying language study at Medellin, Mrs. Fred Langenegger of Whitewater, Kansas, a sister to Rev Rutschman, reports that letters mailed at Medellin on Friday arrive at Whitewater by rural delivery on Monday.

—**Topeka Church, Topeka, Indiana:** Rev. Wilmer S. Shelly, who has been the faithful pastor of the con-

PEAK LOAD

Not every day is alike in the Mennonite Publication Office.

Some days are definitely busier than others.

Before long now, December with its terrific Christmas load and its thousands of renewals will be coming through the door at 722 Main, Newton, Kansas, and when it does the subscription clerks will sigh and wish, "If only people wouldn't ALL subscribe in December!"

Such an unusual load of work coming in at one time is, in business, called a "Peak Load." You can help a lot to take this peak load off the clerks in this office by distributing your subscriptions throughout the year. One way to do it is to send the subscription which you intend to send in December now. The cost to you is the same, the convenience to us is worth a lot.

gregation for nearly six years, has resigned and accepted the pastorate of the Hereford Mennonite Church near Bally, Pennsylvania. Rev. and Mrs. Shelly and family will soon leave for their new field of labor. We pray for them God's richest blessings in their future work for Him. Sunday evening, September 21 a union service of Topeka churches was held at the Methodist Church. Rev. Shelly was the speaker. We were privileged to have Ds. T. O. Hylkema, minister in the Singel Mennonite Church of Amsterdam, Holland, present to deliver the morning message, September 14. On the same date during the Sunday school hour, L. E. York, representing the Indiana Anti-Saloon League, was present and spoke. An offering of $103 in cash and subscriptions was taken. —Opal King, Corr.

—**Hebron Church, Buhler, Kansas:** Sixty-six Goodwill Christmas bundles have been sent from our church to the needy of Europe. The Candlelighters, the Young Women's Mission Society, sold refreshments at the Edward Balzer farm sale September 4. The proceeds will be used for church improvements. Our pastor, Rev. J. W. Nickel, attended the General Conference at Berne, Indiana. During his absence our guest speakers were Rev. Raymond Flory, a member of the McPherson College faculty, and Dr. Orville Walters, also of McPherson. Conference reports were given by the various delegates during the morning services, September 14.—Mrs. Arthur Neufeldt, Corr.

—**The Laymen's Committee of General Conference** is anxious to build up a mailing list of at least one layman from each congregation to serve as the representative through whom they can reach the men. The name of the representative, congregation represented, and mail address to be mailed to Walter H. Temple, 1124 North 18th Street, Allentown, Pa.

—**Mr. and Mrs. Herbert M. Dalke** are to be ordained as missionaries at the E.M.B. church at Salix, Iowa, on October 5 by Rev. D. J. Unruh. Mr. and Mrs. Dalke are to work among the American Indians in Oklahoma. Prayer is requested for them and the work they are to undertake.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

—**Dr. N. van der Zijpp,** Professor of Mennonite History at the Mennonite Seminary, Amsterdam, Holland, and now visiting Mennonite communities in the United States, expects to return to Holland by plane on October 28. He has to preach in the Mennonite Church in Rotterdam on November 2. Dr. van der Zijpp visited Mennonite churches and schools in Oklahoma and Kansas from September 14 to September 26. Since he is a professor of Mennonite history he very much enjoyed browsing through the Mennonite Historial Library at North Newton. Sunday September 28 he spoke in Beatrice, Nebraska. From there he was to proceed to Freeman, South Dakota, then to the Mennonite Seminary, Goshen and Bluffton Colleges and from there to Pennsylvania.

—**Bethel College Church:** Mr. and Peter Dyck related their experiences with refugees to an overflow crowd in Memorial Hall Sunday evening, September 21. An offering of over $1,500 for relief was received at this meeting. The fiftieth anniversary committee has secured Dr. Theodore Wedel and the Reverend J. N. Smucker for the anniversary day services, October 26.—Eldon W. Graber, Corr.

—**Fairfield, Pa.,** Miss Lena Boyer, daughter of the late Mr. and Mrs. Martin Boyer, formerly of Biglerville, and Thomas Enck, son of Warren K. and Mrs. Enck, were married on September 20, at the home of Mr. L. Musselman Arnold, Biglerville. The Reverend A. W. Geigley, pastor-emertius of the Fairfield Mennonite Church, performed the ceremony.

—**First Church, Allentown, Pa.,** About forty were present at a joint meeting of our C. E. societies, at which time the officers for our new year were installed. The program featured a chalk artist, Mr. Arnold Moyer, who illustrated three well loved hymns. Our organist, Mr. Lewis Rosenberger, sang a fine baritone solo.—Mrs. L. K. Weidner, Corr.

TESTIMONIALS

"Today we received a letter from a lady to whom one of our workers had loaned a copy of the *Mennonite Hymnary.* This lady writes a very cheery letter and possesses a very good Christian spirit in spite of the fact that she is confined to a wheelchair. She writes: 'Miss Doris has loaned me for some days your *Mennonite Hymnary* and I have played all of them on my piano with the greatest spiritual edification, to say nothing of the artistic joy since the selections of music for these hymns are of the best. My husband was a music composer and I myself passionately love songs and music in spite of my impediments at playing. (I am a paralytic on the left side.)' " (Letter from the Mennonite Central Committee, Italy Unit, Boyd Nelson, September 10, 1947.)

The Mennonite

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Made on Ansco Film

Social Responsibility Grows

Every baby, even yours and mine, is a little savage when he comes into the world; that is, he kicks and screams until he gets what he wants, and he has no realization of the wants of anyone but himself. Teaching a child to conform to the habits of polite society, such as saying "please" and "thank you" is as simple as teaching a dog to stand up for a biscuit. But helping our little egoists to become kind, helpful, responsible citizens is no simple stimulus-response reaction.

A sense of social responsibility is caught rather than taught. The spirit of the home is sensed by the baby even. The behavior problems which confront us as our children grow up usually find their roots in our own spiritual immaturity. How humiliating it is to witness the emerging of our own deficiencies in the behavior of our off-spring! Three-year-old Tommy begins to think it smart to shirk responsibilities if dad sits around while mother works. And why should seven-year-old Tommy help little sister fasten her skate if Mother usually says to him in similar situations, "I haven't time to bother with you." As Tommy grows older how can he respect his parents wishes if his parents mistrust their neighbors and have little respect or trust in the laws of God's universe. Tommy does not come to all these conclusions by the process of reasoning. But his subconcious mind is sensitive to the spirit of those with whom he is associated.

It is true that most of us take our task of training our children very seriously — often too seriously. Figuratively we push and drag instead of tenderly leading them. We may be able to control children with "do this", don't do that;" we may get very spectacular displays of obedience that way. Of course, our children may become socially responsible and spiritually mature in spite of some parental domination. Actually the exact methods we use are not very important. The quality of our spirits which motivate our methods is supremely important.

Social responsibility blossoms naturally in a home were there is spiritual maturity. Genuine affection does not prompt us to pamper our children. If we love them, we work with them rather than for them. We love them too much to stunt their development by making all decisions for them. Children are like tender plants. In order to grow in the grace of God, children must live in the warm sunshine of parental affection. Moreover, we cannot hasten growth of plants by careless cultivating which injures the rootlets nor can we hasten the development of social responsibility by force.

God's children

"Like lilies, pure and white
unfold,
We must not tear the
close-shut leaves apart.
Time will reveal their calyxes
of gold."

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by Mrs. Selma Platt

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

-- Carl M. Lehman -- Jacob J. Enz

PUERTO RICO IS RIPE FOR MISSION WORK

At the meeting of the General Conference at Berne consideration was given to the possibility of our Foreign Mission Board starting missionary work in Puerto Rico. There are a few facts about Puerto Rico that would be of interest to our people as further consideration is being given:

1. We talk about the "teeming millions" in India. For every person per square mile in India there are two in Puerto Rico.
2. Protestant missionary work was started in Puerto Rico in about 1898. It had been started in China and India long before that.
3. China and India can be reached only after thousands of miles of travel, usually taking weeks. At the same price as boat fare you can eat breakfast in New York, take a plane and eat your noon meal in San Juan, Puerto Rico.
4. Puerto Rico is a United States possession. It does not belong to England or to any other country. The spiritual welfare of its people is our more immediate concern.
5. Two-thirds of the Puerto Rican people live in the rural areas, yet these are the areas that have been largely negelected. Mennonites should be especially qualified to work in these rural areas, and will be warmly welcomed by other Protestants already on the island.
6. Mennonites are already favorably known all over the island. The present governor was a warm friend of our La Plata unit before he became governor, and has since kept in touch with the work.
7. Can we take on this new field without jeopardizing the great work our board is already doing? If we want to we can. Already far more money is going from our General Conference Churches into non-Mennonite projects than would be needed to do an excellent piece of work in Puerto Rico.
8. Through our CPS unit we have planted, the crop has grown, it is now ready for harvest. Are we ready?—**Carl M. Lehman,** business manager of Bluffton College; contributing editor, Adult Senior Sunday School Quarterly; formerly business manager M.C.C. unit, La Plata, Puerto, Rico.

REDEMPTION AND RECONCILIATION ARE BOTH NEEDED

Again and again in history the Church has risen up and saved the world from complete chaos. Can the Church do it again? Or is our tottering world too big an order for the Church? Whatever or whoever does save the world, if the Church does not, is almost surely bound to use the method and message of the Church. Any gospel for our day must have redemption and reconciliation; it must get men set right "inside" as well as give them a concern for others. The world is witnessing two great "gospels," which have divorced these two, destroy themselves; the one is the gospel of "rugged individualism," the other of "vicious collectivism." Both have their counterpart in the Church in the form of emphasis of personal experience to the exclusion of concern for others, and concern for others at the expense of personal experience. The world is too divided for a divorced Gospel. A Church with a half-gospel will go into oblivion as surely as a nation with a half political gospel. The true Gospel has always kept personal redemption and reconciliation inextricably bound together. The double salvation of the Cross, in Thomas R. Kelly's figure, first tears loose from the heart a world with all its lures to sin and a selfish, life, and casts back again into the cleansed heart a world of misery and of chaos to be carried in infinitely tender concern. Of this Gospel Paul, speaking not out of intolerant fanaticism but out of the passion of a scientist who has found a substance which will benefit all mankind—of this Gospel Paul says, "I am not ashamed." It is terrifyingly urgent that the Church realizes she has THE GOSPEL and rise up and save the world again.—**Jacob J. Enz,** Pastor First Mennonite Church, Nappanee, Indiana; member of Evangelism Committee (G. C.); member Education Committee, Middle District.

Urge U. N. to Recognize Rights of C. O.'s

An appeal signed by 429 prominent Americans was addressed August 30 to the Commission on Human Rights of the United Nations, urging that the proposed International Bill of Rights include a provision recognizing the right of conscientious objection to military service.—**Christian Century**

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AN INTRODUCTION TO THE S.S. LESSONS FOR THE FOURTH QUARTER

by Paul R. Shelly

Quite often when I taught Sunday school classes I simply taught what appeared Sunday after Sunday without having any vision of the total scope covered throughout a given quarter or to the relation of the particular series I was teaching to what went before in previous quarters and to what would follow in the future. This introduction, in the first place, is to help teachers to see the relationship of the lessons of the fourth quarter to the lessons that preceded and those that follow in the future. Secondly, it is to help teachers to see the total scope of the quarter's lessons. Thirdly, it is to point out a few particular emphases that should be stressed. Finally it is to mention a few sources that may prove helpful in the preparation of the lessons.

I. RELATION TO THE LESSONS OF OTHER QUARTERS

Last quarter we had a series of lessons taken primarily from the book of Proverbs. We discussed many areas of Christian living, areas in which we are to bear fruit. We saw again that we have not lived in accordance with God's will in all details and were challenged to show a more sincere and effective Christian testimony in every area of Christian living.

In the first quarter of the new year we will be discussing the *Great Christian Teachings* of the Christian Church. Certainly, we again need to emphasize our beliefs. We have come through a period in which education and the Church have minimized beliefs. We have discovered that we do not produce the kind of world we want this way. Christian leaders are again stressing the fact that we need to know what we believe. This is true in the Mennonite Church as well as in all churches. The first quarter of the new year should be a quarter in which we take our Sunday school lessons seriously.

Having separate series of lessons on *practice* and *faith* presents a problem. We have made this division too much in the Church, and we have groups that stress either one or the other. The lessons of the fourth quarter will help us to overcome this problem of separating these two areas.

II. THE SCOPE OF THE LESSONS FOR THE FOURTH QUARTER

The lessons for the fourth quarter are called: "The Letters of Early Church Leaders: General Epistles, Hebrews, and Revelation." The interesting thing about this series of lessons is that even though many of them have specific subjects, many of which are practical in nature, that in almost each case one is reminded that faith and works are inseparably bound together.

In many of the lessons we are reminded that we are redeemed by the grace of our Lord and Saviour Jesus Christ, and then in the same lesson are reminded too that there are certain tests of this Christian experience. We are reminded that we must manifest this inner experience by our outward actions in all we do and say. It will be well for us to point out this relationship constantly during this quarter.

III. PARTICULAR EMPHASES TO STRESS THIS QUARTER

This quarter is again filled with lessons that provide material that we need to emphasize. Naturally there are things to emphasize in all lessons. I want to mention only a few areas that should be particularly stressed:

1. *The fact that the Christian religion is based on a personal faith in God's perfect sacrifice, our Lord and Saviour Jesus Christ.* The first three lessons of the quarter in the book of Hebrews emphasize this fact. After our series of practical lessons it is well to emphasize the source center of our faith.

2. *The relation of faith and works.* The first lesson from the book of James for October 26 is the classic discussion of this, and it will be well for us to see again this relationship so that we can see that there is but one gospel which is a total gospel and that we cannot separate these two parts of it.

3. *Nonconformity to the world.* The second lesson from the book of James for November 2, is on *Christian Standards of Conduct.* I think it is well for us to emphasize here among other things the doctrine of nonconformity to the world.

While we do not believe that this doctrine or principle must be expressed through a particular type of dress, yet we must teach the doctrine as it is portrayed in the Scripture, the fact that the Christian is not a part of the world but that he must live above the world, on a higher plane.

4. *Nonresistance.* Nonresistance, or rather the positive aspect of the principle, the *way of Love* should be stressed in the lesson for November 23. There is a tendency for us to neglect our teaching on this principle now that much of the tension of the war is over. Since this is a part of the total gospel we should stress it each quarter, particularly when a lesson fits this teaching as it does here.

5. The three lessons on the Book of Revelation during the last three Sundays of the quarter should be particularly helpful to us. The first lesson is *Loyalty under Persecution,* emphasizing the fact that God would guide and help the Christians to overcome and endure and that He would have the final word. As we think of our history and also of our immediate problem of displaced persons throughout the world this lesson will mean much to us and should give us renewed hope to carry out our task. The final lesson on *God's Eternal Rule* is a lesson on *Heaven.* We have not stressed the future life enough. It may be that some previous generations may have stressed the future life too much, stressing it to the exclusion of the life we live here and now. However, this is the Christian's hope and is a part of the total gospel and should receive it's proper emphasis.

Paul Shelly, head of the Bible department of Bluffton College, is chairman of the Curriculum Committee, which is a subcommittee of the Board of Education.

Since it is a part of our quarter's lessons we should make good use of the opportunity to stress the personal hope we have in God's eternal plan and purpose for us.

IV. SUGGESTED SOURCES FOR PREPARING LESSONS

There are many good sources which can be used for lesson preparation. Among these already used by many Sunday schools, the *New Century Leader* by David C. Cook Company and the Old Mennonite teachers' quarterly are the most common. There are weaknesses in both of these. The *New Century Leader* does not give our own emphases on some of the lessons while the Old Mennonite quarterly is weak in some phases, too. Consequently, I would recommend that Sunday schools give their teachers both of these sources since they supplement each other. In addition I would like to suggest the commentaries by Charles R. Erdman on Hebrews, the General Epistles, and Revelation. These can be secured for one dollar a book. The brief commentary on Revelation called "Christ the Redeemer and Judge" by John C. Wenger will also prove helpful.

A TESTIMONY

(Upon invitation of the Foreign Mission Board, Miss Olga Friesen did missionary work among the Hopi Indians of Arizona this past summer. The following is a testimony by her, written from Tuba City, Arizona, on August 26, 1947.)

"The Lord hath done great things for us; whereof we are glad."—Psa. 126:3

I certainly must say that the Lord has done marvelous things for me this summer while working among the Indians in Hopiland. He has rewarded me above that which I am worthy of.

I, first of all, must thank the Mission Board for making it possible for me to come to Arizona and help with the work that is being carried on by the Mennonites among the Hopis. These people are really stooped in heathen darkness. They need to be told the story of Christ till they let the blood of Christ cleanse them from their sins. I had not realized that in our America there were people living like we are told they live in the foreign fields—actually worshiping the devil.

I received many blessings from the Lord as I taught the young souls out of His Word. In all the schools I have been teaching either the junior or intermediate classes. We started teaching in Old Oraibi where we had an enrollment of about thirty-seven. Three of these were mothers, who also came to learn more about the Bible. We then continued in our teaching by going to Bellemont where we had an enrollment of about forty-two. At Bellemont Mrs. Suderman had a sewing class, while Miss Warkentin and I had the children. After the two weeks at Bellemont we went to Moencopi to help Rev. and Mrs. Wiebe in their Bible school. Here we had by far the largest enrollment. We had an enrollment of about ninety-two. The classes were large, but with the help of the Lord it was possible to have so many in one class. After having our closing program in Moencopi I went back to Oraibi to help with the last week of Bible school in New Oraibi. We had an enrollment of about fifty-eight. In Oraibi we had one Jewish boy and also two Catholic girls who attended the Bible school. Lou, the little Jewish boy, made his decision for Christ one day, and he also gave his testimony before the whole school. Although not in every school did we see a definite stand taken for the Lord, we rest on His promise that His Word "shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

One incident, which was so precious, I must relate and I certainly want to give glory to the Lord for this. On July 30 we had our regular midweek service in Moencopi. The invitation was given at the close of the meeting, but no outward sign was evident of any one yielding to the Holy Spirit's wooing. After the closing prayer, Jacqualine, nine years old, came up to me and whispered into my ear that she wanted to become a Christian when she was older. The Lord here gave me an opportunity to tell her that "now is the accepted time, now is the day of salvation." After talking with her about ten minutes she yielded and accepted the Lord as her Saviour. In the meantime Miss Warkentin had led Lucy, who is twelve years, to know the Lord as her own personal Saviour. These two girls went out of the church with faces radiant. The girls did not stop here but went right out and told the children outside what they had done. That evening we were about to switch off our bedroom light for the night when we heard someone calling us. We went to the back door, and here these same two girls were bringing another girl to us who also wanted to accept Christ. The next afternoon they brought still another girl. We certainly do praise and thank the Lord for these four girls, but they surely do need our prayers to help them in their young Christian lives.

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ROSES IN DECEMBER

The last rose of summer will be shedding its petals before long and with the coming of the cold weather you may happen to see that your subscription expires sometime in November or December.

It is hard to have roses in December but it can be done.

Like the sweet perfume of the summer rose, so a subscription renewal in October when it only expires in December brightens up the entire office, eases up the work of the subscription clerks, and brings us the assurance of people whose good will for their MENNONITE is firm and strong.

An extra rose—send along with your subscription renewal, now, one also for some friend who may not be able to get the MENNONITE for himself.

QUALITIES THAT MAKE FOR GOOD SUNDAY SCHOOL TEACHING

by Henry Harder

To discuss this topic it will be necessary to limit ourselves to the following: the class room, the curriculum and its material, and the teacher.

The well arranged and equipped *class room* is essential for good Sunday school teaching. Suitable chairs and desks for the different ages, well lighted and ventilated rooms, clean walls and floors, a Bible, a map of the world and one of the Holy Land, a picture of Jesus (one suitable of each age group) and other appropriate pictures of the Bible, of the home, or of nature are helpful in successfully teaching a Sunday school class. Every class room should be supplied with a black board and white or colored chalk. Besides being aids to teaching, these give the newcomer or passing stranger the feeling that the church, the parents of the church, and the teacher *care* and give *diligence* to the Lord's command "teaching them to observe all thing whatsoever I have commanded you." For the regular Sunday school pupil whether it be a child, youth, or adult, the class room may well be a *sanctum* which he will enter with diligence, reverence, and eager anticipation to learn more of the unsearchable riches that are his in Christ Jesus.

For example, the kitchen of a church, or a dark corner under the stairway, or a table in the hall, will not give the atmosphere of reverence and worship and learning for a catechism class or any other class. In so many ways members of our Mennonite churches have replaced the old with the new: reed organ with the grand piano, pipe organ, or Hammond organ, the plain dressed choir with a robed choir, etc., but in many instances very little is being done to improve our Sunday school rooms so as to make for better Sunday school teaching. A gallon of paint, a brush, the concerted efforts of the Sunday school superintendent, pastor, members of the church, and the boys and girls of the Sunday school can do much to better the appalling situation of the average Sunday school class room.

The *material* we use in our Sunday school determines the quality of our teaching. The *Bible* is the matchless textbook of religion. It is the great repository of spiritual wisdom through the ages. It is God's Word to man and the primary source to which we must go for religious instruction and inspiration. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39) The Bible is the center and foundation of the religious curriculm. In addition to the use of the Bible, it becomes necessary to draw material from other sources: nature, biography, history, music, science, art, and life itself. The teacher should ever endeavor to use this wealth of material and weld it together with a common purpose and permeate it with the religious motive and application so that it will touch the child's spiritual thought and feeling at many points of his experience, and the Bible itself will take on a deeper meaning in the child's daily life.

In the selection of the printed Sunday school material it is important to evaluate it according to a high religious standard. What attitude does the material reveal toward the Bible, what is the balance between doctrine and conduct, what type of theology does it represent, does it hold to any distinctive Mennonite beliefs, and how is it adopted to age groups. In many of our Mennonite Sunday schools this criteria in the selection of its material has not been observed. The Curriculum Committee of the General Conference has evaluated much available church school material on this basis and made its recommendation to our conference churches.

Space does not allow a discussion of the advantages of a graded Sunday School. Wherever possible churches should by all means introduce the *graded Sunday school system,* for it definitely makes for a better Sunday school and more effective teaching.

A word or two about *music* in our Sunday schools. No other form of expression can take the place of music in creating a spirit of reverence and devotion, or in inducing an attitude of worship and inspiring religious feeling and emotion. Children ought to sing much in Sunday school. Greatest care should be given to the selection of hymns for children's singing. Let it be music adapted to the class or department with a text that is worthy, interesting, devotional, and with words within the child's understanding and interest.

A well equipped Sunday school room, a closely graded Sunday school, and the best available Sunday school material, however, will not assure good Sunday school teaching. To do that, it *takes a consecrated Christian teacher.* A teacher who has experienced a personal relation with God through faith in the atoning merits of Christ the Savior and who knows what is true and central in his life because he himself has experienced it can impart it to others. Teaching that is truly Christian comes with the authority of personal experience and is so received by pupils, whatever they may do with the message or the messenger.

To this quality, so important to a Sunday school teacher, it is vital that the teacher possess teaching abilities and a knowledge of the pupil and an understanding of the methods of teaching. The Christian teacher of today who is unprepared for his specific

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H. N. Harder, Pastor of the First Mennonite Church, Aberdeen, Idaho, is a member of the Curriculum Committee, which is a subcommittee of the Board of Education.

work is at a tremendous disadvantage. And his being at a disadvantage reflects discredit not only upon him, but upon the cause for which he stands.

Effectiveness in teaching depends largely upon the adequacy of preparation. Well-trained teachers make good schools where pupils learn what they are taught. For that reason it is most important that the teacher give much time and effort to diligent preparation of the lesson. The Sunday school, too, should put forth diligent effort to train teachers for this so vital church activity. Less time for social activities and clubs and more for Sunday school will do much toward better and stronger churches. The Sunday school training classes must receive faithful attention by the pastor, the church, and the Sunday school and all who are willing to teach children.

To what extent does the Sunday school teacher avail himself or herself of the spiritual ministry of the church? Active participation in mid-week Bible studies and prayer meetings and any other spiritual services of the church are so very essential to the teacher and his or her ministry.

In conclusion, the local church needs to practice vigilance in her teaching ministry. The Sunday school, next to the Christian home is our most opportune place to bring our children and young people face to face with Jesus Christ, our Savior and Lord, and to teach them how to meet life's most varied situations.

Always, the truly Christian teacher and Sunday school will realize their utter dependence upon the Holy Spirit. The work we are doing in Sunday school is God's work and the school is a channel through which God operates. If our Lord and Master Teacher, Jesus Christ, depended upon God for all that He did and taught, how much more should we. What He did was the expression of God's working through Him, and the words He spoke were the words God had given Him. Let the Sunday school and the teacher put their trust in the Holy Spirit to teach more perfectly God's truth to man and our Sunday schools will be effective.

MENNONITES THE WORLD OVER

By Cornelius Krahn

A Century of Mennonite Missions. It was in 1847 in Holland that Mennonites for the first time began organized activities to spread the gospel in heathen countries. This was the result of revival influences from England. The Dutch Mennonites logically chose the Dutch East Indies as their mission field. Soon the Russian and German Mennonites joined in the support of this enterprise and gradually furnished most of the missionaries. World War I cut Russia off and World War II eliminated Germany. Repeatedly the Dutch sought American help in their endeavors. After World War I Rev. J. M. Leendertz visited American Mennonite congregations in behalf of their mission work. Somehow no cooperation was ever achieved. Now the Dutch and the small Swiss congregations are the sole supporters of the mission work. Worse than that is the fact that the mission work and the mission field suffered very severely during and after the war. Even at present it is still cut off from the home land. Many missionaries have lost their lives. Mrs. Schmitt and Mrs. Stauffer, now in Reedley, California, are the surviving widows of two missionaries. A Dutch missionary who recently visited eighty congregations in Holland reported an increased interest among the Dutch Mennonites in their mission work. The Dutch Mennonite **Weekblad** frequently discusses the problems resulting in connection with the present relationship of Holland and Indonesia.

Who Are the Mennonites? is the question that is being raised today by many people in Germany who are receiving help "in the name of Christ." Under the title "Who Are Our Helpers?" a German pastor informs his readers as follows: "Whoever has had insight into the relief work of the small Mennonite churches can only be full of deep admiration and appreciation in regard to this magnificent manifestation of Christian faith and active, unselfish, and gracious Christian charity. The Mennonites in USA and Canada number approximately 170,000, and their sacrifices for Germany are larger than those of any other American church. Most of the Mennonites are farmers or middle-class people, none are capitalists; yet each of the members of their congregations has given more only for Germany last year than on the average each German paid for his church."

". . . . Their gifts do not come in appreciation for some good their ancestors might have received in Germany. True, the Prussian kings offered them a home because of their industry in trade and colonization; but even then their principles led to unbearable conflicts in time. In the midst of Protestant churches they lived as strangers. Yet today, with all the world turning away from Germany in hatred and despise, they come to our aid as the first ones, faithful to their principles that a Christian must help him whom no one helps. Even before the shipments of love gifts was permitted they filled their warehouses by planned collections. Now their shipments come in a regular, steady flow . . ."

"A church that does all that to complete strangers without any secondary object of "propagande", does it not prove an ecumenical attitude of which we who come from the larger official churches can learn much? Their interpretation of the Gospel, their imperturbable seriousness about the Sermon on the Mount, their will of love and peace that bear such fruit, should they not have something to tell us?" (From **Mitteilungen aus dem Hilfswerk** sent in by Robert Kreider).

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J. H. Janzen's **Tales from Mennonite History** help young students to get a good survey of Mennonite history without much effort. Copies may be had from the author at 164 Erb Street West, Waterloo, Ontario, Canada, for 75 cents a copy or ten or more copies for 50 cents a copy.

Jottings

—Bethel Church, Wolf Point, Montana: In looking back this past summer we truly can say that the Lord has showered great blessings upon us, in the material as well as in the spiritual. He gave us a special blessing that he saw fit to have Rev. J. J. Esau minister to us the past three months. We deemed it a great privilege because we were a flock without a shepherd. A great interest was shown during the daily vacation Bible school the last two weeks in June, when Rev. and Mrs. Dan Toavs, who were in charge with three teachers from Wheaton College, namely: Rev. and Mrs. John Hall, Miss Ann Wilmarth and Rev. and Mrs. John Esau conducted the work. Forty-four children were present daily. Following the vacation Bible school, Rev. Esau instructed a class of young people in God's word to prepare themselves for baptism. Thirteen souls were baptized, and eighteen in all were received into the church. During the time Rev. and Mrs. Esau were in our midst they visited thirty-nine homes and were able to uplift many a burdened heart and strengthen them spiritually. The last Sunday in August we had our annual young people's "Rally Day." A very large audience was present. The speakers for the day were, Rev. J. J. Esau, who was in charge in the forenoon, and Brother Clarence Bartel, who was in charge in the afternoon, and Rev. Dan Toavs, Rev. Carl Dick, and Rev. Art Fleming. The main topic for the day was, "The Pre-eminent Christ." In the evening session the installation of our new pastor, Rev. B. J. Nickel took place. He was installed by Rev. J. J. Esau. The other speakers, Rev. Dan Toavs and Rev. Jacob Hoffman, gave words of encouragement to our new pastor. Pleasant memories will linger with us as we think back to the happenings which took place during the summer months.—A. A. Toavs.

—Immanuel Church, Moundridge, Kansas; A very impressive and beautiful consecration service was conducted by Rev. Garman Wedel for little Margie Kaye Jantz on September 28. Her parents, Mr. and Mrs. Clement Jantz, prayerfully consecrated this little one to full time service for Christ.

—Bergthal Church, Pawnee Rock, Kansas: Delegates gave us interesting Conference reports during the sermon hour Sunday morning. The Mission Workers made twelve comforters recently, packed clothing for relief and also forty Good Will Bundles for Christmas gifts, the latter having been donated by Sunday school classes and individuals. A large group enjoyed the nature program and the basket dinner at the Rudiger Park. Earl Koehn gave a fine report of his trip to Greece. This program and picnic is sponsored annually by the Mission Workers.—Corr.

—First Church, Fredonia, Kansas: Rev and Mrs. Henry Thiessen left a week early for General Conference in order to visit relatives in Ontario. From there they went to the Ministers' Retreat at Shipshewana, Indiana, and from there to Berne. They report a blessed time. On September 4, Leo Thiessen, son of Rev. and Mrs. Thiessen, was united in marriage to Miss Mary Bruner of Moline, Kansas. They are now at home in Independence, Kansas. On September 21, Missionary Lester Wuthrich and wife visited our church and brought the message in the morning. In the afternoon he gave us an interesting talk on his experience in the Pacific. Alma Schmidt and Elfrieda Thiessen are attending Bible school at the Berean Academy, Elbing, Kansas. Mr. and Mrs. Milford Schmidt are attending Bible school in Colorado Springs.—Mrs. Alvin Schmidt, Corr.

—Peter and Frieda Dyck were in Eastern Pennsylvania recently. One evening they spoke in the Zion Church, Souderton, to an Eastern District Conference gathering, and the following evening they showed their pictures at the Souderton high school. Over 1,300 people attended the second evening at which time offerings totaling $1,659 were received for relief work.

—Paraguayan soldiers dug trenches and fought in one of the camps in which refugees were staying, but according to Cornelius De Fehr who reports, the troops behaved very orderly and took no property from the Mennonites. Neither were any of the refugees hurt. De Fehr reports that all young men on up to middle-aged men (Paraguayan) were recently conscripted to bear arms. Some evaded conscription by hiding in the forests and others went over to the rebels. The report by De Fehr was written August 19 and states that the government forces had taken

BETHEL COLLEGE CHURCH CELEBRATES ITS FIFTIETH ANNIVERSARY

Sunday, October 26, will be a great day at the Bethel College Church, North Newton, Kansas, when an all-day program will be given to celebrate the fifty years of the church's organized work. The principal speakers for the occasion are Rev. J. N. Smucker, Bluffton, Ohio, former pastor of the church, and Theodore O. Wedel, Warden of the College of Preachers, Washington, D. C., and Canon of Washington Cathedral. Mr. Wedel grew up on the Bethel Campus as the son of C. H. Wedel, the first president of the college. The various church choirs and the College A Cappella Choir will furnish special music.

The Bethel College Church, organized in 1897 with ninteen charter members, has had a steady growth, under the guidance of God, to its present membership of nearly 500. Throughout the years the congregation has worshipped in the college chapel but has plans under way now to build a church on the campus as soon as conditions permit.

All former members and friends of the church, as well as friends in the surrounding churches, are cordially invited to spend the day, or a part of it, with us. A large crowd is expected for the evening service in Memorial Hall to hear a concert by the A Capella Choir and the closing address by Canon Wedel.—Lester Hostetler, Minister

The 100% PLAN of Church Subscri

What It Is

THE HUNDRED PER CENT PLAN of church subscriptions makes it possible for a church, as a church, to place a copy of our Conference publications into each Mennonite home each week. Those who prefer the English language may receive each week THE MENNONITE; those who prefer German may receive DER BOTE UND DER CHRISTLICHER BUNDESBOTE.

THE HUNDRED PER CENT PLAN is also used in connection with the children's papers—JUNIOR MESSENGER and the KINDERBOTE (German). By THE HUNDRED PER CENT PLAN, the church acts as the subscriber rather than the individual reader.

What It Does

By THE HUNDRED PER CENT PLAN, the circulation of our church papers has increased within a few years from about three thousand to almost nine thousand readers. The greater the number of readers, the greater enthusiasm there is for the work of the Conference.

THE HUNDRED PER CENT PLAN brings ALL the Conference news to ALL the churches EVERY week. It unites our people in our common undertakings. It reduces the cost of publications by enlarging the number of readers and securing better prices on printing. It brings the church paper to the absentee members of the church and keeps them informed as to what the home-church and other churches of the Conference are doing. It binds them to the home church with cords of love.

It brings to the pastor (or to the church secretary) each month the new addresses of members of your congregation who have moved during the month. Thus, it enables you to serve your absentee members more effectively.

THE PLAN gives each of the Conference boards an effective outlet for publicity. Are there a thousand refugees to be moved to Paraguay? Quickly the Mennonite Central Committee gets its news to the churches through the papers and Lo! it is done. Is there starvation in China? The Emergency Relief Board makes its appeals through the church papers, knowing that THE PLAN brings its news into every home and Lo! there is bread! So, every Conference board or committee uses the columns of the church papers freely. It is for them and it is for you!

Finally, it assists those who would like to have the paper, but who cannot afford it, to have the fellowship of reading just as other more fortunate brethren.

How It Works

1. The subscription price for either THE MENNONITE or DER BOTE is 10 per cent less under the 100 per cent plan than the regular rate for individual readers subscribing personally.

2. The church joining THE PLAN agrees to place at least one subscription in each home.

3. Where one member of the family is away from home, such absentee members may receive a copy at the address where they are.

4. First, the church officially adopts THE PLAN and appoints one person, usually the secretary of the

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a number of ships manned by rebels and that perhaps now the fighting would come to a close.

—**Brazilian Mennonites**, forbidden to worship in German during the war, are again carrying on their worship in that language. Ordinary conversation can also again be carried on in German. This is due to the fact that the government has partly changed its regulations. However, instruction in the public schools is still in Portuguese and must be carried out by native-born citizens of Brazil. In order to maintain the German language and their religion, the Mennonite settlers are contemplating the opening of Bible schools, similar to those found in Canada.—**Der Bote und Christlicher Bundesbote**

—**First Church, Aberdeen, Idaho:** On September 9, in the evening, a large group of relatives and friends gathered at the church to help Mr. and Mrs. Henry Hege celebrate their fiftieth wedding anniversary. A large number of our young people have again left for school as students and teachers. We miss them in our services and young people's meetings, Ruth Dalke and Jay K. Eden of Canyon City, Utah, are to be married in our church on September 26.—E. Bartel, Corr.

—**First Mennonite Church, Reedley, California:** Missionary Duerksens arrived with their jeep at Mother Harder's home to await passage to India. They had charge of church services on Sunday, showing pictures in the evening. Emma Ruth was surprised by the ladies of the Worthwhile Circle with a personal

to the General Conference Publications

church, as the one person with whom the Publication Office carries on all correspondence.

5. The entire cost of THE PLAN is assumed as a part of the church budget like any other item, multiplying the subscription rate by the number of homes, less 10 per cent. Experience shows that where it is not put on the budget as a part of the regular church program, THE PLAN does not succeed. No special collections or solicitations must be made for this particular branch of the church work—it must be an integral part of the regular total program. It is NOT a plan where INDIVIDUALS can profit by lower subscription rates— it is a plan where ALL profit by SHARING.

6. The church secretary prepares a list of all persons who are to get either THE MENNONITE or DER BOTE. This list is mailed to the Publication Office. There the names are checked against present mailing lists to see which members are already getting the paper.

7. Those who have not been getting it are placed on the mailing list. Those who have been getting it are changed from individual to church subscriptions. All copies are mailed to individual addresses.

8. Those who have been getting it may have paid in advance for some time. Such credit for advance payment is applied as part-payment on the total amount charged to the church.

9. The church can begin THE PLAN at any time and the first payment is calculated only for the portion of the year which remains until December 31. A church which begins July 1 pays only one-half a year to begin with; a church beginning October 1 pays only one-fourth of a year.

10. On January 1 the bill for the following year is mailed to the church secretary and can be paid at any time thereafter. The church gets a discount of 10 per cent from the regular subscription rates.

11. Thereafter, no bill is presented during the year even though new names are added or occasionally some drop out, because each year the AVERAGE number of names on the list in the previous year is used as the basis for billing. This gives the church the benefit of all unexpired portions which would otherwise have to be refunded in cash and it eliminates having to pay for each new name added during the year. This is absolutely fair, both to the local church and to the Publication Board.

12. Each month the postmaster where your members are located informs the Publication Office which of your members have moved away, and gives us their new address. We immediately change these for you and notify your church secretary of these changes. In this way, your church can keep its list of members up to date and correct as nearly as possible.

13. In one church, the young people have assumed, as a project, to boost this PLAN in the local church. In others the pastor, seeing the great advantages which come to the local church, presents the matter before the church. Women's associations, always keenly interested in building up the loyalties of our young people, may urge the adoption of THE PLAN or the Men's Brotherhood may accept this as a project. But ALWAYS, *once it is adopted,* it is a CHURCH PROJECT —one of the finest pieces of continuous education which the church can possibly undertake.—MENNONITE PUBLICATION OFFICE, 722 MAIN STREET, NEWTON, KANSAS.

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gift shower. Miss Ruth is awaiting passage to India, where she is to teach music in southern India's school for missionary children. The children of Missionary John N. C. Hiebert, whom she taught while they lived in Reedley on their furlough, will be her students in India. Miss Ruth has been such a mainstay of our church that we wonder how we can spare her. But God's ways are best, though at times it is hard to understand them.—Corr.

—**Salem Church, Dalton, Ohio:** Sunday, September 21, was the day chosen for the marriage of Miss Camilla Gorby of Rawson, Ohio, to Mr. David Rosenberger, son of Rev. and Mrs. A. S. Rosenberger. They will reside at Columbus, and the groom will continue his studies at Ohio State. Howard Yoder of Wooster, Ohio, challenged our stewardship for our part in helping European relief work as he related his summer's experiences to our congregation, Sunday morning, September 24.

—**Bethel College Church:** In a congregational meeting Sunday, September 28, the church voted to experiment with duplicate worship services the first two Sundays in November. The marriage of Marna Lou Epp to Ray Edward Lawrence took place in Wichita, September 21.—Eldon W. Graber, Corr.

—**Zion Church, Elbing, Kansas:** September 28, the Sunday morning message was delivered by Dr. G. Christian Weiss, president of the Gospel Missionary Union of Kansas City. Dr. Weiss is conducting community revival meetings September 17 to October 5 at Whitewater. These are sponsored by a number of churches of various denominations.—Mrs. Louis A. Janzen, Corr.

—**First Mennonite Church, Reedley, California:** The first California retreat for Homebuilders was a decided success at Lake Sequoia, according to the eight families from our church represented there. Our conference delegates have returned from Berne with challenging reports. Visitors in the community have been Mrs. T. J. Cooprider of Hesston, Kansas, Mrs. Marietta Carsten with her three daughters from Camino, Rev. and Mrs. Elmer Friesen and daughter from Los Angeles, Mr. and Mrs. Roy Roth from Upland.—Corr.

—**Salem Church, Freeman, South Dakota:** We have been privileged to hear first hand stories of the relief work being done in Europe and Paraguay, brought to us by Miss Esau and Mr. Dick. The pictures shown, and the experiences of which they tell, help to bring home to us the conditions which are almost impossible for us to comprehend. The buildings which were purchased at the Sioux Falls air base have been taken down and the material brought to Freeman. The work of erecting the new gymnasium-auditorium on the college campus will go forward immediately. This new building will be a valuable addition to the college and the community as it will provide ample seating facilities for community gatherings. It will be the home of the General Conference when it meets in 1950. Five new members were received into the church on Sunday, September 28. We welcome them into our midst.—Elma Waltner, Corr.

—**Johannestal Church, Hillsboro, Kansas:** Our pastor, Rev. J. M. Regier, has been asked to speak at a Sunday school convention at Kitchener and Waterloo, Ontario, Canada, on October 11 and 12. This has grown into quite a visitation program. Following is the itinerary prepared for him: October 8, Leamington; October 9, Port Rowan; October 10, Stirling Avenue, Kitchener; October 11, 12, Waterloo; October 13, Vineland; October 14, Niagara-on-the-Lake; October 15, Toronto; October 16, St. Catharines.—Mrs. Arnold Plenert, Corr.

—**First Church, Nappanee, Indiana:** A few weeks ago Rev. and Mrs. Malcolm Wenger, missionaries working among our Cheyenne Indians in Montana, spent a Sunday with us. Twenty-one members of our church were at Berne for some part of the Conference. Our September offering for the seminary is to be a memorial offering in memory of Dr. A. Warkentin. September 28 is the day for church homecoming. President L. L. Ramseyer of Bluffton College is our speaker for the morning service, and Dr. C. Henry Smith will be our speaker for the evening. This is the Sunday we are to bring our canned goods for Bluffton College and the Seminary. We are also having an all-church carry-in dinner after the morning service.—Mrs. Loyal Corwin, Corr.

—**Bethel Church, Hydro, Oklahoma:** A basket dinner was given in honor of Mr. and Mrs. Alvin Frey and family, Sunday September 28, at the dining hall in Hydro. Around eighty people were present.—Wilfred Ewy, Corr.

KANSAS WHEAT FOR RELIEF DRIVE

On October 5 the Kansas Wheat for Relief Drive got under way. This is certainly a very commendable effort sponsored by the Kansas Council of Churches. We can only thank God for the concern of the larger number of people about the terrible suffering of peoples in Europe.

We want to call attention to this paragraph in the promotional literature sent out by Milton R. Vogel of the Kansas Council of Churches.

> **This program should not conflict with any denominational drive for relief which may be made on World-wide Communion Sunday. It does not make any difference what channel relief funds or gifts in kind go. If a denominational drive is on, push this through that drive. The state committee is chiefly interested in promoting the cause."**

Since the Mennonite Central Committee has a large relief program requiring large donations of wheat and flour and other gifts in kind, this letter of Mr. Vogel suggests to Mennonite churches that they can send their donations of wheat through their own denominational channels. Such channelling of gifts through M.C.C. channels will therefore in no sense hinder or discourage the contribution of others to this cause. We would therefore urge our Mennonite churches and communities to channel their contributions as they have so generously done in other years to M.C.C. relief efforts.—**Henry A. Fast, Chairman, Emergency Relief Board.**

—**The Boynton Mennonite Church, Hopedale, Illinois,** is helping in the purchase of an auto for Dr. Schwartz on the African mission field. The C. E. is sponsoring this project, and its share of the total amount to be raised is sixty-five dollars.

—**Rev. Wilmer Shelly,** Topeka, Indiana has accepted the charge of the Hereford Mennonite Church, Bally, Pa. He will begin his new duties the beginning of October. Rev. Shelly will move into the former David Gehman home on Main Street, Bally, on October 1. Mr. Paul Clemmer of Philadelphia is the newly elected deacon of the Hereford Church, and he was formally installed into office on September 21 by Dr. Elmer E. S. Johnson our retiring minister. Dr. Johnson's health has improved a great deal, and he has been worshipping with us for a few Sundays. Rev. Cornelius Wall of Mountain Lake, Minnesota, who is attending Princeton Theological Seminary, has been supply minister of the Bally Church since the beginning of April. We thank him for his untiring labors with us and wish him God's richest blessings as he continues with work at the Seminary.—Mae Latshaw, Corr.

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"In men whom men pronounce as ill
I find so much of goodness still,
In men whom men pronounce divine
I find so much of sin and blot;
I hesitate to draw the line
Between the two when God has not."

—Joaquin Miller

College and Seminary News

BETHEL COLLEGE

All conflicting meetings and activities have yielded this week to special Christian Life Week services sponsored by the SCA and now in progress from September 29 to October 3. Rev. Donovan E. Smucker, Professor of Theology at Mennonite Biblical Seminary, addresses the students and faculty each morning and evening in developing the general theme of the week—"Toward a Biblical Faith" — and also spends much time in private counselling with students. Student groups are in charge of the devotional periods and prayer meetings.

Rev. J. F. Balzer, pastor of the First Congregational Church at Crete, Nebraska, has been announced as the speaker for the fifty-ninth anniversary program to be held on October 12, Founders' Day, in Memorial Hall. Friends of the College will have an opportunity to contribute to the annual Christian education thank offering, which has become ever more substantial with each year.

CANADIAN MENNONITE BIBLE COLLEGE

The Bethel Mission Church in which the Canadian Mennonite Bible College is to be housed has been a scene of intense activity during the past weeks. Carpenters, plasterers, electricians, furnacemen, and volunteer church members all have had a hand in preparing for the opening of the new school. On the evening of September 21 the young people donned their working clothes to help clean the church. On the evening of the twenty-fifth the ladies of the church continued where the young people had left off. It has been an inspiring experience to see the interest shown in such an endeavor to prepare an attractive and inviting home for the new College.

The combined choirs of the Winnipeg area also have practiced under the direction of Mr. John Conrad to render several special numbers for the formal school opening on October 5. A choir of one hundred voices is anticipated for this occasion. It is indeed with gratitude and praise to our Heavenly Father that we enter into the spirit of that occasion.

FREEMAN JUNIOR COLLEGE

The annual Freeman Junior College Corporation meeting was held Sept. 19. Rev. T. A. van der Smissen of the Bethesda Church near Marion led in the devotions. The three members of the Board of Education chosen at this meeting were: Dr. Isaac Tieszen and A. V. Tieszen of Marion, and J. T. Gross of Freeman. The new officers of the Board, chosen at their last meeting, are: President Adolph Preheim; Vice-President Rev. Martin Kroeker; Secretary David P. Gross; Financial Committee, J. T. Gross and Carl Miller; Service Station Supervisor, J. T. Gross. David Decker Jr. of the Jamesville Bruderhof has enrolled at the College for special work. Jakob Friesen from Paraguay spoke to the Sunday school at the Bethany Church in Freeman. Rev. J. N. C. Hiebert, Mennonite Brethren missionary on leave from India, who is conducting meetings in the Gym sponsored by the Ministerial Association, spoke in chapel several times this week. Leland Voth of Newton, Kansas, is the College postman this year.

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NATIONAL SERVICE BOARD COMMENTS ON UNIVERSAL MILITARY TRAINING

by Albert Gaeddert

Readers of **The Mennonite** will be interested to know that the National Service Board is being continued in Washington. During the war this board served as a liaison agency between the Brethren, Friends, Mennonites and other groups operating CPS camps and units and Selective Service System in Washington. During peace time this board continues to be the "eyes and ears" in Washington for the religious bodies, especially the so-called Historic Peace Churches. Paul Goering, Moundridge, Kansas, gives full time to this Board, and Ora Huston, from the Church of the Brethren gives half time to this Board.

Regarding Universal Military Training, these men size up the situation as follows: No scheduled hearings on U. M. T. have been made known, but it is reported that the committee will begin hearings soon after the next session of Congress begins. Whether a special session of Congress will be called is still unknown; if called, the immediate purpose would likely not be U. M. T. although it certainly is in the picture and in the expectation of the people in Washington. The War Department apparently feels confident that they will get U. M. T. in the next session of Congress. Those who follow legislative trends closely see the situation on this subject getting tighter and tighter.

The annual report of the American Civil Liberties Union has just been released in a booklet entitled "In Times of Challenge." There are several sections in this report relating to conscientious objectors to war, Selective Service draft cases, citizenship for C. O.'s, as well as other minority rights and issues. You may write for a complimentary copy of this report to the A.C.L.U., 170 Fifth Avenue, New York 10, N. Y.—Albert Gaeddert (Mr. Gaeddert is secretary of the Peace Committee of the General Conference.)

DR. H. A. FAST REPORTS ON EUROPEAN TRIP

by Eldon Graber

NORTH NEWTON, KANSAS, September 29. "The most acute need is for spiritual rebuilding," declared Dr. Henry A. Fast in a report of his European trip this summer given in the Student Union Room of Memorial Hall, Sunday evening, September 28, to college students and church members. He went on to say that the relief program of the Mennonite Central Committe had kept this need in mind, as well as the great demands for food and clothing.

Dr. Fast touched briefly on the events of his three month's journey which began the last week in May, 1947, and took him into France, Holland, Belgium, Denmark, and Germany. Everywhere the shortage of building materials and the lack of transportation facilities seemed to cripple the program of reconstruction.

"In some places one finds magnificent courage to rebuild," said Dr. Fast," and in other places, almost none." A shortage of Bibles and books in general is evident in Western Europe. University students are confronted with a shortage of both food and housing.

Dr. Fast reported that relief workers predict that food and clothing needs for European relief will be as great as last year, if not greater. This is due in part to unfavorable weather conditions in Western Europe.

Congress Likely To Consider Compulsory Military Training

New Booklet on Christian Mutual Aid by J. Winfield Fretz

AKRON, PA., September 26, 1947.—It seems apparent that when Congress reconvenes in its next regular session in January, or in its special session before that time, one of the questions to receive early consideration is that of compulsory military training. Although many religious, educational, labor and other groups are opposed to a program of compulsory military training, it is expected that various influential organizations and governmental officials will give considerable support for the passage of such legislation.

At this particular time Congressmen and others in governmental positions are especially eager to learn the attitudes of the people whom they represent. This affords a unique opportunity to give a Christian witness, pointing out the spiritual and moral principles involved in this question, and pleading that these principles be given consideration in making the decision.

Any of our people who feel led to express a concern on this question to their congressmen, either by personal contact during the congressional recess, or by writing to Washington, may secure information and assistance from the Peace Section, Mennonite Central Committee, Akron, Pennsylvania.

New Booklet on Christian Mutual Aid by J. Winfield Fretz

A valuable addition to Mennonite literature has been made recently in the writing of the booklet **Christian Mutual Aid** by J. Winfield Fretz. This is "A Handbook of Brotherhood Economics" which will be very useful among our people.

Brother Fretz is Chairman of the Aid Section of the Mennonite Central Committee. He has made an extensive study of the application of mutual aid as a Christian principle and has written this manual as a result of this study.

Distinction is made in the early part of the booklet between the literal meaning of cooperation and mutual aid. While cooperation may be used solely for the furthering of selfish ends and desires, "in genuine Christian mutual aid, there is as much concern for the other persons or group as for one's own."

In the various chapters, the practice of mutual aid is traced from early Biblical times to our present day. Special emphasis is given the growth of this practice in Anabaptist-Mennonite circles from the early seventeenth century until today. Mutual Aid activities are covered in all areas where Mennonites have settled, including Holland, Russia, United States, Canada, Brazil and Paraguay.

This handbook of mutual aid also offers the Scriptural background of these principles and gives practical suggestions for their operation in everyday living. Its purpose is to foster and promote the development of true Christian mutual aid in our Mennonite circles and communities. It is recommended for both group and personal study. Copies may be secured for twenty-five cents each, from the Mennonite Central Committee, Akron, Pennsylvania.

School Bags Are Appreciated

Concerning the Overseas School Bags, Cornelius Dyck, in the British Zone of Germany, writes: "These bags contain such a wonderful assortment of all the various commodities required for school children. As you know, all these items are extremely short or practically unobtainable in Germany at present. No paper is available unless five times as much old paper is given in return . . . . I wish you could have seen the gleam of expectation and gratitude which shone in the eyes of the youngsters."

Number of Relief Workers Reaches Peak

Thirty-eight workers have left for service abroad during the past five months, while fifty returned. The highest number of relief workers abroad was reached in July, when 317 were on the field. As time goes on, a higher percentage of workers on the field will be reaching the completion of their term of service. There is a need for qualified young people to replace those on the field whose terms are soon to end.

Five Mennonite Refugees Enter Canada

A mother, Mrs. Agate (Goosen) Rempel, and her four children, Margarete, Alfred, Erika and Herman arrived in Montreal on Sept. 20 aboard the **S. S. TABINTA** en route to British Columbia, Canada, where they will join relatives. This family was among the group of Russian Mennonites who fled into Holland several years ago, and received aid from the Dutch Mennonites and the Mennonite Central Committee. Their coming into Canada was sponsored by their relatives in Canada, and arrangements for passage were made by the Mennonite Central Committee.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

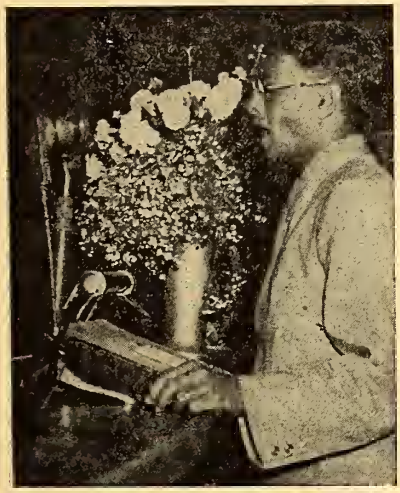
World Conference of Christian Youth

at Oslo, Norway

By Robert Kreider

(Robert Kreider, CRALOG representative and Director of MCC relief work in Germany, was appointed by the Mennonite Central Committee as observer-delegate to the World Conference of Christian Youth. Following is his report summarizing the discussion of the conference and giving his own reactions and observations.)

In its thousand years of history Oslo, Norway, never was host to a conference so widely representative of the peoples of the world as the World Conference of Christian Youth which met in Olso, July 23-31, 1947. There were 1,200 delegates from seventy-five countries of the world. In the hearts of all who gathered at Oslo there was a thankfulness to God that it was possible for Christian youth from all lands and races to assemble at Oslo. Only once before had there been such a conference. It was in Amsterdam in 1939 — a few weeks before the outbreak of World War II.



Dr. D. T. Niles, Ceylon, India, addressing the plenary session at Oslo on the subject "The God of the Bible in History."

Virtually all countries from all continents had sent delegates. Even nations behind the "Iron Curtain" had sent delegates, such as Poland, Finland, Czechoslovakia, Hungary. An invitation had been sent to the Christian Youth of the Soviet Union, but the reply from the Russian authorities was: "We are not yet ready to send a delegation."

The youth attending the conference were aged twenty to thirty. Approximately half represented denominational and church groups, and the remaining half represented Christian youth organizations such the YMCA, YWCA, and World Student Christian Federation.

Our Norwegian Hosts

The Norwegians were marvelous hosts. We shall not soon forget the hospitality of the Bang family who throughout the conference entertained us in their home. Their house overlooked the lovely Oslo Fjord. They were a consecrated Christian family— a family that had about them a spiritual glow. The people of Oslo took great delight in the delegates of various color and national costumes. The entrances to the conference halls were always clogged with Norwegian folk, holding their box cameras, wishing to catch a glimpse of these strange people from overseas. You will note if you consult a map that Oslo is on a side-road of Europe and people of far-off places are not often to be seen in this "land of the midnight sun."

The Day's Program

As is characteristic of most conferences, the program was full. First in the day was the worship service, conducted each morning in the traditional manner of a different Protestant group. In general we found the other church communions of the world more liturgical than is characteristic of Protestantism in America or what we find among our own Mennonite congregations in particular. Following this came a plenary session with one of the conference "headline" speakers. In the late morning the conference broke up into some forty discussion groups, each composed of about thirty persons. In the afternoon our discussion groups met again. Something special was planned for the evenings. One evening some twenty of the delegations presented songs of their native countries. Another evening the speaker was Bishop Berggrav, leader of the Norwegian Lutheran Church and famed prisoner of the Nazis during the Norwegian occupation. One night there was a special one-hour broadcast to the world. A unique event for all was a mass meeting on St. Olaf Day when 30,000 people of Oslo crowded into Oslo Stadium to receive the conference delegates and to commemorate the warrior-saint of Norway. Olaf is revered by the Norwegian as the man who brought Christianity to Norway and with his armies brought national unity.

One may wonder whether there was not a "confusion of tongues" at this world conference. I was surprised to learn that 83 per cent of the delegates gave English as their first choice among the languages. Both French and German figured prominently, however, as languages in the conference discussions.

Although the conference was really overwhelming in its size, and one was lost in the crowds, yet one did find real fellowship. In fact, the fellowship with Christian youth of other lands, races, and nations was the most unforgettable experience of Oslo. It was soul-stirring to meet dedicated Christian youth from every country. There was abroad in the conference a strong sense of spiritual kinship. One had but to introduce oneself to one's neighbor and soon one was in the heart of stimulating conversation which touched upon the deep concern of life. For most who attended the conference, it was their first trip abroad. The war years had intervened and had denied to this generation the joy of international contacts. Now again the doors were opening.

Spanning the Walls of Nationalism

When we met with youth of other countries we began to see ourselves and our own countries in a little better perspective. For example, we heard what others felt and thought about our own country, the United States. A Philippine girl spoke up in our discussion group to express her disapproval of American "imperialism" in her native land. It is refreshing and humbling to begin to see ourselves as others see us.

I sensed as never before how strong national loyalities are among people—even among Christians. There was a tendency for all to view his own nation with more sympathetic and less critical judgment than one judges his neighbors. But high as were the walls of nationalism, the bridges of Christian fellowship were able to span them. At Oslo were forty-five delegates from Holland and eleven from Indonesia. On the very eve of the conference war had broken out between their two countries. At Oslo the two delegations met together frequently and, as they reported, they "struggled with real searching of heart and with prayer" to submit a joint message to the conference. The youth of these two countries at war emerged with a common statement which contained the following: "The Indonesian and Dutch delegations . . . . have discussed and prayed together and are grateful that this is possible within the framework of this conference with its title: Jesus Christ is Lord, precisely at the moment when two peoples are at war with each other . . . . . The members of both delagations desire to continue to meet each other as brothers and sisters in Jesus Christ, in order to help clear the road toward cooperation between the two peoples on a basis of liberty and equal rights." The Dutch-Indonesian message was a moving experience for the conference.

Otto Treders
delsskol

An international group outside the Otto Treder's Handelscholl, where Bible study and discussions were held.

Breadth of the Christian Community

All who were at Olso probably will come away from the conference with a feeling of encouragement on the width and breadth of the Christian enterprise. Admittedly Christianity is a minority movement in the world, but there is scarcely a place on the globe where there are not to be found small clusters of earnest Christians. I confess I was surprised and profoundly impressed with the vitality of the Christian life of those who came from the "new churches"—the missionary churches. They who are first generation Christians have a consecration, a devotedness to the gospel that puts to shame the older churches of the West. One cherishes the hope that the new churches of India and China might some day soon send their own missionaries to help us rewin the West for Christ.

Healing Unpleasant War Memories

It was a remarkable achievement that there could be at Olso delegates from the defeated nations—Germany, Austria, Hungary, Italy. Unfortunately the delegation from Japan did not arrive due to the complications of securing military exit permits from Japan. I was particularly eager to observe what the conference reaction would be to the German delegation. The delegation numbered twenty-four. No speaker at the conference received a greater ovation than did Pastor Niemoeller, prisoner for six years in a Nazi concentration camp. The German delegates expressed surprise over the kindly reception which they received from the other delegates. One young man, who is a student at the University of Gottingen, told me that Oslo has been an eye-opening experience for him. He said that he can better see Germany now as others see it from the outside. He added, "I have learned that it is not only Germany which has suffered during the war years and now since the war—but many countries have suffered intensely." He went on to say that he was going back to Germany to tell his fellow university students that Germany is not alone among the nations which have suffered. He explained that half the art of bearing one's own burden is the ability to look around and to find others who bear similar burdens. One afternoon we took a bus trip into the countryside near Olso. Seated in front of me was a German boy and beside him a Norwegian girl. We passed along the way a grey, formidable-looking structure. The Norwegian girl explained to us that during the German Occuption that had been a Nazi concentration camp for Norwegian women and she added that her sister had been a prisoner there for a year. The German boy asked again, "You mean, a concentration camp for women?" "Yes," she answered. Soon again we were singing folk songs of the different countries and it was the Norwegian girl who started the group singing the German Song, "Die Lorelei." Unpleasant war memories were healed at Oslo by the Christian spirit.

(Continued next week)

Oregon Young People Hold Sixth Retreat

by Elaine Widmer

The sixth Annual Oregon Young People's Retreat was held again this year at Trout Creek Camp, near Troutdale, Oregon.

A large number of young people attended the retreat and enjoyed the wonderful Christian fellowship with other young people.

The retreat theme was "And ye shall be Witnesses," Acts 1:8. This theme was relevant in all classes and was applied to each individual in his own life. The classes were conducted in the morning with the following instructors: "A Weekday Witness," Rev. W. A. Regier, Pratum; "A United Witness," Rev. Paul Roth, Barlow; "Our Heritage," Rev. Clyde Dirks, Portland; "The Witness of the Christian Home," Rev. P. A. Kliewer, Albany; Rev. Homer Leisy of Dallas gave a very interesting series of messages on the Tabernacle with his own illustrations, each evening at the fireside services.

Friday evening a very impressive communion service was conducted by the five pastors of the Oregon churches. Challenging to all retreaters was the climax services of Saturday evening when many young people made confessions and vows to God in an inspiring fagot service. These evening meetings were conducted by Rev. Leisy whose messages on the Tabernacle led up to the climax services.

Miss Ruth Jantzen of Paso Robles, California, was music instructor for the mixed chorus and orchestra.

During the surprise hour, 11:35 A. M. to 12:00, guests and visitors of the camp spoke to us. Among them were Miss Tooze, Oregon, W.C.T.U. president Miss Doris Andres, Shafter migrant worker, and also prayer meeting chairman for the retreat;and Dr. Weis.

Mrs. Ted Toews of Dallas, vice president, was dean of women and Mr. Frank Hostettler of Barlow was dean of men.

Mrs. Gladys Heyerly was head cook, and Mrs. Balzer, Mrs. Carl Waltner and Mrs. William Zehr were her helpers. All are to be complimented on the delicious meals they served us. Mrs. Paul Roth was dining room hostess.

Recreation in the afternoon was under the direction of Donald Emmert of Sweet Home. Horseshoe, ping pong, soft ball, and swimming were the main afternoon activities.

Chimes and organ music were played each morning from 6:45 to 6:55 over a public address system in Mr. Zehrs' cabin. This was a mild form of reveille.

The retreat was a great success again this year with many young people making decisions for the Lord and for His service. The retreat was under the capable leadership of Mr. William Zehr, president, who spent much of his time and efforts to make the retreat of 1947 successful.

Eternity of a Deed

He built a house; time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but his name is not
On any table graven, or where rust
Can gather from disuse, on marble bust.
He took a child from out a wretched cot,
Who on the state dishonor might have brought,
And reared him to the Christian's hope and trust.
The boy, to manhood grown, because a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens; every noble deed
Lasts longer than a granite monument.

—Selected

From 48 to 21

When the General Conference first became interested in an organized program for its young people, it was a group of middle aged "young people" who took the initiative and made an effort to do something. That was thirty years ago, in 1917. It was at the Reedley, California, General Conference that the idea of a Young People's Union was first brought up. At first the Conference voted the idea down. But, later, when it was brought up again it was approved.

The first chairman of the committee of three responsible for the new youth program was Dr. C. E. Krehbiel. At the time of his appointment he was forty-eight years old! From that initial start, the young people's organization has been in the hands of leaders whose ages have gradually been diminishing. With the election of Kenneth Bauman, the Young People's Union has for the first time been led by a president who is under twenty-five years of age at election. Today the Young People's Union is in the hands of young people, thanks to the vision and efforts of "older young people" of another generation.

Two of the present officers are college age and are at present college students. The third of the three present officers is in Seminary. All three are young people, who are participants in the experiences of young people.

The Young People's Union faces an unusual challenge and opportunity because of this recent development — the election of young people into the position of leadership. The work of the Union is in the hands of young people. Will we pour forth our energy and zeal into its program proving ourselves to be a vital young cog in the life of the church, having ex-

C-6

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

periences which will prepare us for dynamic work for the church when we are older, giving us visions of the vastness of scope included in church life and work and the sense of the reality of Christ in the life of each one? The challenge and opportunity is before us. Will we prove equal to it?

An Answer to an Embarrassing Moment

by Kenneth Morse

Do you remember the time you went along with Harry in his car to a youth conference? After you got home you offered to pay the gas and oil. Harry wouldn't hear of it. He was making the trip anyway. But you wanted to share in the cost, and so you insisted. And the more you insisted, the stronger he protested. After three-and-one-half minutes of this verbal duelling, you said "O.K."—and secretly slipped the money in Harry's pocket when he turned to leave.

Unless you are the sort of person who takes every favor for granted, you have known many such embarrassing moments. You've been tempted to decline a ride or a milkshake simply because of the awkward moment that came when it was time to pay the bill.

Here's a simple suggestion that may spare you such uneasiness and encourage more sharing of good things. When you get into a situation where two people insist on paying, suggest that both pay and that the extra money be donated to a needy cause. If Harry won't take your money for gas and oil, tell him that you are sending it for the support of a war orphan or to buy dried milk for babies in Poland. Harry will be satisfied, you will feel that you've paid your way, and a baby's life in Poland may be saved.

If you run around with a gang of fellows or girls who like to do things together, why not suggest this practice to all of them? Then if you are the first to pick up the check and say, "This is on me," you can be certain that you're not only treating the bunch—you are also helping some worthy cause.

Yes, we know the situation is slightly different for a girl who is dated frequently and has her way paid. But why shouldn't she decide to share her good fortune with those less fortunate? She can match the expense of her soda or admission fee with an equal amount for the service offering next Sunday.

There aren't many really embarrassing moments for those who have learned to share.—Our Young People

PROGRAM FOR THE WESTERN DISTRICT YOUNG PEOPLE'S FELLOWSHIP BANQUET AND MEETING

Enid, Oklahoma

October 23, 1947

Banquet: 5:30 P. M.—Chairman, Loris Habegger; songleader, Alvin Regier; song service; devotions, Grace Church, Enid; banquet; special music, Meno Church; "What Our Young People's Societies Are Accomplishing in Three States," Nebraska—Louis Goossen; Kansas—Walter Juhnke; Oklahoma—Abe Peters. Brief discussion; remarks by Rev. Ronald von Riesen: special music, Meno Church; closing prayer, Loris Habegger.

Evening Program, 7:30 P. M.—Chairman, Henry Epp; Song service, Alvin Regier; devotions, Rev. Harold Dirks; special music, Hydro Church; offering, shared equally by W.D.Y.P.F. and relief; address by Rev. A. E. Kreider; special music, Hydro Church; closing prayer; benediction.

Need Workers To Construct Home for the Mentally Ill

The construction work in connection with the Leitersburg Home for Mentally Ill is scheduled to begin the latter part of September. The need for carpenters and general laborers has been presented particularly to ex-CPS men.

Several have already made themselves available to form a core of workers which will see the project through, with the assistance of additional long and short term help as it becomes available.

We are in need of additional ex-CPS men as well as other interested persons who wish to contribute their services toward this building program. Write to Mental Health Services, MCC, Akron, Pennsylvania.

Voluntary Service Unit To Work with Epileptics

Early in November, an MCC Voluntary Service Unit will open at the Skillman State Village for Epileptics, Skillman, New Jersey. This mental institution was the location of one of the Service Units during the past summer, and the opportunities for further service there were so challenging that a year-round unit has been organized. Workers serve for a minimum of ten weeks, and may begin at the season most convenient. For a descriptive folder or other information on this work write to Voluntary Service, Mennonite Central Committee, Akron, Pennsylvania.

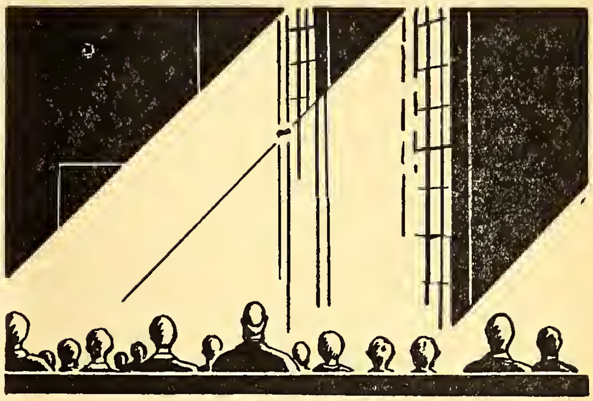
WHITEWATER, KANSAS, September 23.—Rev. Walter Gering recently served in the Emmaus Church, Whitewater, Kansas, through the sponsorship of the Junior C. E., showing his pictures of relief work abroad and giving an inspirational message by telling of his work among the refugees.

Instead of our annual youth rally, the C. E. societies this season are enjoying several weeks of meetings in Whitewater with Dr. G. Christian Weiss as speaker. We pray for a general revival in the hearts of many Christians as well as non-believers. These services are continuing from September 17 through October 5.—Emmaus C. E. reporter.

The Mennonite

Volume 62 —— October 14, 1947 —— Number 40

I saw a light
Fall from the Sabbath day
Upon my way.
It came from a brief hour
Within Thy Temple House
Where parted clouds
Had let the sunlight pass
Through painted glass
And the deep hues
Grew strangely bright
With glory jeweled light.
Thy House was beautiful
I thought.
In its stillness
The Book was read
And from the pages spread
This light upon the way
Where I must walk today.



Drawing by Harmon

by

Joanna S. Andres

Within Thy Temple House

"Other foundation can no man lay than that is laid which is Christ Jesus"

As We See It:

--- J. S. Schultz --- Myrtle Wasser

FULL-TIME CHRISTIAN SERVICE

What matters to God is persons, thing are secondary. God ordained it so from the beginning that man's greatest soul-craving would only be met by his communion with his Maker; next to that, stands his need of association with his fellowbeings. From these contacts issue life itself, life in its fullest sense. True, food and drink are essential for sustenance of the body, but spiritual life goes far beyond that. Physical life is temporal; life of the spirit is eternal.

Jesus said, "My food is to do the will of him who sent me"; this, in turn, came as a result of his having given words of life to the Samaritan woman, satisfying soul-need. While Christ makes abundant references to things and nature, in every case the latter are only significant in so far as they have any bearing on man's relation to God and man.

The light on the hill or under the bushel symbolizes man as he reflects the goodness of God; Jesus stilling the storm is a challenge to man's faith; in the woe unto Jerusalem, the latter is not a collection of houses but the people who refuse to heed Jesus' invitation; seeds cast out by the sower correspond to God's word cast upon the hearts of man; and the despised and ignoble cross has become the symbol of sacrifice for all ages to come.

Is there any comparison in the worth of things and of man in the eyes of God? The whole physical world is no recompense for one soul of man.

When the teacher makes the total growth of manhood and womanhood paramount, when the farmer sets his highest goal as producing the raw materials for food and other necessities, when the businessman and industrialist puts his life into the most effective methods of production and distribution of goods for all mankind, when the doctor and other professional men place service to the individual and also human society at large above every personal gain, then we have truly Christian teachers, farmers doctors etc.; then too, every person regardless of vocation is rendering full-time Christian service. —*Dr. J. S. Schultz, member of Business Committee of General Conference, and Dean of Bluffton College.*

THOUGHTFUL DECISIONS NECESSARY

An age of decision? Everyone agrees, and it is. Sometimes the reference is only to that which is good and bad or decisive events which may change the course of a life and the world. We need to make these decisions reverently and seriously. In reality, however, we make many more choices each day than we realize—decisions which seem insignificant but in totality determine the depth of character, reveal the degree of our consecration, and influence the contribution which we can make.

Through conversation and my own experience, I have concluded that it is a minor difficulty when all the good elements and all the bad elements are lined up in opposition to each other. Many times the problem is not clear-cut. Frequently, a choice may be between what is good and what is better, and it is this for many which is the more difficult. It is a rather sobering fact to realize that we cannot participate in even all the worthwhile things, and hence, complexity. Because there are only twenty-four hours in a day, I believe we need to be selective about the clubs we join, the books we read, the way we spend our leisure, etc.

I am most impressed by the person who lives a balanced life, chooses the better, and finds that enrichment of life which God meant for us to possess. As the only adequate norm, I suggest the Master. To be sure, by taking the line of least resistance, we need not make choices, but I am convinced that the task confronting Christians today calls for purposeful living and thoughtful decision in every area of life!—Miss Myrtle Wasser, secretary-treasurer of the Young People's Union of the General Conference, and a Junior at Bluffton College.

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"ERNTEDANKFEST" at Vineland, Ontario

by John Dyck

"O give thanks unto the Lord; for he is good" Psa. 106:1 Every thanksgiving service, or "Erntedankfest" as we call it, we are made more fully aware of the Lord's goodness toward us during the past year. It is a day in which we sum up all His blessings and mercies and gather together to offer praise and thanks unto Him. The Psalmist writes in Psalm 104:28, "That thou givest them, they gather; thou openest thine hand, they are filled with good." We realize that it has not been our toil and effort which has made the rich harvest, but that the Lord has given and opened His hand, and they were filled with good.

Our harvest thanksgiving and mission festival service, which we have on the first Sunday in October every year, is one of the larger festive Sundays of the year. It is a day in which our place of worship is always filled to capacity. It is the day when our church is decorated the most (See picture). It is the day in which we are called upon to give the largest portion back to the Lord of that which He has given unto us.

Our service of last year, 1946, was perhaps a typical "Erntedank und Missionsfest" Sunday, the manner in which we have it in the United Mennonite Church at Vineland. Our church was gaily decorated with the numerous ferns and flowers, as well as with the large display of fruits and vegetables of our soil. The morning message, which is our harvest thanksgiving service, was given by our pastor, Bishop J.J. Wichert. The offering was $439.57.

In the afternoon we had as guests for our "Missionsfest" the missionaries Dr. and Mrs. Herbert Dester. Both spoke to us, relating incidents that occurred in their work. They also impressed upon us the great need in the foreign mission field today. Truly, "the harvest is plenteous, but the labourers are few," Matt. 9:37. The missionary offering was $463.35.

After the mission service, the sale of the fruits and vegetables commences. These articles are sold to the highest bidder. Of course, the bidder's aim here is not to see how much he can get for his money, but rather how much he can give to the Lord above that which he has already given in the offerings. Dr. Dester also donated two souvenirs from the mission field toward the sale, and they helped the cause by about thirty dollars. The proceeds of the sale of the fruits and vegetables, shown in the picture, was $340.42.

There was an evening service. The offering at this service was $96.26, bringing the total receipts for the day to $1,339.60. After such a full day of blessing, you will readily understand why this is one of our larger festive Sundays.

Our church has about 230 members. Since Vineland is in the center of the Niagara Peninsula fruit belt, the majority of them are fruit farmers, a few are dairy farmers, and the remainder work in various factories in the surrounding district. Almost every fruit and vegetable is grown here, with of course, the exception of the citrus fruits. Some of the fruits grown are: strawberries, raspberries, apricots, cherries, plums, peaches, pears, grapes, and apples. The vegetables grown mostly in large acreages are: asparagus, tomatoes, and potatoes. The fruits that are brought for display at the church are usually our largest and choicest grown. For example, last year there were some apples which measured 14½ inches in circumference and weighed one pound each.

Of the money received throughout this day of thanks, about one-half is used for home missions and the other half for foreign missions. The $1,339.60 received in 1946 was distributed as follows.

Foreign Mission: Bible Society, $50; Foreign Mission, General Conference, $244.80; Mennonite Central Committee, $294.80; total, $589.60.

Home Mission: Toronto Mission, $50; Winnipeg Mission, $25; United Mennonite Bible School. Leamington, Ontario, $300; Ontario Bible School, Fort Erie, Ontario, $100; Chicago Seminary, $100; Canadian Men-

(Continued on page 8)

—**John Dyck** is the president of the young people's society of the Vineland Mennonite Church, Vineland, Ontario. Rev. John J. Wichert, pastor of this church, is at present doing relief work in Europe.

SOME IMPRESSIONS OF MY SUMMER IN EUROPE

by H. A. Fast

(**H. A. Fast**, head of the Bible department at Bethel College, and vice-chairman of the Mennonite Central Committee, was gone three months this past summer on a trip to Europe, where he deepened and strengthened the bond of fellowship between European and American Mennonites. Most of his time was spent in Holland.)

Most of my work during the summers' stay in Europe was performed in Holland, but my work also took me into parts of France, Belgium, Denmark, Germany and Switzerland. One does not see everything in three months, and I did not cover all of Europe. My observations therefore are limited in scope and in time. This should be taken into consideration as you read this article describing some of my impressions.

1. One soon discovers upon landing in Europe that one is in a different world. Great treasures of cultural and historical associations cluster around almost every place you see. In comparison ours is a very young country lacking in such a wealth of association. One is happy to find that people are not in such a feverish hurry as in America. On the other hand one misses some of the buoyant, energetic bustle of activity that one finds in America.

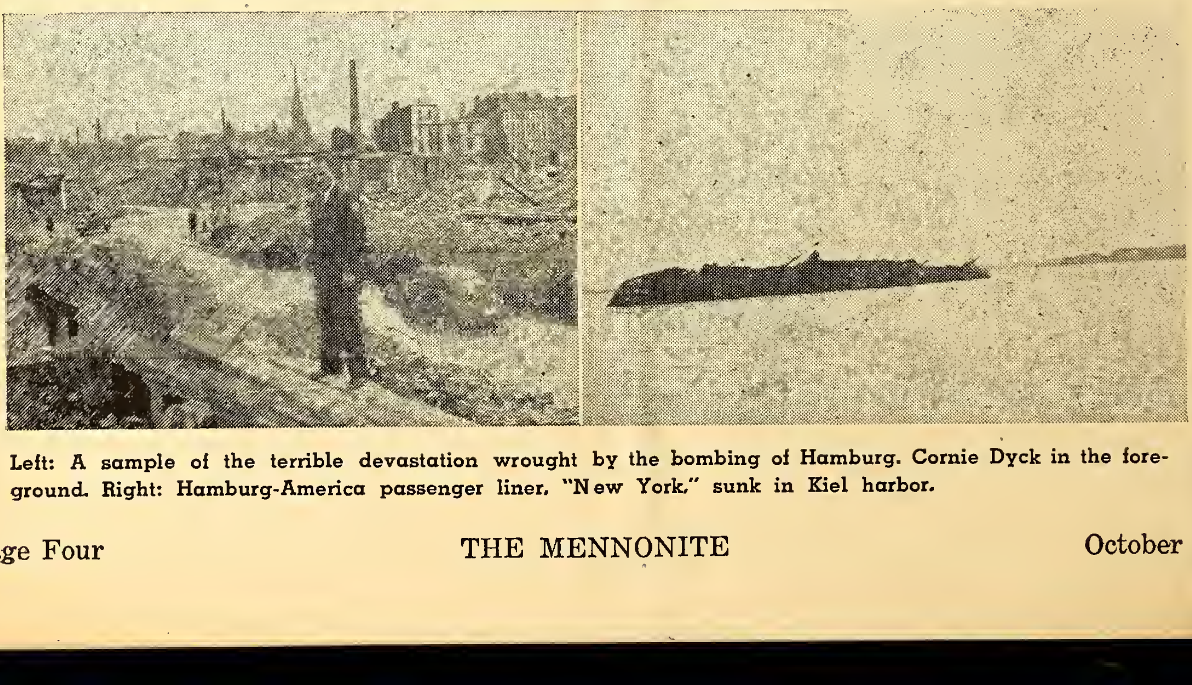
2. One is shocked to the depths when one gets his first glimpse of the utter horror of destruction that war has wrought in great cities famous in history, commerce and culture, like Bremen, Hamburg, Kiel, Cologne, Crefeld, to mention only a few.

The devastation of such cities is so staggering, — seventy to eighty per cent of the city, block on block, nothing but huge piles of rubble, blasted brick and concrete, horribly twisted steel, scarred and shaken walls, burned out hulks of houses — that one's mind stands aghast, struck speechless. A groan is all one can manage.

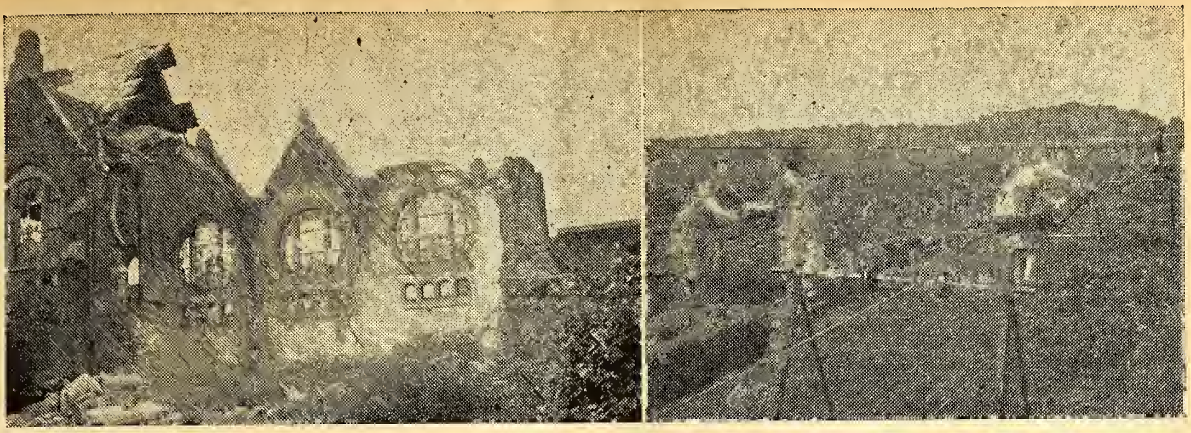
Only gradually does one begin to grasp something of the full terror, tragedy and destruction that this represents. That comes when one's imagination catches up with what one sees and one begins to realize that this horror of ruin represents what once were homes, family circles, schools, churches, places of business, laughter of children, playgrounds, parks and busy streets. It begins to strike home when you see innocent children, that had nothing to do with the war, come out of some ruin of destruction where they have a basement room for shelter (kitchen, living room, sleeping quarters all in one) and see them play on rubble heaps. Or when you see worn, haggard, discouraged faces of old people as they stand in soup or bread lines. Then one becomes filled with fierce indignation at the utter stupidity and insanity that is war.

3. One soon discovers that the physical destruction of war, terrible as it is,is only the more obvious of its incalculable damage. Its more serious harm lies in the way it has poisoned the human spirit and vitiated basic human relations. Never have I seen such a widespread mood of discouragement, hopelessness and fatalism over so wide an area. People accept as inevitable further wars and more wars and the fate of being ground to pieces in the process. The feeling of insecurity, fear and worry haunts men's soul. Many are filled with bitterness and hate. Even in a little paradise like Switzerland one finds this haunting sense of fear and worry. And so sane and peaceful a people as the Dutch, among whom flowered the idea of a World court and a Peace Palace, now also have learned to hate. Many people are not at all sure that "faith (in God and Jesus Christ and His Kingdom) is the victory that overcomes the world." It is certain that Christian faith and idealism and all Christian standards are undergoing a terrible ordeal of testing, and often they do not come through unscathed.

Because the moral and spiritual foundations of life



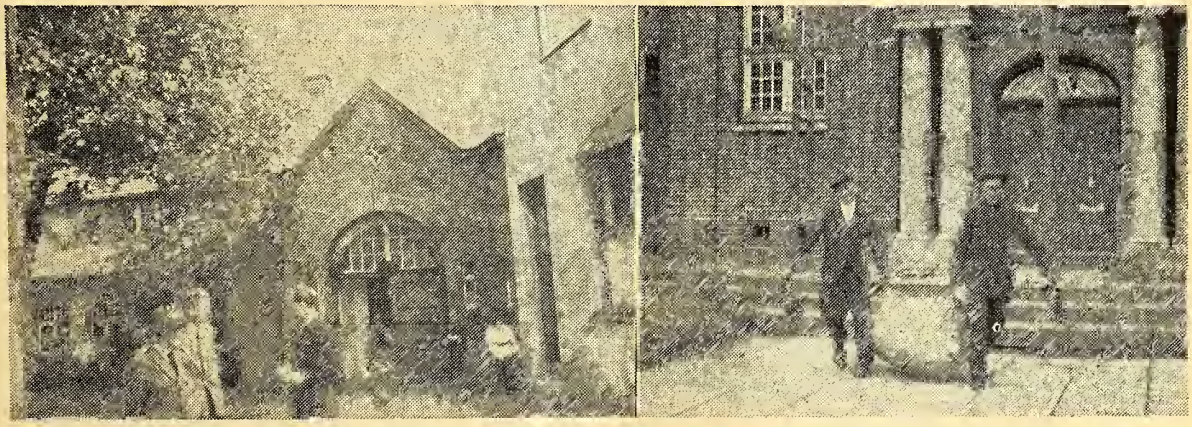
Left: A sample of the terrible devastation wrought by the bombing of Hamburg. Cornie Dyck in the foreground. Right: Hamburg-America passenger liner, "New York," sunk in Kiel harbor.



Left: Gronau Mennonite Church destroyed by bombs. Right: Mennonite women at Gronau camp removing peat bricks from cable lines for drying on the turf. This kind of lifting is far too heavy for women. The peat they hope to exchange for coal for next winter.

and society are badly shaken by war and its aftermath, that is why the economic and political structure is very insecure. When peoples of the world lack mutual trust and goodwill they pay for it in terms of high prices, scarcity of goods, black markets, etc. When people are selfish and greedy (in Europe this is often instilled by desperate need and hunger) then severe control over personal liberty is almost inevitable. Because there is hate, occupying authorities strip a counrty of its resources and its capacity for self-help. Nations still will not trade freely with Germany, and so their own economic recovery is retarded because hate prevents them from using a vast potential market of 80,000,000 people. Because the Christian witness is weak, children and young people grow up under low and corrupting standards of morals. Because the Christian Church lacks vision and flexibility, being hampered by its century old traditions, and because it is not genuinely girded for work, sleeves rolled up and ready to get into the thick of the personal and social need, it appears to have little to offer that will capture the imagination of youth and enlist them to full surrender of themselves and their service to Jesus Christ who alone has the power to save Europe and America from the threatened collapse.

4. One is tremendously encouraged to find that Christian faith is not dead among the ruined areas of Europe. One can see brave flowers bloom on rubble heaps of destroyed cities. Even so one sees the brave flower of Christian faith and love bloom on the physical, nervous, and moral rubble heaps of war. One is happy to find such islands of sanity, industry, energy, cleanliness and health as Switzerland, Denmark, and Holland. War has struck them a terrible blow, but it has not left them paralyzed. Here and in other places of Europe one can see evidences of a new spiritual awakening in the churches. One can see a swing to a warm-hearted, evangelical faith, conscious of its call to mission and aware that the Lord said "Go" but also said: "Lo, I am with you always." One discovers in such groups an eagerness to know the will of God by searching the Scriptures and by gathering in smaller or larger groups for discussion, devotion and prayer. I had an opportunity for fellowship with such groups



Left: Russian Mennonite Camp in Gronau. Rev. Sawatzky and some other leaders of the camp. Right: "Vertrauensmaenner" leaving Hamburg Mennonite Church with bundle of clothing for distribution among Russian Mennonite refugees in their district.

in Holland, Germany and Switzerland, but there doubtless were such groups also in other countries. It was especially heartening when you found this among the young whose youthful idealism had suffered such a rude shock through violent experiences of war. There was a deep and clear conviction that Jesus Christ is the only hope of the world. One found in such circles a genuine spirit of repentance and a genuine dedication of self to a whole-hearted discipleship of the Master.

5. It was also very encouraging to see a genuine revival of interest in Christian non-resistance. It was a joy to meet Philippe Vernier of Mons, Belgium, serving as pastor of a coal mining community that had learned to hate bitterly the German occupying forces. He has been preaching to his people that true Christians cannot hate. They must love their enemies. Now he had a group of young people in his church that were eager for an opportunity to help their former enemies in Germany clean up the debris of war and help build homes above the ruins. Vernier and others with a similar spirit of Christian love had also assumed responsibility for the support of thirty-five conscientious objectors to military service in Belgium. Thus these men were enabled to perform a genuine service of love to their fellow citizens. One found a similar awakening in the Mennonite churches in Holland. Their unhappy experience under German occupation had made them face very serious questions, but they were determined to find a Christlike answer for them. This they sought not only in deep philosophical discussions but also in a service of love reaching out through M. C. C. channels to the needy and hungry in enemy countries. They have one worker in Austria and are sending gifts of food where needed. Among the Swiss Mennonites and French Mennonites one found likewise a keen interest in Christian non-resistance and a deep desire to discover what was the real teaching of Jesus on this question and what was the attitude of their North American brethern on this issue. It was very encouraging to encounter this spirit of earnest inquiry among church leaders and especially among the young people.

6. One is almost overwhelmed when one sees how important and far-reaching has been the service of love of our relief efforts and relief workers. In comparison to the vast physical and spiritual need it looks as insignificant as the little boy with his little loaves and fishes, but in the hands of Christ in whose name this service has been rendered it has fed a multitude far beyond our highest hopes. Not only has it helped to keep people alive and restore to health but in ways almost too marvelous to believe it has drawn attention to Him who as Savior can heal the deep wounds of war and the sickness of the soul. One begins to sense how much our Christian brethren in Europe need American churches to stand by in a spirit of Christian understanding, love and active encouragement. Never before have I realized so keenly or seen so clearly how much the world needs the message of Christ.

Report of the Alberta Community Mennonite Church, Portland, Oregon

(The Alberta Community Church is one of the home mission churches of the General Conference. The following report written by Clyde and Berndetta Dirks, the home mission workers at Portland, was sent in by Rev. A.J. Neuenschwander, Secretary of the Home Mission Board.)

With the beginning of the public schools our Sunday school and church services are taking on a new life again. Though our attendance kept up very well during the summer months, we were conscious of the fact that many were away on vacations. Since many of the parents of the children who attend our Sunday school do not attend services anywhere, they find it easy to vacation on Sundays and to take their children with them. In the cities we find that we have a very shifting population. Some people move often due to their work and offers of better jobs. This, too, cuts deeply into the attendance at the services, but in spite of reverses such as these we praise the Lord that He is giving us good attendance at our services. We are encouraged with the ever increasing number of folk who find their way to the Church to hear the Word of God. It is our prayer that as the seed is sown many hearts may be opened to receive Christ whom we proclaim as Saviour and Lord and then respond to Him in giving their lives in joyful service. Three of our young people are now in school preparing for full time service for the Lord. Two are already working under the Home Mission Board of our Conference.

We are looking forward to "Rally Day" on October 5. This is usually a big and eventful day for our Sunday school and Church with special programs and services.

The young people of our church have now started a Young People's Prayer Meeting on Wednesday Evening. The Bible study period is conducted jointly with the adults. Then we divide the groups for prayer meetings. This, we believe, will be a real help to the building up of spiritual life within our church.

Our Junior Choir has been reorganized and is working hard to be of service to the church.

With the beginning of October we will again begin our children's Bible classes to be conducted for an hour

(Continued on page 8)

RESUME OF DR. CARL KREIDER'S SPEECH

by Albert Gaeddert

One of the highlights of the General Conference sessions was the address given by Dr. Carl Kreider, Dean of Goshen College. Dr. Kreider came upon the invitation of the General Conference Peace Committee. Unfortunately a large number of delegates had already left the conference; those who heard Dr. Kreider were impressed with his stirring appeal.

Two emphases stood out in what Dr. Kreider said:

1. Dictatorships and democracies both have relinquished the right to the claim of moral leadership in our world today, because both are guilty of a number of wrongs toward fellowmen committed during and after the war. He gave six illustrations of such wrongs committed: a) Taking of territory against the will of the people who live in the territory. Germany took Austria, Czechoslovakia, Poland, and other areas. Russia took Finland, etc. But are our own hands clean in this matter? What about our "security bases" in the Pacific? b) There was widespread deportation of peoples away from their homes. Germany reached the Polish Corridor and deported people eastward; Russia took people out of East Prussia and deported them. In America we took Japanese from their own homes and lands and placed them into "Relocation" camps. c) Imprisonment and enforced labor is a third guilt that we must all acknowledge. d) Widespread looting in occupied countries. Gold was taken when a victor nation occupied a country; other loot was carried away in alarming quantities. Go into any of a large number of small villages or towns in our own country and behold there a substantial portion of loot brought back. All of us have been shocked to find this not only among the rank and file but also among officers, and some of high rank. e) Immorality became rampant. The Germans, who wanted a larger population, encouraged immorality. The reports of diseases after the war lead us to be certain we were not without guilt here. f) Induced starvation became a part of national policies. Again, our hands are stained. The rations which our government permitted in Germany and Japan (1500 calories) were below what was found entirely inadequate in our own Minnesota Experiment, and the men in our experiment were adequately clothed and they lived in heated rooms. If such rations were not sufficient to "keep" a person under favorable conditions of ample clothing and proper temperatures, what must such rations have meant where there was no heat in buildings and where clothing was extremely scarce? Even in our own "zones of occupation" the infant mortality rates were 231 per 1000; in other words, one out of every four babies born died before they reached the age of one year.

The second major emphasis was this: that both among churches and local communities, as also among nations, there has been a sad lack of effective program building for World Peace. When Mr. Chamberlain returned from the Munich Conference, he said two things: 1. "I have brought peace for our time"; and 2. "Now we must arm to the teeth." This contradiction is one under which we have labored for centuries and continue to labor. We find little promise in the United Nations sessions. We blame the Russians for using the veto eighteen times. Yet we forget that Franklin D. Roosevelt was the one who suggested the veto at Yalta, and that the American representatives at San Francisco insisted that unless the veto be inserted, the United States never would adopt the United Nations program and support it.

The world stands in dire need of a peace testimony. Where can we find such testimony? In Jesus' teachings in the Sermon on the Mount: Blessed are the peacemakers. How often we have said: Blessed are the peace lovers; but what a tragic misinterpretation of the Scriptures. Let us not only be peace lovers but peace promoters, peace makers. Our own relief program stands out as a clear testimony toward peace-making; we need more such promoters of the Gospel of Love, who will "overcome evil with good."

JUST OFF THE PRESS

The long-looked-for booklet, 101 HYMNS FROM THE MENNONITE HYMNARY, is just off the press and has arrived at the Publication Office.

Every minister, surely, will want to have a sample of this book in his library, and every church using the MENNONITE HYMNARY will find that at least a small order for this new item will be a real help wherever you have small gatherings.

The "Foreword" to this little booklet points out that this selection of hymns from the MENNONITE HYMNARY is made for use in conferences, conventions, retreats, and other religious gatherings where a small, inexpensive book will serve the purpose of the meeting, and at the same time save wear and tear as well as the inconvenience that results from the use of the regular hymn books on such occasions.

What are some of these special occasions?

Outdoor meetings, family reunions, informal group meetings not meeting in the regular auditorium, young people's meetings at retreats, etc.

The first large order was bought, not by an individual Mennonite church, but by a group of Mennonite churches acting as a union meeting. The Moundridge (Kansas) churches as a group purchased 200 of these books as a permanent investment for better music in the community.

Available through your conference book stores. Price: 25c.

Conference Greetings to Gen. Conf. Missionaries, Relief Workers, and Others in Christian Service

Dear Friends at Home and Abroad:

Unfortunately our General Conference sessions cannot well be postponed until all foreign missionaries, home missionaries, relief workers, and others of our Conference engaged in professional Christian service, such as doctors and nurses, might all be able to arrange to be present. The work on the various fields must continue to go forward.

Our Christian calling demands the meeting of daily opportunities for service. While many of us were fellowshipping and planning together, you were at your assigned post of duty. With this open letter we wish to assure those of you who could not be present at Berne, Indiana, August 20-27, 1947, that you were repeatedly remembered in fitting expressions of gratitude to God.

This letter comes to bring" Conference Greetings" to those of you who could not attend the Conference, and assure you of our prayers in your behalf.

The "Macedonian Call" was often heard. There was a sense of urgency in the reports, the discussions, and the resolutions adopted. "GO QUICKLY AND TELL" served well as the motto for our endeavors. In large letters across the front of the meeting house of the First Mennonite Church, it constantly emphasized the urgent messages of those who represented your calling. Brother A. E. Kreider, for instance, the Chairman of the Foreign Mission Board, had just returned from his M.C.C. sponsored "Mission-Relief" tour around the world. While Brother Kreider was breaking the Bread of Life at the Thursday evening Communion Service, 1,060 persons participating in this sacred fellowship, we were thinking of the death of our Lord Jesus Christ, who binds all Christian hearts into one ever-widening fellowship. You would have been impressed at the thought that visitors from Holland and South America, district conference presidents, and representatives of the local congregation assisted the Conference officers in distributing these sacred emblems.

Thus the Conference Week passed very quickly. The over 1,400 delegates and visitors have returned to urge others to join with them in encouraging you who represent us in the various fields of endeavor at home and abroad in your important task.

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work." (II Thess. 2:16-17)

Gratefully yours,
THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF N. A.
Walter H. Dyck, Executive Secretary

HARVEST FESTIVAL AT THE VINELAND CHURCH, VINELAND ONTARIO

(Continued from page 3)

nonite Bible College, Winnipeg, Manitoba, $175; total. $750.

This year we are already planning for the coming thanksgiving service, since the need in the various fields is growing more and more. We have two of our own schools in the United Mennonite Bible School at Leamington, and the Canadian Mennonite Bible College at Winnipeg both of which are just in their infancy, therefore requiring not only much prayerful support but also great financial support as well. Then the outlook in war-torn Europe among our refugees grows more needful each day, and the MCC will be first on our list for foreign mission expenditures this year. The call to give is greater than ever. Let us be as unselfish in our giving as Christ "who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" Titus 2:14.

REPORT OF THE ALBERTA COMMUNITY MENNONITE CHURCH PORTLAND, OREGON

(Continued from page 6)

and a half after school each week. A number of older Juniors and Intermediates were saved in these classes last year. We are looking to God for a harvest of souls again this year.

Our church building plans are progressing slowly. Since we were hindered from building on the lots already purchased for our new church because of restrictions, we must now make other plans, but we are encouraged to go ahead because of the increasing attendance and the urgent need for more room. We ask our friends to pray with us in this special undertaking that God might definitely lead us. We covet your earnest and unceasing prayers for the furtherance of the gospel in this large city. Yours by His Grace, Clyde and Berndetta Dirks

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TALES FROM MENNONITE HISTORY

By Jacob H. Janzen. (Copy 75 cents.)

In Psalm 78 are these words: "He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children — even the children which should be born; who should rise up and tell them to their children, that they should set their hope in God, and not forget the works of God." Here is ample cause for being interested in our Church History. How impoverished our Bible would be, if all history were deleted from the old Testament from the Psalms, and from the New Testament!

But where is one to find church history, written not in the abstract, but in correct story form? Who will be the writers who will do the spade work from which may be constructed an enlarged comprehensive work on Mennonite church history in story form for children under the teen age, of adolescent years, and older?

The little book, **Tales from Mennonite History** is a work by Rev. Jacob H. Janzen D. D., in an attempt to meet this need. It covers some ninety-six pages of mimeographed sheets bound in a very substantial cover. Dr. Janzen has translated into English eighteen stories which he used with his students in the German language. They make very interesting reading, not only from the standpoint of the historical settings, but from that of what God did in and through the characters portrayed during the years under review.

The efforts of Dr. Janzen need to be encouraged. His book merits a wide reading. Interested as I am in the spread of the church through evangelization, I believe I perceive a distinct backsliding in those church bodies who evangelize and do not enthusiastically support an adequate nurture program. In this nuture program church history **must** have a big place, and the book of Dr. Janzen has its place.

A few questions might be raised. For example, I understand that we know practically nothing of the boyhood experiences of Menno's brother; nor do we know his name. Dr. Janzen relates these stories of boyhood days and gives the name Peter to the brother. Is my understanding therefore incorrect, or are these **Tales** intended to convey truth in a historical setting without being too accurate about small details of history?—S. T. Moyer.

(Order copies from the author at 164 Erb Street West, Waterloo, Ontario, Price 75 cents, ten or more 50 cents a copy.)

WRITE FOR RESERVATIONS

The officers of the Oklahoma Convention of the General Conference Mennonite Churches herewith extend a hearty invitation to the Western District Conference to hold its annual sessions in the Education Building at Enid, Oklahoma, October 22 and 23. Delegates and visitors should write to Mrs. Helen Hiebert Mueller, University Station, Enid, Oklahoma, for lodging reservations. The churches in and around Enid want to welcome delegates and guests into their homes. You will help us greatly by giving us the information that you are coming.—H. P. Fast, Convention President, Ernest Voth, Convention Secretary.

M.C.C. Moves To Meet Emergency in India

Catastrophe in India

AKRON, PA., October 3.—Acute needs have developed within the past few weeks in India. The former country of India has been divided into the new dominions of India and Pakistan, which are predominately of Hindu and Moselm religion respectively. However, in each of these areas there is a minority belonging to the other religion. These minority groups and individuals are now fleeing for safety, the Moslems to Pakistan and the Hindus to the New India. It is estimated that seven million persons are in the process of such migration, and of these as many as 250,000 are ill, or too weak to travel. The economy of India had not been adequate to provide a living for all her people even under more normal conditions, and thus under this present situation of mass movement and indescribable chaos, many people are facing starvation.

Reports of these conditions and urgent requests for relief assistance have come from the relief agencies at work in that area of India, as well as from the United States State Department. The Mennonite Central Committee is giving assistance in this time of need by loaning MCC workers from various parts of India and by sending food supplies as such are available for this emergency.

Food Will Be Needed in Hungary

"Flour, meat and fats will be **musts** for the coming winter. Prices have already risen, even though the harvest is just now reaching the markets. Flour is now selling at four forints a kilo (about 16c per lb.) I am told, and that does not mean that you can find any to buy, it only means that such is the price, **when** it is available. People are buying as much as they can to save for the winter, but with wages and prices so much out of proportion, few are able to do much. Potatoes, a stample article of diet here, cost now twice what they cost this time last year, I am told, and the harvest is now in full swing. I have the feeling from the drought that hit this country, the yield will be short and the quality poor so that this winter will find a real shortage here in this article."—Howard Blosser.

Ray Schlichting to Puerto Rico, Paraguay, Brazil

Ray Schlichting, MCC Controller, left on September 30 to visit the MCC relief units in Puerto Rico, Paraguay and Brazil for the purpose of auditing financial records.

More Foreign Students To Enroll at Bethel and Freeman

Three more European students have come to this country to study in Mennonite colleges. Albert Rolland and Yvo Malan are young Waldensian men from Italy who plan to study at Bethel College. Ernest Hege comes from Alsace to attend Freeman Junior College.

"Out of Sight, Out of Mind," New Book, Which Is Strongly Recommended

Just what are the conditions that prevail in state mental institutions? This question is answered in a very vivid way in the book "Out of Sight, Out of Mind", by Frank L. Wright, and recently published by the National Mental Health Foundation.

The factual material from which this book was written was observed and recorded by Mennonite and other CPS men as they served in state mental institutions. Through this direct source many eyewitness accounts were secured which describe realisticaly and accurately the treatment of mental patients in many of our state mental hospitals. Our people have quite generally been aware that conditions in these institutions are not satisfactory, but readers of this book will be shocked by the many actual cases which are cited. Although each report is fully documented, all names and places are disguised to prevent indentification.

Not only are these conditions revealed, but a constructive answer is also given. It is maintained that each of us has a responsibility to help in promoting a better understanding of mental illness, and in giving more of energy and means in improving the care of those who are ill.

This book should be of special interest in view of the growing concern among Mennonites in the care of the mentally ill. Copies of this book may be secured from the Mennonite Central Committee, Akron, Pennsylvania, for $1.00 per copy.

College and Seminary News

BETHEL COLLEGE

The Christian Life Week services led by Rev. Don Smucker closed on Friday evening with a special period of personal commitment to Christ and consecration to full-time Christian service in all worthy occupations, which was then followed by a communion service. The Memorial Hall Series of 1947-48 will open October 28 with the lecture of Camille Kelley, Judge of the Juvenile Court at Memphis, Tennessee. Three other features have been definitely scheduled: Louis Untermeyer, poet, November 17; The Chicago Little Philharmonic Orchestra, March 2; and a return engagement of the Westminster Choir, March 30. Season tickets are on sale for a dollar plus tax. Faculty and staff members and their families, a group now numbering about 150, held their fall picnic on October 6. The general, supervisory Faculty Welfare Committee consists this year of R. C. Kauffman, chairman, Eva Harshbarger, David Suderman, Bob Tully, and D. C. Wedel.

THE CANADIAN MENNONITE BIBLE COLLEGE

" . . . . . this day is the day of good tidings" II Kings 7:9.

On October 5 the formal opening of our Canadian Mennonite Bible College took place. It was a beautiful day in Winnipeg, and this contributed greatly to the festive spirit of the occasion. Friends came from as far as Saskatchewan and Ontario to take part in this event which all felt was of great historical significance in the life and work of the General Conference, especially for the Canadian churches.

Rev. J. J. Thiessen of Saskatoon and Dr. Ed. G. Kaufman of Bethel College were the speakers in the dedicatory services of the morning. Rev. W. H. Enns of Springstein, Manitoba, brought a challenging message in the afternoon meeting. The installation and consecration of teachers was a part of this service, followed by short addresses by all the teachers. One of the outstanding features of this program was the inspirational numbers rendered by the combined choir of over one hundred voices under the direction of Mr. John Conrad, music instructor of the College. The evening service consisted of a program rendered by the students of the College.

It was a full day, but a memorable one for all who were present. The leaders of the Canadian Conference feel that God has led them to the opening of this College, and that it shall be an instrument in the furthering of the gospel and the strengthening of the work in the home churches.

FREEMAN JUNIOR COLLEGE

The first number in the College Entertainment Course was given by the New York Concert Ensemble. A large audience enjoyed the well rendered program of operatic numbers. The first number on the Student Program Series was presented by Naturalist Emil E. Liers on Wednesday morning. Dr. van der Zijpp from Holland was a campus visitor for two days this week. He spoke in chapel and to various campus groups during his stay. Recent visitors on the campus were: Mr. and Mrs. Hugo Bartel and son Dennis from Drake, Saskatchewan, who stopped on the campus on their way to Hillsboro, Kansas, and Herman Regier of Madrid, Nebraska. Mrs. Benno Toews and children arrived from Canada this week to join Prof. Toews. The barracks bought from the Sioux Falls Air Base have been moved to the campus.

Jottings

—**Glimpses of Mennonite History and Doctrine** by John C. Wenger has come out in a second edition, revised and enlarged. John Christian Wenger is professor of theology and philosophy at Goshen College Biblical Seminary.

—**The Board of Publication** of the General Conference has adopted the General Conference Minister's Pension Plan according to which all employees of the Conference are eligible. The Board of Publication is very probably the first organization in the Conference to join the plan.

—**Wayland Mennonite Church, Wayland, Iowa:** On the evening of September 25, the Wayland Mennonite Church invited all the public school teachers and their families to a fellowship supper. County Superintendent, Lester Krehbiel, and wife were also invited. A program followed the fellowship hour in which there was singing, special music, and a sound moving picture of, "Our Iowa.". Greetings were given by the Sunday school superintendents and the pastor, and responses were given by the high school principal and superintendent. Emphasis was placed on the need of church and school working together to lift the moral level of the community. All felt that the meeting was greatly worthwhile.—Anna E. Mullett, Corr.

—Lorraine Avenue, Church, Wichita, Kansas: August 3 was an eventful day for us; since then we have been worshipping in the new church basement. The former church is almost ready now as a parsonage. Sunday evening, September 28, open house was held for friends and neighbors of the church. October 19 is to be Retreat Sunday for us. We are again conducting week-day Bible school in spite of handicaps, with about 180 pupils, 5 teachers, 3 helpers and the principal. With the progress on the new building goes a rising interest in the work of the church.—Corr.

—Salem Church, Freeman, South Dakota: Professor Ernest Lichte of Freeman Junior College is the newly elected choir director. The church is collecting money for the purchase of flour for relief. The Senior Mission Society is collecting money which is to be sent to Orie O. Miller, who then is to make a selection of shoes from his factory, these shoes to be sent for relief. Rev. Willard Claassen, pastor of the Salem Church has been invited to conduct services at the Bethesda Church, Henderson, Nebraska, October 12-17.

—Ds N. van der Zijpp, pastor of the Mennonite church in Rotterdam, Holland, and professor in the Mennonite Seminary at Amsterdam spoke in the Bethesda Church, Marion South Dakota, on October 1.

—Bergthaler Church, Altona, Manitoba: This church, which has quite a number of places of worship, nominated some ministerial candidates on September 21. According to practice the local church nominates and then later the whole church (The Bergthaler Church is made up of what we would call a number of churches in the United States.) elects the ministers from those nominated. Harvest and mission festivals were held at Winkler on September 28 and at Altona on October 5. Surrounding churches dismissed services and attended. Missionary Randall Groening, who began the mission work at Creel, Mexico, has resigned and the Heinrich Gerbrandts are now in full charge. Brother Groening writes that after having visited at home and learned many things and after having become better acquainted with the statement of faith of the Mission, he considers it best to leave the work, for he can't agree with everything. The Groenings will seek a new field, and will remember in prayer the work of their former field.—Taken from **Das Bergthaler Gemeindeblatt**

—Immanuel Church, Los Angeles, California: Rev. and Mrs. Harold Burkholder and family have just returned from a six-week trip to the East Coast. While in Philadelphia, Rev. Burkholder addressed the opening convocation of the Reformed Episcopal Seminary. He received his Bachelor of Divinity degree at this time. Mr. and Mrs. Peter Dyck brought us an inspiring, illustrated message on the rehabilitation of European refugees. Rev. and Mrs. Frank Manning from Africa recently arrived in New York.—Corr.

—A "Wheat for Relief" drive is now being pushed in Kansas. A concerted effort is being exerted to secure 1/3 of 1 per cent of the Kansas wheat crop for overseas relief. A letter from the sponsoring committee begins, "The die is cast, and Kansas' committment stands before us, ready to be fulfilled. If it is not fulfilled, death by starvation will destroy ten millions of people this winter, people like you and I, and their deaths may well be judged against us, if we turn our heads from their plight." It is hoped that the movement "may be one of the greatest spontaneous individual moves ever made by a non-official group of common citizens, banded together of their own accord to help their fellow man in his need." Governor Carlson of Kansas issued a proclamation in behalf of the Drive in which he suggested that on October 5 every minister in the state devote his sermon to the subject, "World Relief and Its Relation to Peace on This Earth."

B. BARGEN TO SPEAK TO KANSAS CITY FELLOWSHIP

The Mennonite Fellowship of Kansas City will hold a meeting Sunday October 19, at 4 P. M., at the Mennonite Gospel Center, 1233 Washington, Kansas City Missouri. Mr. B. Bargen of Newton will give a talk on "The Meaning of Non-violence."—Gerhard Wiens, Chairman, Mennonite Fellowship of Kansas City. (Mr. Wien's address is 211 East 74 Terrace.)

—Inman Mennonite Church, Inman, Kansas: Sunday afternoon, September 28, the congregation met in church for the dedication of the parsonage. After a short service there, everybody went to the house for the dedicatory prayer and for a visiting tour through the house. This was followed by a social hour in the church where a lunch was served. On October 19, the pastor, Rev. Aaron Epp, will be ordained as minister and elder in his home church, the Bethesda Church, Henderson, Nebraska. The congregation is planning its annual mission festival for October. 26.

—Arlington Church, Arlington, Kansas: Funeral services for Mrs. G. L. Ewy, who passed away in a Hutchinson hospital on September 29, following an operation, were held at our church Wednesday afternoon, October 1. Reverend Ronald von Riesen was in charge of the services.—Mrs. Lester Ewy, Corr.

—First Church, Aberdeen, Idaho: We were indeed happy to have Rev. and Mrs. Willard Wiebe with us Wednesday evening and September 24 and 28. Rev. Wiebe is a member of our church and brought us the Wednesday evening and Sunday evening messages. Rev. and Mrs. Wiebe left September 29 for Lind, Washington, which is to be their new charge. Rev. Wiebe will be ordained as elder by Rev. H. N. Harder on October 5.—Arnold E. Bartel, Corr.

—Jacob A. Dyck, pastor of the Niagara United Mennonite Church at Niagara on the Lake, Ontario, was ordained as Bishop of the Niagara Church on August 17. The ordination was performed by Bishop Jacob H. Janzen of the Waterloo United Mennonite Church, Waterloo, Ontario.

—**Rev. Homer Leisy** of Dallas, Oregon, is conducting evangelistic services at the Saron Mennonite Church, Orienta, Oklahoma. Last week he conducted similar services at Moundridge, Kansas, where seven churches joined in the meetings. Before that he addressed the Oklahoma Convention.

—**First Mennonite Church of Christian, Moundridge, Kansas:** Our church is active in relief work. The relief flour project was well subscribed to. For the month of October our committee is advocating the "Mending Kit" and the "Shoe Repairing Kit" projects. Dr. Cornelius Krahn gave an illustrated and very interesting talk on a number of slides on Mennonite History and Mennonite life today. This was the final program based on the book, **The Power of Love.** Our pastor has very ably and challengingly given us sermons on our daily conduct and living by being vessels filled by God to walk with Jesus who is the new and living way and calling us to His service by giving of ourselves and our talents.—Mrs. Myron G. Stucky, Corr.

—**Rev. J. M. Regier** had to cancel his proposed trip to Ontario because of the death of his mother, Mrs. Cornelius Regier on October 4 at the Home for the Aged, Goessel, Kansas.

—**Rev. J. H. Janzen** has resigned as pastor of the United Mennonite Church, Waterloo, Ontario.

—**Dr. E. G. Kaufman,** Chairman of the Board of Education, attended the dedication of the new Mennonite Bible College, Winnipeg, Manitoba, on October 5. Dr. Kaufman gave an address in the morning and conducted a service for the consecration and installation of teachers in the afternoon.

S. T. MOYER WORKING ON FIFTY-YEAR HISTORY

Rev. S. T. Moyer has been asked by the India Mennonite Mission Conference to serve on a committe which is to write a fifty-year history of the India mission work. He recently spent October 7-10 at General Conference Headquarters, Newton, Kansas, going through the mass of unorganized material which the Foreign Mission Board accumulated during the early years of mission work in India. Rev. Moyer has been doing research at the Musellman Library, Bluffton College, going through mission reports in the church papers etc. He hopes to have the material of the proposed book organized by the end of January. The book is to be an accurate historical account in story form for the average reader. Rev. Moyer, who is known to many as the author of **With Christ on the Edge of the Jungle,** hopes to move forward on his job, writing just as fast as possible and utilizing all the secretarial help necessary. The book will probably not be published before 1950 or 1951. However, Rev. Moyer hopes to have the manuscript completed before he returns to India, with the exception of the history of the last several years which will have to be incorporated just before publication. The other committee members who are working with Rev. Moyer are Miss Elenore Schmidt and Rev. J. R. Duerksen.

—**Tabor Church, Newton, Kansas:** Correction: Don P. Shidler of the Gospel Missionary Union of Kansas City was our guest. They have mission fields in northern Africa and South America. Miss Elma Voth will leave soon for Colombia under the auspices of the Union. Miss Elizabeth Foth and Rev. Ervin Wedel also presented their mission work in Brooklyn and Mississippi respectively. Besides the wheat relief project the church also sponsors a fruit relief project, and the Sunday school is providing the money for mending kits and clothing, amounting to $500. Our new Sunday school year began October 5. We have twenty-two classes.—Dan S. Thiesen, Corr.

—**Bethesda Church, Henderson, Nebraska:** Mr. and Mrs. Henry Buller, former relief workers in France, and also Mr. and Mrs. Peter Dyck, refugee workers in Europe were special speakers in our church. It is planned to have the Ministers' Conference of the Northern District in our church from October 28 to 30. Our special meetings with Rev. Willard K. Claassen of the Salem Church, Freeman, South Dakota, will convene from October 12 to 17. The ordination of Aaron Epp into the full ministry will take place on the evening of October 19. Dr. Henry A. Fast of Bethel College will deliver the ordination sermon. Aaron has accepted the pastorate of the Inman Mennonite Church, Inman, Kansas.—Mrs. Ruben Friesen, Corr.

—**Henderson, Nebraska:** The ordination of Aaron Epp into the full ministry will take place in the Bethesda Church on October 19. . . . We wish to invite our many friends to take part in these services —A. W. Friesen, Pastor.

—**Judy's Journey** is the name of a new book by Lois Lenski, the author of the prize-winning book, **Strawberry Girl,** and **Blue Ridge Billy. Judy's Journey** is "an accurate and authenic picture of the living and working conditions of migrant families." It is highly recommended by the Home Mission Council of North America. This 212-page book may be ordered from the Mennonite Book Store, 710 Main, Newton, Kansas, for $2.50 a copy.

—**First Church, Beatrice, Nebraska:** Commencement services were held for the Hospital graduating class on Sunday evening October 5. The minister of the local Christian church brought the commencement address. Several projects of relief are underway at our church. Among these are "Food for Relief," "Wheat for Relief," and "Mending and Shoe Repair Kits." Later we are again planning "meat canning for relief." Our pastor is at present bringing the morning messages at the Beatrice State Home on Sunday at 8:45 A. M.—Mrs. John J. Wiebe, Corr.

—**Apostolic Mennonite Church, Trenton, Ohio:** Sunday, September 28, 1947, Rev. and Mrs. S. T. Moyer visited our Church. Rev. Moyer in his morning message paid tribute to Dr. Rodophe Petter, who passed to his reward at Lame Deer, Montana, on January 6, 1947. Mrs. Petter, being a member of our church and reared in this community, it was fitting that Rev. Moyer should pay such glowing tribute to her distinguished and scholarly husband and to the stupendous work accomplished by Dr. Petter. After this service Rev. Moyer told of his work in India, and in the afternoon Mrs. Moyer addressed the Missionary Society and guests at the parsonage, presenting the work as a challenge to all of us.—Miss Lydia A. Augspurger, Corr.

—First Church, Pretty Prairie, Kansas: Guest speakers for our harvest festival were: Rev. and Mrs. Enns, missionaries from Africa and Rev. Puran Banwar, a native of India, who is at Bethel College at the present time. Special music was furnished by the Hillsboro Gospel Quartet. Funeral services were held Saturday, October 4 for Mrs. Jake Schwartz.—Ralph Krehbiel, Corr.

—Bethel College Church: Our committee on Evangelism, headed by Mr. Ben Bargen, held their monthly meeting Monday night, October 6. The committee is making a study of Blackwood's book, **Evangelism in the Home Church.** Children's consecration services were held for eight individuals September 28.—Eldon W. Graber, Corr.

—First Church, Mountain Lake, Minnesota: Our new parsonage is finished now, a brick residence of eight rooms. It will make a comfortable home for our pastor and his family, Rev. L. R. Amstutz. Our church offerings have been better of late. We work toward many causes, i. e., church treasury, missions, C.P.S. men, education, publications, and others. The pastor started a winter Bible class on September 23. We will study the book of Hebrews. Recently our guest speaker was Rev. H. P. Wiebe, the principal of the local Bible school. Mr. and Mrs. J. J. Harder gave a reception in the church dining room to honor their new daughter-in-law, Ruth Burkhart Harder from Ortanna, Pa. The weather is favorable for the harvest of soy beans.—Miss Mary Bargen, Corr.

—Mennonites send many loads of flour for relief. Need funds for processing and shipping. Wayne Henrad in a letter of September 22 to Rev. Walter H. Dyck, as treasurer of the General Conference, writes, " . . . we are quite hard pressed to find sufficient funds to pay the processing and shipping cost of the contributions that are being given to us. It might be of interest too for you to know that at the present we have approximately thirty-two cars of flour in sight with a few states that have not been heard from yet. It is truly inspiring to us to see how people are again responding to this call of the needy."

—Miss Esther Neufeld, daughter of Rev. and Mrs. John T. Neufeld, Chicago, Illinois, is at present serving as the financial secretary at the General Conference Headquarters, 722 Main, Newton, Kansas. Besides filling this important position, Miss Neufeld is also a part-time student at Bethel College, North Newton, Kansas.

—Mrs. Lila Russell, whose husband, Burt Russell, has enrolled as student at Bethel College, began serving as the full-time general secretary at General Conference Headquarters in Newton during September. The Russells attended the Mennonite Bible School in Chicago during the 1946-47 school term and spent the past summer as members of the Mennonite Student Tour in Europe. Mr. Russell is majoring in vocal and instrumental music.

—Other Bethel College students who have been assisting in secretarial work at the General Conference Headquarters are John Henderson, North Newton, Kansas, Margaret Jahnke, Herbert, Saskatchewan, and Della Unruh, Goessel, Kansas.

—Bethel Church, Inman, Kansas: Our annual mission festival took place on September 21. We were privileged to have Rev. C. E. Rediger with us all day. Rev. and Mrs. Frank J. Enns and family, our missionaries from the Congo Inland Mission, were also with us. Other speakers of the day were Puran Banwar, a native of India, now attending Bethel College; Miss Sarah Buller, Newton, a missionary on leave from Nigeria, Africa; and Rev. D. J. Unruh, pastor of the First Mennonite Church, Newton, Kansas. The day proved to be a blessing to all of us.—Corr.

—The first of a series of regional Western District Sunday School-Young People's Fellowship Institutes was held Sunday, October 5, at the Bergtal Church, Pawnee Rock, Kansas. Other General Conference groups joining the host church were the congregations at Hanston, Ransom, and Colby, Kansas. The Vona, Colorado, group was unable to be represented. The morning Sunday school period was devoted to a panel discussion by Sunday school superintendents, led by Rev. Herbert Miller, Kingman, Kansas. Rev. Victor Sawatzky, Hutchinson, brought the morning message. In the afternoon session, William Juhnke led a panel discussion dealing with the special interests and needs of "isolated" Mennonite groups. Those taking part in the panel were Milton Harder, Arthur Miller, Richard Ratzlaff, Helen Kornelsen, and Ronald von Riesen. Walter H. Dyck led in a service of dedication. Irvin Goering brought the message of the evening. Special numbers of vocal and instrumental music were provided by the various churches. The noon and evening meals were served in the basement. Each of the four groups were well represented. Brother B. H. Jantzen, the field worker of the Western District Conference, is planning other regional institutes, the next one probably to be held in the southwestern part of the state.

PROGRAM FOR THE WESTERN DISTRICT CONFERENCE WOMEN'S MISSIONARY MEETING, OCTOBER 22

AFTERNOON, 1:30 P.M. Chairman, Mrs. J. A. Ewert; devotions, Mrs. H. T. Neufeld; music; business and reports of officers and chairman; message, "Mission Work among the Indians in Oklahoma" by Mrs. Arthur Friesen; music; closing prayer.

EVENING, 8 P. M. Chairman, Mrs. J. A. Ewert; song service led by Mrs. Waldo Kaufman; devotions, Miss Elisabeth Goertz; music; address by Mrs. Frank Enns from the Congo Inland Mission, Africa; offertory; address and pictures of the work among the Mennonite refugees in Denmark by Rev. Walter Gering; music; closing prayer and benediction.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

World Conference of Christian Youth at Oslo, Norway

by **Robert Kreider**

(This article is continued from last week)

Our Discussion Group

The discussion groups were the feature attraction of the Oslo conference. In the discussion groups we learned to know the minds and hearts of our brethren from other lands. The membership of each discussion group remained the same throughout the conference. At noon there was the hour and three-quarters of Bible study and later in the afternoon two hours of discussion on "Christian Education in the Modern World." Among the subjects of other discussion groups were these: The Family and the Community," "The Nature of the Local Church," "Christian Obedience in a Secular Environment," "Freedom and Order," etc.

The very able coordinator of our discussion group was an African girl from the Gold Coast. The leader of our Bible discussions was a young pastor from Czechoslovakia, and the leader of the education discussions was a young woman from Austria. We found our most complete unity of thinking in the common study of the Bible. I felt as though I could sit at the feet of some of the fellow delegates— especially those who had come from the mission churches of Africa and the Orient. They have much to teach us of the meaning of the gospel message.

In our discussion of "Education in the Modern World" we found less unity. Coming from such vastly different backgrounds, we were often talking in terms of the peculiar problems of our countries—not quite realizing that the cultures of other countries were radically different one from another. Perhaps we strained too hard to reach agreements in these theoretical discussions, where it would have been better as our object to have each tell more about his land and his own ideas.

In our discussion group there were two views of Christian education. One held that Christian education was all moral instruction and all good, democratic, group experience. Many of the Americans were numbered in this group. The other group stressed that education to be worthy of the name "Christian" must be professedly Christian in name and definitely Christian in content and spirit. This major disagreement was never resolved in our group.

I have scanned my notes from the discussion group. I must share some of the random comments made by members of our group: **Youth from Germany**—"While I was a prisoner of war I rediscovered the Old Testament. In Germany we were told to forget the Old Testament. But I found it to minister to my special needs." . . . . . **Austrian Girl**—"Our fathers and forefathers were at home in the Bible, but we are not familiar with the Bible." . . . . . **Girl from Gold Coast**—"Or is it that we are not interested in the Bible because we are afraid of facing what the Bible has to tell us." . . . . **Boy from Norway**—"Originally I was interested in being a naval officer, but now I wonder whether it is right from the Biblical standpoint to enter a military career." . . . . **Dutch youth**—"The best way to struggle against temptation is the direct answer grounded in Scripture. That was Jesus' method of answering temptation." . . . . **Girl from Africa**—"We have lost our sense of what is sin. We have given various names to sin which cover up its essential nature. We call it 'patriotism,' 'national honor,' 'respectability' . . . " . . . . **Girl from Norway**—"Our finest gift to education is to contribute teachers with great Christian characters."

Unfulfilled Expectations

There were also those phases of the conference which were more sobering, somtimes disburbing. First is one which might be listed as a disappointment. I had gone to the conference with a certain hungering to hear some of the great, prophetic voices of Christendom. We have been told how in another generation such a world Christian leader as John R. Mott was a rallying center of faith and conviction at conferences such as this. The major speakers of this conference did not seem to be prophets. They seemed to be as uncertain, as seeking as the youth themselves. I was most stimulated by Reinhold Niebuhr of the United States and Martin Niemoeller of Germany. Both are keen social and theological analysts who have a way of stripping the veneer from much of the hollowness of the church and convicting all of us of the sin which clings to our hearts. They are like John the Baptist who preceded the Son of God, calling us to repentance. But the great message of salvation, of promise, of grace—one waited for that to be preached. Also, we listened to the speakers and found wanting guidance as to what it means to be a day to day followers of Jesus.

Avoidance of the Controversial

I confess that I and others were deeply disappointed that certain controversial subjects seemed to be avoided. We heard virtually nothing about the problem of war, peace and nonresistance. It was too "warm an issue." Yet we live in the shadow of an atomic war which casts its gloom over the future. Despite the fact that more than half the world is still suffering cruelly from the result of the war, the conference program seemed cheerfully oblivious to the problems of reconstruction and relief which are "number one" problems in the lives of many of the delegates. I wished that there might have been more serious realization of the tragic state of our world—that there is actual danger that the Christian fellowship of Oslo might be marred if our nations begin throwing atom bombs at one another.

Christianity — a Minority Movement

Another thought was sobering to me. It was this: the Christian church is a minority movement everywhere on the surface of the globe. In Denmark 98 per cent of the population is a member of the Lutheran Church, but on a Sunday morning less than 10 per cent attend worship services. So it is in Norway where 97 per cent are church members. In France only about 1 per cent of the population are said to be active in the Protestant Church. The world is filled with nominal Christians. But the working, professing Christians are few. They are the leaven, but not the loaf.

The Conference Theme

The theme of the conference was "Jesus Christ Is Lord.' Often those words were repeated until they seemed like just another slogan. But then again we heard words spoken about this conference theme which were deeply moving. I recall vividly the testimony in our discussion group of a young man from Ceylon. We were discussing what was meant by the theme, "Jesus Christ Is Lord." He explained, "To take Jesus Christ as Lord of my life means to live a completely surrendered life." He was a living demonstration of his faith because only two years before he had been paralyzed and the best doctors of Ceylon had given up hope for his recovery. He said, "I am able to stand in this group today because I took Jesus Christ to be Lord of my life." The conference was filled with little gems of inspiration such as that.

The conference on the whole was a "mountain top experience." We felt pulsing through our beings new strength, new confidence in the worldwide Christian church. And in the final moments of the conference we were hearkened back to the needs of our day. An announcement was made that it had been discovered through medical examination that one of the girls of the German delegation had an acute case of tuberculosis. A German boy told me afterward, "t.b.—we German youth all live in mortal fear off t. b." On the spot it was decided to take up a collection from the entire conference to underwrite the hospital care required by this girl from Germany. In that closing session the conference seemed alive to the need of the world and the Christian's duty to minister in it.

I am grateful that the opportunity was mine to be at Oslo. With the disciples on the Emmaus road we would wish to say—"Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?"

A Witness against Race Prejudice

(Work in the City-County Hospital is one aspect of our total M. C. C. program in Gulfport, Mississippi, which also includes religious education, recreation, adult education, and family welfare. The health program consists of the hookworm control, home nursing, and this work in the City-County Hospital. The girl writing the article was one of three Christian nurses who went to this rather run-down hospital and patiently scrubbed and cleaned up, smiled and served patients, taking a clear stand as a Christian. In the end they won the respect of most of the staff. The two girls who continued in the work for a period of time were both made supervisors of different shifts.)

One evening a colored man was brought into the hospital with a rather severe laceration of his right hand. It was bleeding quite freely and it could be seen immediately that the laceration needed attention. Without thinking anything about the fact that the man was colored, Dr. X was called and asked to come out to suture this laceration. He was informed that the man was colored. Upon arrival it was very evident that Dr. X was disturbed about being asked to come out. He walked into the emergency room and immediately began to swear at the people for getting him out in the middle of the night. It was exactly 10:30 p.m. While pulling off his gloves (they were to prevent contaminating his hands rather than to protect the patient from infection) he continued to swear, using language anyone would be ashamed to repeat.

When he started to suture he had himself excited enough that he did not care what kind of job he did or how badly the patient would suffer. Although I had the novacaine all ready for use he refused to use any local anesthetic whatever. A small curved cutting needle was already on the suture and is used by all doctors. After attempting one stitch he became angry enough to throw the needle away and ask for a large straight needle. I showed him our supply of needles. He chose the largest straight round needle in the group. It was about the size of a large darning needle. Unless you can imagine how it would feel to sew a deep cut with a large darning needle without anesthesia you have no idea how this man suffered. Although he must have had a great deal of pain he never said a word. If he would move his hand the least little bit the doctor would swear at him. Needless to say, when doctors start fussing at such patients the nurses are not excluded. I was bawled out as I never imagined anyone could be. Since we northern nurses are not too popular among some of the doctors down here you can imagine work is not always too pleasant.

Well, our emergency treatment was called finished although no tetanus antitoxin was given (this is given

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

routinely by all doctors for deep cut wounds of any kind to prevent lockjaw). Dr. X asked the man to hand over $10. He said he didn't have a cent with him. That seemed to be more than the doctor could tolerate. He threatened to call the police and have him put in jail. He finally said that if the man did not appear in the office at a certain time with the money he would be taken care of by the sheriff. The colored folks made no attempt to talk back to the doctor. They told him he would get his money and left the hospital. Dr. X also left the hospital mumbling to himself all the way out, saying all the mean things he could about the colored race.

This incident made quite an impression on me. In my mind I tried to believe that Dr. X just happened to lose his temper and that such an incident would not reoccur.

During the next few days other emergencies were cared for by Dr. X, and each time he acted like a good gentleman doctor. All these happened to be white folks. However, nurses had reported that he had lost his temper while dealing with some of the white folks also.

A couple of weeks later a colored woman, who had been hit by a car, was brought in. She was having extreme pain in her right arm and shoulder. Dr. X was called, this time not informing him that she was colored. He was furious when he arrived and found that she was black instead of white. Again he fussed at the people for getting him out in the middle of the night. Again it was not later than 11:00 p.m. He swore at these folks just as he had done in the case described. He told them they have no business coming to the hospital when they don't have more sense than to walk in front of a moving vehicle. They should go to the police station where they belong. When talking to the doctor over the phone an order was given to have an X-ray picture taken of the arm and shoulder. This had been done, so that all that was required of the doctor was to look at the X-ray to see if a fracture was present. It seemed that Dr. X felt this was expecting too much for a colored woman. Once more he told me exactly what he thought of me, and I assure you it wasn't very much.

As a result of these two episodes I was challenged to have something done about emergency care given to colored patients. I felt that we as Christian nurses should not tolerate such incidents. After much praying I informed the superintendent of nurses and the manager of the hospital that I refused to call Dr. X for any more colored cases. Dr. L, the colored doctor in Gulfport, brings his patients to the colored ward of City-County Hospital. Although a very fine surgeon, he is not permitted to use the operating rooms since his skin is black. He had never been called for emergency cases either. While talking to the hospital administrator and superintendent of nurses I told them I was going to call Dr. L for colored emergencies. I said if they would not give me permission to allow him to use the emergency rooms I would admit the patients on colored ward and find the necessary equipment so that Dr. L could take proper care of them. When they realized that I meant business, they consented to allow the colored doctor to use the emergency rooms. I am very certain that the colored folks will have much better care under Dr. L than they did under Dr. X. There is still a possibility that when the medical staff learns of this they will object violently. However, we believe that it will be worked out. We believe that God has a very definite hand in this entire procedure and He will certainly help us to do what we can toward bettering conditions in this hospital.

The physician of whom I wrote is an excellent surgeon. He is a member of the American College of Surgeons and has proved himself to be a very competent surgeon. As a general rule he is nice to work with, and we really don't have a great deal of trouble trying to please him. The other doctors on the staff are very co-operative and have been kind to us. Very few have an attitude as poor as that exhibited by Dr. X. We feel that the staff could do a great deal for their hospital by demanding a little more from the managing personnel and also the nursing staff.

Recently we had opportunity to call Dr. L. My sister, also a graduate nurse working in City-County, was taking care of emergencies. A colored man was brought in with a bad cut on his head. Dr. L was asked to come out. He was quite surprised and hesitated to come out. She informed him that permission had been granted by the hospital administrator. After assuring him that she would take full responsibility for what would happen, he consented to come out. Dr. L is very careful not to do anything that would disturb the white doctors. He came out and gave the patient proper treatment.

On the following day while discussing the incident with the superintendent of nurses, I learned that she had spoken to Dr. L earlier in the day. He was quite pleased that he was allowed to use the emergency rooms. We have heard no objection from the staff.

Again we saw how great and loving our Master is. He certainly opened the way for all these happenings. We are most grateful to Him for the results we are confident it will bring.

A Protestant minister has been invited to give a series of lectures on Christianity at the Ise Shrine in Japan. This is the temple where the Emperor, in his days of supposed divinity, worshipped. Several of the princes of that family are also receiving instruction on the Bible and the Christian faith. Whether this will result in conversion is not known.

* * * *

Youth for Christ, at their third annual Youth for Christ convention, resolved to undertake an expansion program with a goal of holding a youth rally in every county of the United States. This would be 3,000 rallies. The decision was reached after the report was made that 18,000 country churches close their doors each year "and that there are 30,000 communities in our land without a pastor."

The Mennonite

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Photo by Eva Luoma

The falling of leaves is a time of beauty. We are cheered by their appearance in spring, but in autumn we are content to let them fall, assured that their seasonal life has been well lived.

Leaves are suggestive of the growth or development process. During spring and summer they help to feed the tree. By autumn another ring has been added to the tree's character. Off they fall, making room for new leaves in another growing season. Like the cells of the human body, most of which change in ten years, so leaves change in the continuous development of the tree. Change means life and growth.

So it is in the life of the spirit. It is not a static life. True, when great insights first bud forth, how fresh and vital they appear—and are. But they cannot remain as leaves. Their season over, another ring added to the individual's character or the group's experience, they fall off. For a season life lies dormant and then come new leaves and a new growing season. Regret for falling leaves? No, they are the evidence of more leaves to come. In the life of the spirit we must tend forward. To cling to leaves after they have served their purpose in adding to the character of individual or group is to stunt life. "God, grant us Thy grace to rest assured when leaves fall."

Leaves of the Spirit

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

--H. A. FAST --the EDITOR

The Spirit Incarnate

1900 years ago much of the Jewish religion had become rigid, tradition-bound, inflexible, out of touch with the real life of man. In some circles it had become primarily a thing to argue about. As a result Jewish religion to the masses of people had become unconvincing and was either ignored or else given a rigid form of obedience.

What broke this religious inertia? God becoming incarnate in Jesus Christ and revealing how faith in Him and surrender to Him transformed man and his relationship to his fellowman.

We are in much the same situation in certain areas of Europe today. Christianity has become rigid, tradition-bound, out of contact with the real life of man, a thing to philosophize and argue about. It also has become unconvincing to many, a thing to ignore as unreal, out of touch with our time and the need of men and in any case far too impotent to cope with the demands of this tremendous time.

What can break this sorry condition of affairs? The spirit of the living Christ, of course, but the spirit of this saving Christ became incarnate in those who call themselves after His name. People who have lost faith in the Christian Church and its message need supremely a demonstration in human life and service what faith in Christ really means and what it does for a man and his relations. They need the witness of a Christian life, which constrained by the love of Christ, rolls up its sleeves and does something about the suffering of men and the physical and moral rubble heaps of war. Let the Mennonite church set itself the task of becoming a living incarnation of the spirit of Christ, serving His fellowmen in His name wherever doors of opportunity present themselves.—**H. A. Fast**, professor of Bible at Bethel College, and very active in the work of the Mennonite Central Committee, whose vice-president he is.

Wanted: a Prophet

A prophet is an individual who is dedicated to an aggressive testimony for God's truth regardless of any personal cost. Like the greatest of all prophets, he does not seek to ingratiate himself with any man (Matt. 22:16). From experience, he knows the meaning of Jesus' words, "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you" Matt. 5:11, 12. Of course, he knows that there is not a blessing in every persecution, for he is more conscious than others of the fact, "That nothing burneth in hell but self-will." Not a reactionary, he is neither a revolutionary. He is an individual of deep insight and of great foresight and, therefore, far ahead of his time. A prophet usually is not popular with the majority of his contemporaries. Like a Jeremiah he may be accused of treason to the cause and considered a hindrance rather than an asset. His is a bitter cup. Of him it cannot be said, "Everyone speaks well of him." He knows the truth of the words of Luke 6:26, "Woe to you, when all men speak well of you, for so their fathers did to the false prophets." Because of his spiritual advancement, his message cannot be standard or conventional. He does not sound safe and sound. Like his Master, he may be called Beelzebub.

We need a prophet or prophets at our seminary. We need them on our college faculties. We need ministers who are prophets or are on the side of the prophets, who will not stand Peter-like with the fire-group and deny that they believe in the prophets, but who instead will courageously support the prophets and take the members of the churches they serve along in their respect and honor for them.

Our colleges and seminary do not exist to teach young men how to curry favor with everybody. Peacemakers, yes, but also sword wielders, who cut clean in their thinking and speaking, thus dividing the true from the untrue, and only in this way making true peace possible. Young prophets need to be raised up upon whom the mantles of the older prophets may fall. Prophethood does not go well with a selfish use of **How To Win Friends and Influence People.** That does not mean that people should not love; it means that they should, for fear must be conquered and love must be bold to speak the saving truth of Jesus Christ, our Lord and Saviour.

What shall we do with the prophets which may be amongst us? Shall we hound them or shall we honor them?

One of the most critical problems our conference is facing right now is that of securing a president for the seminary. The one who fills this capacity will have a great deal to do with the development of leadership for the General Conference. For the presidency of our seminary there is wanted: "A Prophet."—**the Editor**

Your Congressman and You

One of the vital links a citizen has to his national government is the representative he sends to the Congress. Right now many congressmen who are not abroad on special investigating trips are at home finding out what their constituents think and want. Church people who are concerned about the danger that universal military training means in this country and abroad should avail themselves of the opportunity to call upon their congressman to discuss with him their concern.

The House Armed Services Committee approved a bill for universal military training, H. R. 4278, only two days before Congress adjourned. The American people can now study this issue in reference to a specific bill. Many Congressmen had not made up their minds on this legislation when they left Washington. The reaction they get from their constituents during this period will help to decide how they vote. The Rules Committee of the House decides when this bill will be brought to the floor for action.

I should like to suggest that our church people do the following things while their congressman is at home:

1. Call on their representative to discuss universal military training and other vital issues. Because personal visits are more effective than letters, strong efforts should be made to see him personally while he is at home. Letters to your congressman's home or to his office in Washington are useful at any time for letting him know your thinking. Even though he cannot read individually all the letters that come to him, your congressman depends on them to help measure the intensity of the beliefs and attitudes of his constituents.

2. Some congregations may find it desirable to send one or more delegations of men and women to call upon their congressman. If people are willing to take time out from their work to discuss universal military training that in itself will make an impression on him.

3. Send a letter with thanks following the interview, which summarizes the important points in the discussion and reminds him of your concern.

WRITE — Senator Robert A. Taft who said, October 1, in Cheyenne, Wyoming, that adoption of universal military training would "force the same policy on every nation in the world and prove an obstacle to peace . . . . In the end it would encourage war rather than discourage it."

If you agree with the Senator on this point, will you write him a letter today to Senate Office Building, Washington, D. C., commending his opposition to UMT and urging that Congress defeat this measure decisively? As chairman of the Senate Republican Policy Committee, he is in an important position to help decide the outcome on this legislation.

It is important that lay people express their views on this issue. Ministers should be helpful in stimulating thinking on this matter and perhaps in helping to arrange visits. The effect of ordinary lay people discussing their views with their congressman is considerable. Most churches within the last year or two have passed official resolutions against universal military training. Congressmen expect ministers generally to oppose universal military training just as they expect most members of the American Legion to favor it.

The best kind of impression results from action which the congressman recognizes as spontaneous. When pressure from highly organized groups is brought to bear on him to vote one way or another, he reacts toward it the way any person reacts to pressure. What congressmen want to know is whether the people really believe what they say.

Church people should approach their congressman with a respect for him as a sincere person who tries to do his duty conscientiously. Anything less is hardly fair. It may mean that they are sometimes disappointed, but your congressman should be given the benefit of the doubt. It is immoral and destructive of the foundation of democratic government to accept the secondhand generalized attitude that congressmen are insincere politicians who make their constituents feel they agree with them in order to get their votes.

The issues should be discussed in a friendly manner; threats and emotional arguments have a negative influence. It is sometimes helpful to have questions for the congressmen to consider. In the discussion, problems may come up which the lay person cannot answer. While those who call on congressmen should organize their thinking in advance as much as possible, they should not expect to be able to answer everything. The discussion may cover a broad range of issues, but it should not terminate without the central bur-

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⁂

Paul Goering

Paul L. Goering, ex-C. P. S. man, has been working in the offices of the National Service Board for Religious Objectors, Washington, D. C., for some time. This has given him a splendid opportunity to observe people and events in the capitol city. At present he edits The Reporter for the National Service Board.

For Your Christmas Program

Recitation and Dialogue Books

*Rodeheaver Christmas Helper No. 47	.30
*Christmas Treasury No. 58	.30
*Paramount Christmas Book No. 13	.30
Eureka Christmas Recitations No.	.25
Christmas Program Builder No. 2	.35
O Come Let Us Adore Him (a booklet of Christmas poems and songs) by Joanna S. Andres	.25

Cantatas and Pageants

*A Christmas Dream (new Christmas pageant)	.30
The Holy Night (A sacred juvenile cantata-playlet	.25
The Great Light (A Christmas story cantata	.40
Star and Desert Sand (Cantata-pageant for Junior choir	.35
Keeping the Christmas Glow (Pageant for younger children)	.30

Carol Books

Rodeheaver's Christmas Customs and Carols	.25
Christmas Carols New and Old	.30
New Christmas Songs	.10
Standard Christmas Carols	.10
Standard Christmas Carols for 3 part Treble voices	.15

Christmas Services and Playlets

*When Christ was Born (Christmas service)	.10
*The Little Lord Jesus (Service for younger children)	.15
*Star-led Pilgrims (an old favorite revived)	.10
The Town of Bethlehem (Song and story program)	.30
The Holy Night (with selections for the choir)	.10
Glad Tidings (with selections for the choir)	.10
Tidings of Christmas (A Sunday school service)	.10
There is Yet Room (1 act playlet for Sunday school)	.20
Making Christmas Gifts (Dialogue for 5 women)	.15
Birthday Gifts for Jesus (playlet for children)	.20

* Indicates new material for 1947

SPECIAL OFFER—We have a limited stock of various services, pageants, cantatas, recitation books, etc., from former years, but not enough to make it worthwhile listing above. We are offering this in "assorted packages," value $3, for only $1 postpaid.

Mennonite Book Concern
Mr. Fred Von Gunten, Manager
Berne, Indiana

Mennonite Book Store
Rev. J. M. Suderman, Manager
710 Main Street
Newton, Kansas

Mennonite Book Store
Mr. John R. Dyck, Manager
Rosthern, Saskatchewan

(and soon the Mennonite Book Store, Bloomington, Illinois)

Ruth Harder Writes from Paraguay

(The following excerpts are taken from a letter written by Mrs. Ernst Harder of Paraguay to her parents, Rev. and Mrs. J. A. Ewert, Hillsboro, Kansas. The Harders have been in charge of the large refugee camp at San Lorenzo.)

We are having real spring and summer weather now. The wind here reminds one of the March winds we have at home. The evenings are just simply wonderful. We have gone out for a little walk nearly every evening this week. There is just enough breeze and coolness to be comfortable with a sweater. The moon seems to be much bigger here than at home!

We did get those 110 people away last Sunday around two in the afternoon. Gerhard Buhr, Ernst, and some other boys were at the port trying to get things in order. Arrangements were that the Mennonites were to have the boat alone, but when they got there, the boat was almost filled with Paraguayan soldiers, so they had to see that they got them off again. You can imagine how they liked being chased off, but it was promised to us first. It was just an overnight ride for the people, and we heard this morning that they all got there safely together with their baggage. We had hoped to send another group away during the week, but there were no boats available. We are hoping there will be a possibility of sending about 180 during this week and the rest a week from tomorrow. That would leave us with the twenty-four who want to go to Brazil and who seemingly can't get the necessary permission. Sometimes we feel like counting the days, but here in Paraguay that isn's so good because you are liable to be disappointed nine times out of ten. At least now we think we can see the end.

One young man came back from the new land because his mother had an operation here. He gave a little report of how the work is going. He said in their village they had a hard time getting water. They

(Continued on page 6.)

(Continued from page 3)

den of the visit being clearly placed before the congressman in simple, direct language.

It would be helpful to read the bill for universal military training in preparing to discuss it. Naturally the views of a person who has read the specific legislation for any issue under discussion receives more attention than one who has not. Copies of H. R. 4278 may be obtained from the congressman's office in the House Office Building, Washington, D. C., or from the House Armed Services Committee.

Five Dutch Students Arrive in U. S.

Five Dutch students arrived on October 8 aboard the **S. S. Edam.** The names of these students and the colleges to which they are going are as follows: Grietje Graenveld, Tabor College; Jean Nalst Trenite, Bluffton College; Phillipus Weersma, Messiah Bible College; Henk Ens, Bethel College, Jean Marie Craandijk, Bethel. Also arriving on the same ship was Waldemar Timnik, a Mennonite refugee from Russia, who has been able to come to America and is on his way to relatives in Newman Grove, Nebraska. Other members of his family are now in Holland and will also come to America in a few weeks.

P. S. Goertz Ministers to Mennonite Refugees in Denmark

P. S. Goertz is serving in a ministerial capacity among the Mennonite refugees who are located in camps in Denmark. He reports much restlessness among these people who have been confined to these crowded camps for several years. The uncertainty of when and where they will be repatriated gives them considerable anxiety. Brother Goertz says further: "Looking over an audience of 300-400 such refugee Mennonites as I did the other night leaves an indelible impression. Coming as they do from an area established as a Mennonite community 400 years ago and maintained as such for all these centuries, these people can truly claim to be heirs of that heritage. Suddenly to lose it as they did and flee from it stripped of all possessions is a frightful experience. What sympathy goes out to them as one sees marks of all that on their faces! Brother H. S. Bender, who had just come from their (former) community around Danzig and Elbing, was with us at this camp for a meeting and reported that he had seen their churches and described to them the conditions they are now in. Nothing could have touched their heart more deeply."

Plan Relief for Refugees in Punjab

According to recent information Martin H. Schrag is in Delhi making further plans for MCC work among affected refugees in the Punjab. Previous contacts have been made and the government is very receptive and promises to provide every available facility. It is hoped the work will develop along medical and sanitation lines.

Sturges and Bernice Miller have been assigned to work in cooperation with the Brethren in Christ Mission aiding flood refugees as well as carrying on some of the other relief activities of the mission. They are helping to expand the milk canteen program among flood refugees and to be instrumental in the extension of the medical program.

Relief in Java Delayed

The possibility of work in Java is being delayed considerably by the continued political deadlock there. William Yoder suggests such work may be delayed for six months.

Establish Children's Home in Holland

A new area of MCC service in Holland is that of of a Children's Home at Heerwegen. This home in which forty or more needy children will be cared for, is under the immediate direction of MCC workers Lulu Smith and Alice Richert. The board of directors of this home includes several Dutch Mennonite leaders, and they have indicated interest in planning to continue this work after the MCC terminates this service.

Report on Christmas Bundles

From the children and young people in the United States and Canada a total of 12, 961 Goodwill Christmas Bundles have been received this year. These Bundles, with a total evaluation of $101,161.20 are in the process of being shipped to Belgium, Holland, Ethiopia, India, The Philippines, Java, Poland, Austria, Hungary, Germany, France, Italy, China, and Paraguay. These Bundles should reach the various countries in time to be distributed to needy children at Christmas time.

Also being shipped with these Christmas Bundles are the recreational kits and toys which had been re-received during the summer. It is hoped that these gifts will enrich the lives of the children who have suffered the hardships of the war, or who for other reasons have been unfortunate.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICAN. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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were down eleven meters, which is about thirty-five feet, and they hit a rock. For three weeks they have been trying to get through this rock, but it is practically impossible because it is from three to four feet thick. They don't enjoy working with and driving the oxen because they are so wild yet, and when they do go it is such slow business! They build their houses of mud bricks. The food is taken from here, that is, flour, salt, sugar, etc., but the mandioka they buy from the Friesland people. They do their own butchering.

FOOD FOR MIND AND HEART

"DER BOTE FREE SUBSCRIPTION FUND"

More and more we are beginning to realize that material aid for our suffering brethren is not enough. "Man lives not by bread alone" is true also among those that are starving. Cutural and spiritual food are very essential vitamins in the diet of mankind. This is especially true today. Let us briefly summarize the situation in our little Mennonite world.

The Mennonites of Germany were, up to World War II, most productive in the creation of good Christian literature. The Mennonites in all other countries have benefited and are still benefiting from what these people produced in their better days. Today, with a complete collapse of that country, they can hardly print a leaflet. Thousands of them have lost all of their earthly possessions. They would not be able to subscribe to a paper should one be available. And yet they are more in need of contact with their brethren in the faith than ever before. They need spiritual uplift in this desperate hour.

We are helping thousands of Mennonites cross the ocean to the Paraguayan Chaco. But do we realize what the Chaco is and what being there means? They have no books or magazines available either for school or home. They are still rooted in the German language and culture, but no books or periodicals from Germany can reach them. They can be helped, in this respect, only by us. Already some devotional books are being sent to them. Some textbooks for them will be printed in America. But they also need a living contact with their brethren in Canada, in the United States, and Europe. We can give this to them. Our expertly edited DER BOTE und BUNDESBOTE will tell them about their relatives and will supply them with the so much needed spiritual and cultural food.

The Home Mission Board has promised to furnish 1000 free subscriptions for these our brethren in South America and in Europe. The Board of Emergency Relief has kindly agreed to give assistance in this worthy undertaking. Who will help finance this Home Mission Board project? Send your contribution to: Board of Home Missions, General Conference Headquarters, 722 Main Street, Newton, Kansas, labeling your gift "DER BOTE Free Subscription Fund."—Board of Home Missions, A. J. Neuenschwander, Secretary.

MENNONITE LIFE *very lively*

"This issue is even better than the preceding ones." Such sentiment was expressed by some of the readers of **Mennonite Life** when the October, 1947, issue came out recently. This magazine is making many friends. The above picture, taken from the October issue, shows some of the barracks in Denmark in which one to two thousand Mennonite refugees from the Danzig area are being housed. Copies of **Mennonite Life** may be had from the Mennonite Publication Office, 710 Main, Newton, Kansas, for fifty cents a copy.

LET'S JOIN IN "WHEAT FOR RELIEF"

The General Conference Headquarters office stands ready to assist churches wishing to contribute cash toward the purchase of "wheat for relief," in helping to make these arrangements with Kansas flour mills.

This offer may be particularly helpful to smaller groups unable to buy a whole carload (a minimum of 600 sacks) by themselves. During the past week three congregations—one in Oklahoma, one in California, and one in Kansas—used the Headquarters facilities as a clearing house for the purchasing of a carload of flour.

The Mennonite Central Committee has now been suggesting that each contributing group add 15 per cent of the purchase price of the flour to be added for freight. We urge that where possible these funds be sent through the Headquarters office, credited to "wheat for relief" (Emergency Relief Board) so that such gifts will be listed to the credit of local congregations in the Headquarters Office reports.—Walter H. Dyck, Office Manager

College and Seminary News

BLUFFTON COLLEGE

The semi-annual meeting of the Board of Trustees will be held October 24. The next day will be Homecoming. On the twenty-sixth Parents' Day will be observed. Rev. Harleigh Rosenberger '41, Lockport, New York, will be the Vesper speaker on that day. The annual Bible Lectures will be held the week of November 16. The speaker selected is Dr. Charles Theodore Fritsch, Assistant Professor of Old Testament, Princeton Theological Seminary. A Ministers' Conference and Women's Conference will be held on Wednesday and Thursday of that week. Rev. Harry Yoder occupied the pulpit in the Pulaski, Iowa, church Sunday morning, October 12, and carried on solicitation work in that area in the days following. President Ramseyer filled speaking engagements at Normal, and Washington, Illinois, on October 5 and at the Bloomington Mennonite Hospital, October 6. On October 12 he spoke in the Dalton and Pandora, Ohio, churches. Gospel teams are active preparing for a year of services in churches through deputation teams. Faculty week-end institutes will also be offered to the churches. Those interested are encouraged to contact Rev. Paul Shelly for dates and personnel.

FREEMAN JUNIOR COLLEGE

Missionary Orlando Waltner, who with his family arrived from India by plane late this summer, spoke to different groups on the campus this week. On Monday he spoke to the Christian Youth Volunteers at their weekly meeting. On Tuesday he spoke to the students and faculty at a joint meeting sponsored by Y. W. and Y. M. C. A. Rev. Waltner, a graduate of the Academy and the Junior College, is the son of Rev. Alfred Waltner, who for years was a faithful member of the Board of Education of the College. Before leaving India, Rev. Orlando Waltner had charge of the work which the General Conference Mission in India carries on with the lepers. His messages are enriched by his experiences and by a deep missionary zeal. Faculty chapel speakers so far have been Dr. J. D. Unruh, Orlando Goering, Edwin P. Graber, and Dr. Harold Gross. George Claassen, ministerial student at Tabor College and president of the Y.M.C.A. on that campus, spoke to a joint meeting of the Y.W. and Y.M.C.A. this week, while he and his wife were in the community attending the meeting of the K.M.B. Conference. That conference, which meets annually, had its Sunday sessions on the campus.

Dr. J. E. Hartzler who conducted meetings in the auditorum every evening last week spoke in chapel every morning. On Monday he also spoke to the Christian Youth Volunteers at their weekly meetings. Through much hard work by many helping hands from the local communities the huge foundation for the boys' dormitory has been completed in record time. Donation labor, well organized and expertly supervised, has accomplished much in a surprisingly short time. There is, however, still much work to be done on the dormitory. The work on the new auditorium will be begun a little later. It is hoped that necessary materials, like cement, will be more easily available soon.

BETHEL COLLEGE

The annual Founders' Day program, celebrating this year the fifty-ninth anniversary of the college was held on October 12 in Memorial Hall. Rev. J. F. Balzer, Crete, Nebraska, a former professor and Dean at Bethel, addressed a large audience on "Our Protestant Task," emphasizing the place of Christian freedom within the framework of love. Nine foreign students were introduced by President Kaufman — four from Holland, two from Italy, two from Puerto Rico, and one from India. Two are expected from China and one from Germany. Forefathers' Day was also observed in the morning service; and in the afternoon Open House was held in dormitories, offices, and classrooms for the parents. During the traditional Parent-Student program and reception that followed, Leo Goertz spoke for the students, Mrs. W. C. Andreas for the parents, Max Smith for Board of Directors, and President Kaufman for the Faculty.

MENNONITE ENCYCLOPEDIA HAS HISTORY OF DIFFICULTIES

Very likely, some day in the future it will be announced that the **Mennonite Encyclopedia** is off the press. Behind that achievement will lie years of difficulties, for the **Encyclopedia** is a development of the **Mennonitisches Lexikon,** which is a German Mennonite production of three volumes, with fifteen installments of forty-eight pages to each volume. During the period of the First World War this work suffered what seemed nearly insuperable handicaps: "a severance for years from foreign countries, especially from those in which three-fourths of all the Mennonites live: difficulties of paper supply which stopped the presses for a time; partial devaluation of operating capital by the inflation; loss of income from nearly 1,000 subscribers in Russia by the destruction of the Mennonite colonies; discontinuance of the annual subsidy of the 'Association of Mennonite Churches in Germany' and that of the Hamburg-Altona Congregation as a result of the devaluation of the German currency." But help came from friends in America, Holland, Switzerland, and France. The first volume was finally completed in 1924, and the second volume was completed in 1937. Five installments of the third volume have been completed and published, the last installment being dated 1942. The work is uncompleted with the letter "O." Editors Hege and Neff have died. It is this **Lexikon,** which is now being used in the production of a **Mennonite Encyclopedia.**

MENNONITES THE WORLD OVER

By Cornelius Krahn

From the Book Shelf

Glimpses of Mennonites. The second enlarged edition of John C. Wenger's **Glimpses of Mennonite History and Doctrine** (Herold Press, Scottdale Pa., 258 p. $2.25) has just come off the press. The book is meant to be an introduction into the history and practices of the various Mennonite groups, and especially of the "Old" Mennonites or those of Pennsylvania German background, to be used in home and school. A well prepared, up-to-date and balanced list of books and articles at the end of each chapter helps the reader to continue the study of certain subjects. The book is readable and eliminates detailed discussions of secondary significance. The facts stated in the book are generally dependable and all groups are treated sympathetically. The second improved edition, will no doubt be used as widely and profitably as was the first.

In passing a few questions and suggestions should be mentioned. The young reader would, no doubt, be more attracted if there were fewer titles and dates in the text and if the pictures were distributed throughout the text which they illustrate. A change of a name as well known as Hans de Ries to John de Ris seems rather arbitrary; and the error that many **Kleine Gemeinde** Mennonites joined the "Holdemans" could have been avoided by checking into the matter. It is doubtful whether the selection of scattered statements from the "fathers" can justly be entitled "The Theology of the Mennonites"(a pile of bricks is not yet a house). The chapters on "The American Mennonite Pioneer" and "The Great Awakening" would be more understandable and profitable had they been pictured against a broader background as this has been done so ably by Dr. S. F. Pannabecker. All this goes to show that we have a very valuable contribution in Wenger's book, but that the Mennonite sequel to Roland H. Bainton's **Church of Our Fathers** has not yet been written.

A Mennonite Time Table. A unique way of writing Mennonite history has been followed by J. J. Hildebrand in his **Chronoligishche Zeittafel** (published by the author, 214 Cheriton Ave., R. R. 1 Box 630, Winnipeg, Manitoba 416 p. $4.50.) The author collected data and dates and arranged this information in chronological order. For example he states "October 6, 1683, Mennonites from Krefeld arrived on the **Concord** and founded Germantown in Pennsylvania." In this way the writer presents facts from Mennonite history from its beginning to the present time. Some of the facts cataloged are general known, some are less known, and others hardly known. All in all there are 1500 of them accompanied by numerous maps, statistics and illustrations. Of interest is the pictorial review of the development of reaping grain from the scythe to the modern combine. It is surprising with what diligence the author has accumulated facts and dates. The book is strongest in this objective. In his interpretation the author is sometimes interesting and sometimes carried away by his emotions. Occasionally the author cannot help throwing in a few remarks on politics for good measure. The reader would be able to make greater use of this diligent work if the book had an index. The book is written in the German language and has a greater emphasis on the Dutch background (Prussia, Russia, America) than on the Swiss background (South Germany, Pennsylvania). In brief, this is a unique contribution and will be especially appreciated by those who are familiar with the general lines of Mennonite history.

Plead for Men Workers

(The following letter written by Henry A. and Mary Toews to Rev. Howard G. Nyce, Secretary of the Foreign Mission Board, contains a strong plea for young men to come to the mission field. The letter was dated August 29, 1947. The Toew's address now is, Congo Inland Mission, Nyanga; Par Tshikpa; Congo Belge, W. C., Africa.)

We have been exceptionally busy lately. One reason is that Rev. and Mrs. Frank J. Enns left for their furlough in June. We hope that by this time they are nicely settled somewhere in the States. Another reason is that we are building a dwelling house this dry season. We do all of our permanent building with stone and sun dried bricks. So we have to do our major part of the building the dry season. That means if we want to get a dwelling house under roof during the three months of dry season, we have to go pretty strong to get done with it before the rains begin.

Another reason for being busy is that we have just had all the outstation teachers in for Teacher's Institute. That always adds plenty of extra duties to the already busy day. We now have over one hundred outstation teachers who spend their time in the villages teaching the children to read and write and preaching the Gospel of Jesus Christ.

Where, oh where are the young men of our conferences who are willing to say with the song writer:

"Fully surrendered Lord Divine,
  I will be true to Thee.
All that I am or have is Thine,
  I will be true to Thee."
"Tho it may cost me friends and home
  I will be true to Thee.
Cause me in lands afar to roam
  I will be true to Thee."

We are so badly in need of young men here in the field. The Lord spoke very sternly in a nearby village a few weeks ago. A young man, who had grown up near the mission and had heard the gospel over and over again but had steadfastly refused to accept Christ, went to a grass fire and was instantly killed by being ripped up by a wild buffalo. The Lord is still speaking. May the Lord abundantly bless you and keep you.

Yours in Him,

Henry A. and Mary Toews

Group of ministers missionaries, and their wives at the 1947 Ministers' Retreat.

(The following pages are devoted to the activities of the Minister's Retreat, held August 15 to 19, 1947, at Shipshewana, Indiana. The articles appearing were presented as a part of the program during the retreat. Those desiring to have some remembrance of those experiences may wish to keep these pages.

THE SPIRITUAL PREPARATION OF THE MINISTER

by I. I. Friesen

The spiritual preparation of the minister is a prime necessity. If a minister spends all his time in preparing sermons and does not prepare himself, he is making a great mistake. Far more important than what a minister can do about his sermons is what he can do about himself. A recent writer has said, "Preaching is not the art of making a sermon and delivering it. It is the art of making a preacher and delivering that." Paul speaking to the elders of the church says, "Take heed therefore unto yourselves and to all the flock." He tells them to take heed to themselves first, for only then can they really feed the flock. The spiritual preparation of ourselves as ministers is therefore of first importance if we are to be faithful ministers to our people.

This spiritual preparation is, however, by no means always an easy matter. Before a minister realizes it he may fall into certain habits and attitudes which make spiritual preparation a very difficult thing. Let us ask ourselves what some of these hindering things may be.

There is, first of all, the danger of being so busy with many things in our ministry that we find no time for spiritual preparation. In these days the minister finds himself in a complex and difficult setting. Tremendous demands are made on his mind, heart, time and energy. He is faced with a constant round of duties, for a minister's work is never done. Unless he takes time for spiritual preparation, these demands are sure to wear him down so that he loses his effectiveness in the ministry, because like Martha he is "careful and troubled about many things," and fails to choose the good part for which our Lord commended her sister Mary.

A second danger which hinders us in our spiritual preparation is the habit of applying the truth to others and not to ourselves. A minister is constantly thinking of how to feed his flock. This is commendable but the danger is always present of neglecting to feed himself. A minister may be like the town baker who distributes loaves to others but himself starves to death. If we are to be spiritual in our ministry, we must allow the Word to speak to us, for we need to check ourselves against the standards of God as well as those to whom we minister. In other words, we need to study the Bible for the truths and lessons we get out of it for our own souls.

A third danger that hinders spiritual preparation is a spirit of professionalism in the ministry. Just because we deal so much with spiritual things there is the danger of their becoming common to us. Each year there are so many sermons to preach, so many marriages and funerals at which to officiate etc. We become mechanical or professional in our duties and perform them without zeal or fire, forgetting that we are dealing with imperishable souls that have an eternal destiny and are the ones for whom Christ died.

Finally there is the danger of succumbing to a spirit of defeatism or a sense of futility in our ministry. We see how strongly entrenched the evil in the world seems to be. We see how small a portion of the whole we are touching. We see how little our labours seem to have accomplished. Such a spirit of defeatism in a minister makes him a poor leader of his people. Such a spirit can only be overcome by a deeper spiritual preparation of the minister which fixes his eyes on a living and loving Lord who still performs miracles even in our day.

After a consideration of these negative habits and attitudes, let us look at some positive things that can help a minister in his spiritual preparation.

First among these is prayer. Chalmers has said that most failures in the ministry are not due to a lack of visiting, or study, or of organizational activity but to a lack of prayer. Prayer replenishes our lost virtue and the energy which the toil of passion has taken from us. The early disciples wanted to give themselves to prayer and the ministry of the Word. We notice here that they put prayer first and regarded it as something that was so taxing and toilsome as to demand their best strength. There are many things that would drive a minister to his knees. Like Moses he sometimes feels like saying, "Wherefore layest thou the burden of all this people upon me? Have I conceived all this people? Have I begotten them that thou shouldst say unto me. Carry them in thy bosom? I am not able to bear all this people alone, because it is too heavy for me." The parable of the friend at midnight may be called the preacher's parable supreme, for he too must say, "A friend of mine in his journey is come to me and I have nothing to set before him." Let us realize that only by dwelling in the presence of our Lord can we receive the message needed by our people, for a sermon like a river must begin in the sky.

A second help in spiritual preparation is deep humility. Sometimes the very respect which our office receives may foster spiritual pride and make us insensible to our own defects in the sight of God. Because we are constantly standing before others we deceive ourselves into thinking that we are better than others. However, a proud heart is not spiritually prepared to serve God. We may well ask ourselves, "Who maketh thee to differ from another? What hast thou that thou didst not receive?" There are many factors in our ministry that should make us humble. There is first of all the magnitude of our task. As ministers we are to be incarnations of the truth we preach. In a certain sense the Word is to become flesh in us. Then we also have responsibilities for others. We are to present every man perfect in Christ Jesus. Such tasks are indeed humbling in their appalling responsibility. On the other hand, any success we may have in making spiritual progress in our own lives or in helping others must be credited to God. It is God who takes our five loaves and two fishes and makes them a banquet for hungry souls. We are but unprofitable servants.

A third help in our spiritual preparation is a deep consecration of ourselves to God. Such a consecration and surrender to God makes it possible for God's Spirit to guide and direct us. Such a surrender and consecration is also the basic condition for the receiving of an infilling of the Holy Spirit, and Pentecost teaches us that spiritual power came to the disciples only when they were filled with the Holy Ghost.

> *How tragically we have lost the outgoing quality of ministry to human need which characterized our Lord himself. When he confronted a hungry crowd, he fed them. When he found men sick he healed them. When he discerned problems of human adjustment he turned teacher and gave men courses in applied psychology, applied sociology, applied ethics. When he realized that the party was about to be a flop, he turned the water into wine. When he saw a man paralyzed because of an unresolved moral conflict in his life, he said "Thy sins are forgiven thee, . . ." and so cured the man's functional disorder. "And the common people heard him gladly."*
>
> —Shirley E. Greene in "Town and Country"

THE BACKGROUND AND DELIVERY OF THE SERMON

by Wilmer Shelly

I should like to preface my paper with a very suitable verse of scripture from the writings of the Apostle Peter "If any man speak, let him speak as the oracle of God; if any man minister, let him do it as the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen." I Pet. 4:11.

The lawyer has his courtroom, the scientist has his laboratory, the artist has his studio, and the preacher has his pulpit. We are to consider that area of the ministerial office, namely the preaching function of the ministerial office, both before he goes into his pulpit, and while he is in the pulpit delivering his sermon. The topic as assigned is in two parts, (1) the background of the sermon, and (2) the delivery of the sermon. By the background we shall include its source or origin and its preparation up to the time of its delivery.

I. The Background of the Sermon. Phillips Brooks says there are three conditions affecting the background of a sermon, (1) the preacher, (2) the material or truth to be presented, and (3) the congregation. The background of a sermon is influenced by the preacher's own background. We should not attempt to be a kind of preacher God did not make us to be. This is not pride, it is modesty and honesty. The preacher's home and family, his church and schools attended, rural or urban background, his social and cultural environment, these are reflected in his preaching. The preacher's sermons are influenced by his attitude toward men, I mean a sympathetic attitude towards all men, saints and sinners. A sympathy for all men is developed by living with them and for them. The preacher should circulate among his people, enter into their lives, around the barn, in their places of business, meet them in their week-day clothes. Jesus was a mingler among men. God became incarnate that He might live with men. No matter what our educational endowments, or our gifts as silver-tongued orators, these are no substitutes for elbow-rubbing. A preacher may have, and does have, his deficiencies, but let them not be of the heart. Sympathy with our people, an insight into their problems and burdens, this gives diversity and fertility to sermons. If it is a system of theology we preach, or if we ride the same horse, we soon come round to the place of beginning. Preaching out of a sympathy for and with men, we will never exhaust our material. Our sympathy for men will turn us back to the Old and New Testaments to see what we can find there for them.

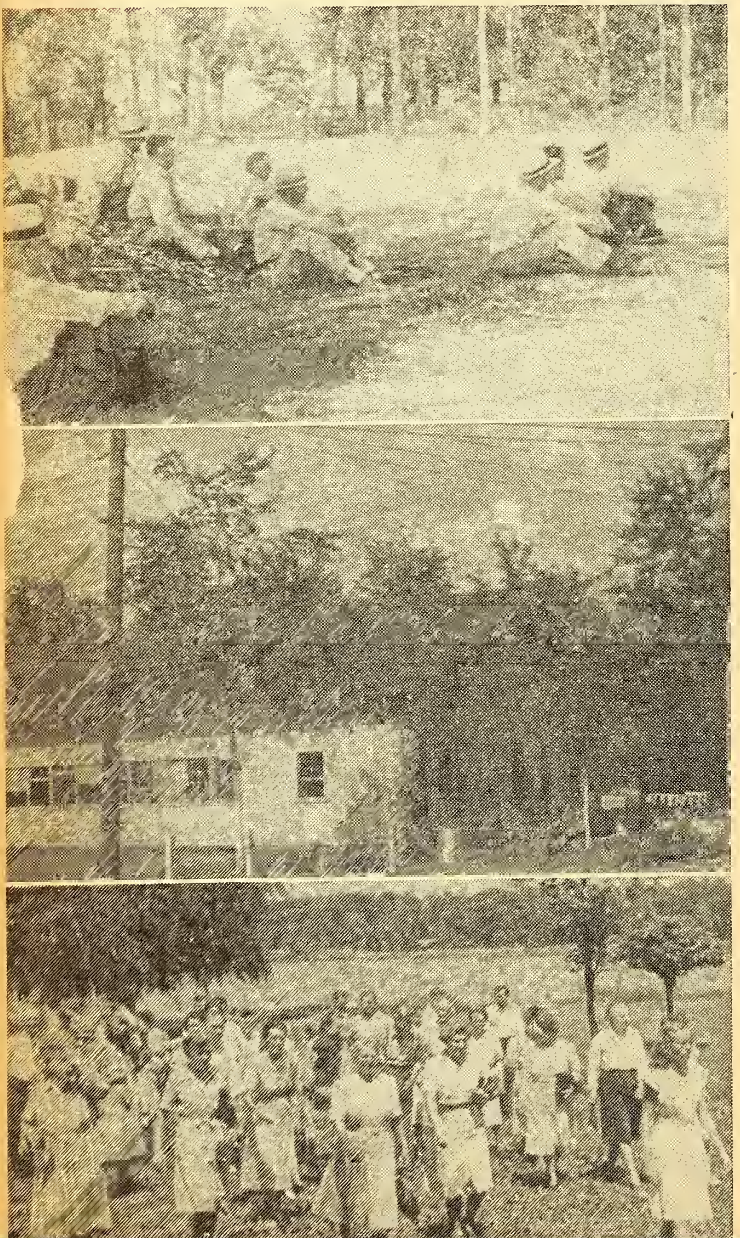
The preacher must have "ears to hear and eyes to see," for "there are sermons in stones and books in running brooks." Christ was observant. His discourses reveal what He saw, "behold a sower—two women grinding at the mill—consider the lilies—behold the fig tree." Henry Ward Beecher saw a jewel in a jewelry store and then preached a sermon on the text, "and they shall be mine, saith the Lord of hosts, in the day when I make up my jewels." Beecher had eyes and saw things.

The purpose for which we are preaching, or the kind of truth we wish to present also influences the background of our sermons. If evangelical Christianity is the truth we wish to preach, the background differs from that of the "high church" variety, or that which a Catholic priest would disseminate in South America.

The audience also influences the background of the sermon. The audience is a Christian gathering. It is not loose and incoherent as the multitude which stood around Paul on Mars Hill merely to "tell or to hear some new thing." A preacher coming into a congregation will study his people as a man analyzes the soil of a farm he has bought. He will want to know what the soil needs for the crops he intends to produce. He will study its contour, type of soil, whether light or heavy, sandy or clay, and then plan his farming program accordingly. Granted that all his preaching is evangelical, still the type of congregation will influence his messages and determine what he aims to accomplish. A wise perception of what the people need, not necessarily what they want, resulting from a careful study of one's parish, a true knowledge of the congregation, a special knowledge of those special people, and a sympathetic understanding of the conditions under which those people live—this is necessary, and will influence the background of our preaching.

Considering now the background and preparation of any particular sermon, the decision on what to preach

(Continued on page 14)



Upper: Chatting; Just loafing; What a break.
Lower: Watching the ball game; Main assembly building; Tired of posing.

Ref

August 15 to 19, 1947, was another memorabl casion which will long be remembered by many m ters and their families. At that time, approxima 195 pastors, missionaries, their wives and children, tled down to a period of fellowship and medita alongside the beautiful, quiet Lake Shipshew near Shipshewana, Indiana.

The silent ripples of the Lake were symbolic o inward movement of our spirits. Like the unseen f of nature moving upon the waters, so the Spir God was moving the hearts of those privileged t present. I should like to mention just three in movements of the Spirit that impressed themselve on the heart of the writer.

I. There was the inward movement of the consc ness of God's presence.

Sometimes we become in danger of losing our consciousness by the many activities that force t selves upon our lives. We become out of tune God because of the static of our busy and mu lives. The mechanics of life tend to make us and think like machines. What does the twen century pastor need more than to come apart and mit God to speak to his soul in the still, small v Such was the experience of Elijah, that great pr and warrior of God, who being accustomed to tangible forces of life needed to renew his confid in the unseen, hidden things of God—**the still, s voice.**

God was in the still, small voice, and the Holy S was working mightily through us as we gathere side the lake for our evening prayer service. It not essential for one to close his eyes to pray- looking across the waters to the stately trees an golden sunset, one was assured that God was near. Aye, the Psalmist expressed it beautifully, Lord reigneth, He is clothed with majesty . . . with strength, Thy throne is established of old; art from everlasting" (Psa. 93:1,2). Yes we learned God was near to the soul that sought Him.

Upper: Ladies Circle No. 1; What a form! Safe at first.
Lower: Five minutes to twelve; Talking over the retreat; Good friends meet.

ons

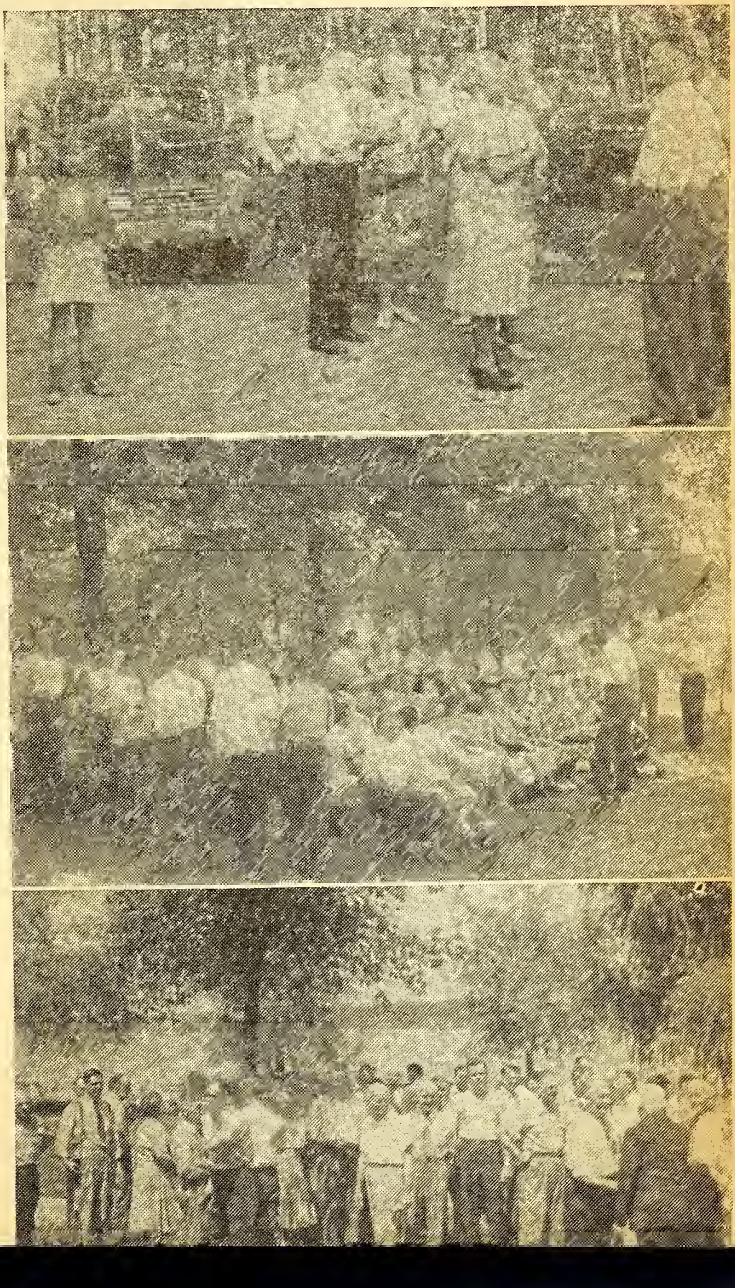
I. There was the inward movement of fellowship peace with God and the brethren.

'aul in Romans 5:1ff calls our attention to the re- ; of justification, "Being therefore justified by ı, we have peace with God through our Lord Jesus st." The key to this verse rests in the word, erefore," which is the secret of Paul's teaching nique. All that lies before is worthless unless it es forth in what follows after. All that follows is ndent on what lies before. The word "peace" here lies to unite or to have unity. True peace with God with one's fellow laborers can come only through ıine faith in Christ as Savior and Lord. There can- be one without the other. That is the only bond of ıine fellowship, and that truth made its impact up- us. Where brethren and sisters are truly "in the d," there is always a genuine fellowship and peace. was like precious ointment upon the head . . . and he dew of Hermon, that descended upon the moun- s of Zion" (Psa. 133:2,3).

II.There was also the inward movement of total secration to the work of God's Kingdom.

Daily we were led in this direction as we studied second Epistle of Paul to Timothy. We were made scious of the many joys as well as temptations that front the Christian pastor and missionary. Long ll I remember the emphasis of not being "ashamed he Gospel of Jesus Christ," and the importance of ntaining the "inner glow" of the Christian experi- e.These as well as the daily devotional period, the yer services, the sessions on "Effective Preaching," study of our mission fields, led us to a new vision of largeness of the task before us and a personal con- ation to the glorious work of God's redemptive pro- m.

Thus, as we fellowshipped together, we were aware he Spirit of God moving among us. We were con- nt that such opportunties should not be discontin- , but should in the future, be strengthened and made e effective—**Ronald von Riesen**



(Continued from page 11)

should not be hasty. The best meal is not the result of a hurried raid of the pantry. Sermons are not like mushrooms; they cannot be forced on Saturday night or Sunday morning. Permit a personal illustration. Some months ago I read in a religious periodical of a German Protestant pastor who was in a concentration camp during the war. Before his death he said, "The only way to meet totalitarian Hitlerism is with totalitarian Christianity." Those words stuck as something challenging, and the thought became the background for a sermon some months later on the theme "Totalitarian Christianity," using as the text "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength." That was total. Other verses of scripture suggested themselves, such as "there is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" — "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Our hymn writers tell of the same total faith in such lines as, "love so amazing, so divine, demands my soul, my life, my all," and "Crown Him Lord of All." Sermons need a background of time to mature and contain a texture that will last longer than a mushroom, for it was not forced like a mushroom, or like the earth at the dawn of creation it may be "without form and void."

For certain days and certain themes, the preacher needs a sermon each year, and knowing this he will be on the alert to clip and file material so that the background may be a year's accumulation of material.

In the actual preparation of the sermon, with all that has gone before as the background, what remains is the selection of the text, unless the text may itself have been the origin or background, and the organizing of the material and the preparation for actual delivery. Here there are several methods, (1) writing the sermon in its entirety, introduction, discussion, conclusion. (2) taking notes and from them arranging an outline, or (3) some great minds have the entire sermon as a mental picture and have it fall together as the inventor sees his finished machine or gadget in its completeness before he begins to produce it. This is for the genius only.

II. The Delivery of the Sermon. Broadus, in his book, "*The Preparation and Delivery of the Sermon,* states three methods of delivering a sermon, (1) reading a sermon that has been carefully written, (2) reciting, repeating, a sermon from memory that has been written and memorized, and (3) free, or extemporaneous speaking without dependence on manuscript. By free and extemporaneous speaking he means the speaking itself is extemporaneous; the sermon has been carefully prepared.

Reading a completely written sermon compels completeness of preparation and may produce excellence of style and grammatical correctness, and may be a wise procedure in treating a controversial subject where misunderstanding and misinterpretation are possible.

To write and memorize a sermon shackels the mind and spirit. There is the fear of forgetting. It is artificial and lacks fervor.

There remains then the free and extemporaneous method where the preacher has prepared his message and speaks without dependence on his manuscript, but uses notes according to the needs and wishes of the particular preacher. The advantages of this type of delivery are that there is more ease and effectiveness than reading or reciting. Ideas that occur during the preaching may be used. After careful preparation some of the noblest and most inspiring thoughts come while the preacher is engaged in preaching. Again, a sympathetic congregation will inspire a preacher so that the message rises far above the prepared message and prepared language. The preacher can more effectively strike the right key in the conclusion and final exhortation if free from the manuscript or reciting a memorized message. This leaves the Spirit free. Of course, the devout preacher seeks the leading of the Holy Spirit during his preparation. The Spirit can help then and also while preaching the sermon if it is not in a mold cast in one shape only. Also in this method of preaching the preacher is most natural. The voice, the eye, the gestures will follow what nature dictates. It will most likely gain the fullest sympathy from the hearers.

In conclusion, let me state what we all know, there is no one and only plan for the background or method of delivering a sermon. They do not all come out alike like coins out of a mint. Let us make full allowance for the divine power in our work. The Holy Spirit is with us to prepare and preach our sermons. "We are laborers together with God." Great sermons are not preached by those who set out to do that very thing. They spring from sources higher than vanity or ambition according to Beecher. That is a great sermon that has power to do great things in the hearts of men. Nor should we be discouraged if some of our people part of the time, and part of our people some of the time react to our preaching as did Festus when he said to Paul, "Go thy way for this time. I will hear thee again of this matter."

A journey is not complete until we reach our destination. So with a sermon. It is not complete until it reaches its destination, the people who sit in front of us. I shall close with a prayer that Blackwood gives in his book *The Fine Art of Preaching*: "Here, O God, is my sermon. It is a piece of my heart and of my life. Take it, I beseech Thee, and use it as an earthen vessel. Cleanse it with Thy Holy Spirit; then fill it and flood it with the light of the knowledge of the glory of God in the face of Jesus Christ, Amen."

BUILDING THE WORSHIP SERVICE

by A. S. Rosnberger

"O worship the Lord in the beauty of holiness; fear before him, all the earth." Psa. 96:9. Worship is an essential part of the relationship between man and his Creator, and to build a worship service that is reverent and effective is an important part of the minister's task. The Sunday morning service is, for the most part, the golden opportunity to reach the largest number of people. We need to give careful thought and attention to this, and any other service, so as to lead our people into a close and vital touch with God the Father, and with His son, Jesus Christ, and to prepare the way for the Holy Spirit to have full sway in the service.

Sabbath Morning Prayer

by Hazel L. Caanday

Lord, gather up within Thy hand today
The prayers which each and all of us shall pray;
The gifts we ask for, and the joys we seek,
The problems and the triumphs of the week;
Each plea for mercy, and each gift of praise,
Each bit of thankfulness for happy days—
Lord, blend our prayers in one.

Lord, gather up within Thy hand today
The hearts of each and all of us, we pray:
We are, some young, some old, some bowed with tears;
Some strong in faith and love, some warped by fears;
Though each the other may not understand,
Lord, hold us all within Thy powerful hand—
And melt our hearts in one.

There are a number of things that we must take for granted as preparatory to a worship service. The minister needs to be prepared to lead his people. This is above all spiritual so that he may be in a devotional mood that is real and genuine. While general devotional preparation for the Sabbath service is being made all through the week, in a specific way this should begin at least on Saturday evening. This evening spent calmly in meditation, reflection and reading is more conducive to a good service the next day than an evening crowded full of business or social events.

Then on Sunday morning the minister should come to the service on time, present an appearance of care and neatness with respect to his own person, and be in a mood that makes his leadership real and genuine, not artificial or professional. Early Sunday morning prayers, reading of scripture, singing or listening to hymns, will aid in inspiring a real devotional mood. Certainly frenzied, last-minute preparation will not do so.

There are also some things that are necessary on the part of the congregation in order to have a service of real worship. The congregation, too, should come on time and in an attitude of worship. Promptness helps the tone of the service, but we need to remember that there may be good reasons why people may occassionally come late. Our people need to be encouraged and instructed to make their own preparation for the Sabbath services so that they may come in a devotional mood. One cannot rush into a service from strenuous and stirring activity, and settle down immediately to the spirit of quiet worship. He who prepares to worship will profit most.

During the course of the service, the admonition "Be still and know that I am God" needs to be kept in mind by all. Real worship needs quiet. Whispering in the congregation is a real problem when it occurs. However, it is questionable whether rebukes made in public will get the best results. As a rule any such disturbance will be on the part of young people who do not fully understand. Reasoning with them and appealing to their sense of Christian fair play will usually help a lot. Many churches have nurseries and do not have the problem of children crying or making noise. Others do not have such, and here mothers and fathers will need to cooperate and take the children out if the crying or other noise is too loud or prolonged.

Another person who has an important relationship to the worship service is the janitor. To have the right amount of heat and ventilation is a task of no mean status. A janitor who has learned to condition properly a building is "worth his weight in gold." A building that is too hot, or too cold, or too stuffy makes for handicaps that can hardly be overcome.

We think now of the music of the service. The first phase of this is usually the voluntary, or prelude. This is more than to cover up the noise that occurs between the Sunday school and church service. It is a part of the worship and should be recognized as such. It helps to give the spiritual tone to the service. "When the music begins, let each one be quiet" is good admonition as worship commences.

The hymns will need to be very carefully chosen. This means much more than opening the hymn book and picking one of the first hymns to which one happens to open. There should be a careful choice with reference to their part in the service. Perhaps the opening hymn will be of general worship, then the others may be selected in keeping with the nature of the service, or the sermon theme. A half hour, more or less, may be time well spent in selecting hymns.

There is a tendency to restrict ourselves to a certain limited group of hymns that we have learned to know. In our *Mennonite Hymnary* there are so many fine hymns, and unless we are willing to make that effort to learn the new ones, we will lose out on many that are most worthwhile. Perhaps the new ones will not go so well the first few times, but the ultimate result will be very valuable.

In churches which have choirs, a competent director will have the ability to add much to the service and direct the part of the choir so as to make the whole service most worshipful. In churches that do not have choirs, special numbers or additional hymns will need to be fitted in. The important thing is that the minister and music leaders work together in cooperation and understanding of the factors that make for vital and genuine worship.

A most important phase of the service is the pastor's leadership in the pastoral prayer. An article appeared recently which was entitled "The Sad State of Public Prayer." This indicates that only too often the minister does not give enough thought to his prayer and thus neglects an item of utmost importance. To come to the pulpit with no thought of the prayer is as bad as to come unprepared for the sermon.

The pastor must be the leader as the congregation unites in prayer before the Lord. We do not have room here to discuss all that such a prayer should include, but we believe it should have the following characteristics: It must be sincere and real. It should not be informative to God. We are not praying to tell the Lord what is needed. We are rather to lift people and causes to God in intercession. The pastoral prayer should be organized. A prayer that is thought through can be concise, inclusive and beautiful. Without forethought there will likely be repetition and rambling. The prayer should be reverent. The minister stands between God and man, and here is no place for show or for parading of words. The voice of the minister should be clear, tender and mellow, with the ring of sincerity that comes from a true heart.

The scripture reading for the worship service should be carefully selected with thought to its relationship to the theme being worked out. The reading may be the context, an illustrative story from some part of the Bible, or some other passage that throws light on the general theme.

It is important that a minister strives to read well. If there is any difficulty in this respect, time spent in reading for practice is time well spent. People want to hear the scripture read clearly and loudly enough to be heard by all. To look up occasionally when reading adds much to the effectiveness.

It is well to use responsive readings frequently. In the introduction to the responsive readings in our *Hymnary* we read, "The regular use of these responsive readings cannot be too strongly urged. Thereby, as in the singing of the hymns, every soul present may share actively in the worship service." Whether the minister wishes to use both responsive readings and his own reading of scripture in the service is a matter of choice on his part. If both are used, the scripture reading should not be too long.

Among the other parts of the worship service we think of the invocation. Here in solemn reverence we ask the presence of God in our worship. There is no need for a long drawn out petition.

The offering is a devotional act, not merely taking up a collection. It is the time when we bring to God what is really His, and this should be an essential part of our worship. This part of the service can be greatly enchanced by proper musical selections.

Announcements should be made in a brief, businesslike way. Many churches have "bulletins" which contain the announcements, but often it is advisable to make some of these more emphatic by a reference from the pulpit. An effort should be made to make such as short as consistent with their purpose.

With the benediction we bring the service to a close. Most authorities recommend a benediction taken from the Bible rather than one in the minister's own words. The singing of a doxology makes an effective close to the service.

Since in this paper we are thinking of building a worship service, the question may arise whether the sermon is to be considered a part of worship, or whether it stands apart as a separate entity. It seems to me very definitely that the sermon is a part of our worship. True preaching has been defined as the revelation of God to man; as the proclamation of a message, not from human lips, but from the depths of the Eternal; as the proclamation of a word not the preacher's own, because it is the Word of God incarnate; as presenting God's way of life through Jesus Christ. There can be no separation of such a message from the spirit and act of worship.

These thoughts are offered to be of some help that we may all seek to improve our conduct of the worship service. But as they are offered, it is with the thought in mind that no matter what man may do, unless the Spirit of God is present in the service, we can accomplish nothing. Our hope is that through the observance of proper principles in our planning of worship, we may open the way for the fullest working of the Spirit of God and do nothing to hinder the leading of His Spirit. May God use us as humble servants through whom man may be led to God, and His son, Jesus Christ; and through whom the eternal truth is given to men.

Jottings

—Rev. S. T. Moyer, in his recent visit to Inola, Oklahome, participated in a mission festival held in the Mennonite Brethren Church on October 12, conducted evangelistic services in the Eden Church 13-17, and then spoke at the mission festival held in the Eden Church on October 19. Missionary and Mrs. Moyer plan to spend November 13-23 visiting the churches in Ontario, including the Kitchener church of which Rev. Andrew Shelly is pastor. When not out on trips Rev. Moyer will work in the Mussellman Library, Bluffton College, doing research and writing on the forthcoming history of mission work in India. Besides this he will teach one course at the college and visit the Middle District churches on Sundays.

—Rev. W. C. Voth's present address is: 221 South Walnut, Newton, Kansas. All mail formerly meant for the Meadow Mennonite Church, Colby, Kansas, and sent in care of Rev. Voth, should in the future be sent to: Mr. Ed. G. Goossen, Route 2, Colby, Kansas.

—Johannestal Church, Hillsboro, Kansas; Rev. J. M. Regier's mother, Mrs. Cornelius Regier who made her home at the Bethesda Home for the Aged at Goessel, Kansas, passed on to her heavenly reward on October 4. Therefore Rev. Regier's trip to Ontario, Canada, had to be cancelled. Delbert Schrag of Bethel College brought us the morning message, namely, "We need to be peace-minded in time of peace as well as in time of war." —Mrs. Arnold A. Plenert, Corr.

—Salem Church, Dalton, Ohio: Observing Communion at our church were about 175 members on October 5. The Women's Missionary Society has packed seven shoe repair kits and five mending kits to be sent across the waters. The Willing Workers Class finished stripping their project of sorghum Friday evening, October 3, and ended with a wiener roast. Two special interests await us for Sunday, October 12: President L. L. Ramseyer of Bluffton College telling us of his European trip and Dr. van der Zijpp telling us his experiences in Holland.—Corr. Mrs. Ivan L. Badertscher

—Brudertal Church, Hillsboro, Kansas: Rev. D. Edmond Hiebert of Hillsboro brought the messages while our pastor was gone to General Conference. Lois Jean Riesen, who participated in the voluntary service unit at Rosthern, Saskatchewan, has given us a report of her work. Recent marriages have been: Ray Nelson Funk, of this church, to Betty Weinbrenner, member of the First Church, Reedley, California; and Oliver R. Unruh of this church to Elizabeth Busenitz, member of the Emmaus Church, Whitewater, Kansas. The church has again decided to send several beefs for relief. The ladies of the church recently put up 231 cans of chicken and thirty cans of lard for relief.—Katherine E. Nickel, Corr.

—A reader of The Mennonite asks for an extra copy of the issue containing the article, "The Valley of Weeping," by Eva Harshbarger. This reader plans to send copies of the article to friends who have to go through the "Valley of Weeping."

—North Danvers Mennonite Church, Danvers, Illinois: Henry Rediger, eighty-two years old was recently baptized and received into the church. On October 12, Columbus Day, the pastor, Rev. Wm. B. Weaver, preached a special sermon on "Religious Freedom."

—Bethel Church, Winton, California: Our congregation regrets the resignation of Rev. Glanzer, who served this church as pastor for the past six and a half years. After his concluding sermon on October 5, many of the members and friends honored the Glanzers at a potluck dinner. The program, following the dinner, consisted of music, the presentation of a gift, and expressions of appreciation. Our wish is that God's richest blessings will be with them in whatever they may undertake to do.—Lorraine Heppner, Corr.

—Grace Church, Albany, Oregon: Our C. E. young people meet every Tuesday night for a house to house canvass, in which they invite the young folks who do not attend church anywhere to come to the services. The ladies missionary society is preparing a large bundle of relief clothing to be sent to the M.C.C. center at Reedley. A number from our congregation are planning to hear Peter Dyck at the Dallas church on the evening of October 8.—Mrs. Ivan Emmert, Corr.

—Grace Church, Lansdale, Pa.: Our pastor, Rev. J. J. Plenert, had the misfortune to break the ankle of his

Eastern District To Celebrate Hundreth Anniversary

LANSDALE, PA., October 14.—The one hundreth anniversary of the Eastern District Conference is to be commemorated in a program to be held in the Lower Skippack meetinghouse, 2:30 P. M., October 26. Various Mennonite groups will participate in the mass meeting. English and German singing will be one of the features of the event.

The Quarterly Conference of the Eastern District will convene in the Eden Mennonite Church, Schwenksville, on the afternoon and evening of October 27.

A historical meeting will be held in the Lower Skippack meetinghouse at 7:30 P. M., October 28. Rev. Jesse Smucker, President of the General Conference will speak at this occasion, and Rev. Freeman Swartz will give an historical address—Historical Committee of the Eastern District Conference

BOARD OF PUBLICATION ANNOUNCES POLICY ON USE OF SUPPLEMENTS

At the meeting of the Board of Publication at Berne in August, in reviewing its publication policies, the Board of Publication decided that due to the large amount of material accumulating the editor is to issue monthly supplements as needed, thus increasing the size of your MENNONITE from time to time by an additional eight pages. The use of these supplements has, in the past, not been entirely clear. The new policy makes the space available, due to conference or some urgent business on the part of some board, to give the necessary publicity to its particular program.

Your Board of Publication is seeking to serve the entire Conference—its boards, its various committees, and churches—and the use of the new supplement program by those who need the space will be a step in that direction.

left foot on October 4 at Mennolan Retreat Grounds when a scaffold on which he was working gave way and threw him and some other men about seven feet to the ground. While he has had a lot of pain, he is resting fairly well at this writing. The doctors hope to put his foot into a walking cast within a week, after which he will be able to leave the hospital. He will be handicapped in his work for quite a while. In the absence of the pastor on October 5, Rev. Walter W. Wolfe of the Germantown church filled the pulpit. Rev. Wolfe also preached for us one Sunday while Rev. Plenert attended the General Conference. In addition to his pastoral duties at Germantown, Rev. Wolfe is finishing his Seminary course in Philadelphia and also works in a Jewish mission. He has some interesting and inspiring experiences to relate of his work among the Jews.—Ruth E. Fretz, Corr.

—**Eden Church, Moundridge, Kansas:** Our pastor, Rev. Walter Gering, has spared no efforts in making our mid-week Bible study meetings worthwhile. With the help of a committee, he has been planning and organizing unit material for each meeting. The first thirty minutes are devoted to a worship service consisting of music and poetry with organ interludes suited to the theme of the evening. The following half hour is spent in discussing one of the parables of our Lord. During this time Rev. David P. Neufeldt of Rosemary, Alberta, at present a student at Bethel College, directs the children's Bible study hour. He also works with the children on Sunday mornings.—Reuben Krehbiel, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** The C. E. recently sponsored Dr. L. C. Kreider, who spoke to us on the possibilities of atomic energy. On September 28 relatives and the church group helped Mr. and Mrs. Otto Schmitt celebrate their twenty-fifth wedding anniversary. A fine program and lovely refreshments were the features of the evening. In a recent letter, Miss Louise Deckert gave us a descriptive outline of her duties in the La Platte Hospital.—Corr.

—**Peter and Frieda Dyck,** who are to return to Europe to help with the migration of more refugees, have the following schedule for the latter part of October and first part of November: participation in the M.C.C. meeting, Chicago 18; a few days of restful visiting with relatives in Winnipeg; ordination of Peter Dyck as elder in his home church, Tiefengrund, Laird, Saskatchewan, October 26; participation in the Brethren in Christ Conference, Duntroon, Ontario, October 28; Waterloo-Kitchener Church, October 29; Leamington, October 30; Vineland, October 31; Niagara-on-the-Lake, November 1; travel to Akron, Pa.; and later to Europe.

—**Zion Church, Arena, North Dakota:** Rev. and Mrs. Herbert H. Peters have resigned from this church and have gone to Luton, Iowa, where they now have a church. Rev. Edward Duerksen of Avon, South Dakota; Rev. J. J. Regier of Freeman, and Rev. M. M. Lehman of Butterfield, Minnesota, held services in our church on September 28. Miss Arlene Hinkel, who is preparing as a missionary to Africa, left here in September for Chicago, where she is taking nurses' training.—Mrs. D. Buller, Corr.

—**Poor and primitive** as the Indians of Paraguay are, they never despair over their condition. So runs a report from the Colony Friesland in Paraguay. In building their houses or huts the Indians use no nails whatever. Rude logs and branches are tied together and the walls plastered with clay. The writer reports that they are always happy and also have time to sit in the shade and drink their "unendurable" tea. The writer goes on to say that the Mennonites have stepped up milk production from the native cattle from one liter (about a quart) to as high as seven liters a day in some cases.

—**Missionary Frank Mannings** recently came home on furlough from Africa, where they serve in Tanganyika under the Africa Inland Mission. Because of difficulty in securing passage Rev. Manning flew from England to the United States, while Mrs. Manning went by boat. The Mannings are now living at North Newton, Kansas. Before they return to Africa by the beginning of 1949, they plan to visit in forty states. Rev. Manning reports that industrialization is coming so fast in Africa that the natives are being catapulted into it instead of experiencing a slow industrial evolution as in the case of the people of the United States.

—**Puran Banwar,** formerly business manager of the Champa Leper Asylum and now a student at Bethel College, relates that his oldest boy writes in his letters that he would like to have books from America, in the Hindi language. Books are not so abundant in India as they are here in America. Library facilities are very limited. Furthermore, most of the outstanding books are published in the English language, because they have a wider sale in that way. Mr. Banwar thinks that with schools springing up over India and a rising tide of literacy, the trend will change, and there will be many more books available in the Hindi language.

—Bethel Church, Hydro, Oklahoma: Rev. Waldo Kaufman's sermon subject for recent communion services was, "The Poverty of Christ." We were reminded: That Christ had nothing as his own in this world. When he was born, they borrowed the manger for his bed. He borrowed bread and fish when he fed the multitudes on the grassy mountain-side. He borrowed the ship into which he went to teach the crowd of people. He borrowed the colt on which he rode into Jerusalem. If poverty has come to your home, don't be discouraged. God must love poor people, for he has made so many of us. —Wilfred Ewy, Corr.

—Miss Elma Esau of Whitewater, Kansas, plans to go to Akron, Pa., after November 1 to serve in the Mutual Aid Section of the Mennonite Central Committee. Miss Esau, who will work under William Snyder, head of the Mutual Aid Section, spent two years in England, Holland, and Denmark doing relief work. When asked whether these had been interesting and enriching years, Miss Esau replied that she would not exchange them for any other years in her life.

—Topeka Church, Topeka, Indiana: Family night was observed September 25 and also a farewell for Rev. and Mrs. Wilmer Shelly and family, who left the next morning for Bally, Pennsylvania, where Reverend Shelly will become pastor of the Hereford Mennonite Church. Reverend Shellys were presented with a chest of silverware. Holy communion was observed October 5. Rev. Allen Yoder of near Goshen was present to bring the message and conduct the service. Harvest-Home service was held October 12. Rev. A. E. Kreider of Goshen was present and spoke of the relief work being done in different countries. Canned food and vegetables were brought. These will be given Bluffton College and Mennonite Biblical Seminary. One of our older members, John Demal, passed from this life October 8, at the home of a son in South Bend, Indiana. Funeral services and buriel took place in South Bend.—Corr.

—Salem Church, Dalton, Ohio: October 12, at our church, in speaking of his European trip with students, President L. L. Ramseyer of Bluffton College drew some conclusions on this order: That Mennonites need have no inferiority feelings since they are a large international organization. That love, understanding, and respect are the natural outcomes of the mingling of varied and mixed groups of people when there is a mutual spirit of sharing circumstances (as evidenced in the student group). That we, as Mennonites should feel the responsibility of helping needy brethren, like the displaced Russian Mennonites. That because of a lack of a good church program the Dutch church has lost its vitality and its non-resistance. That the theory of resorting to war to solve problems is blown to the winds when you see how the little children, who are victims of the war, know no hatred or class differences. That "Beneath the Cross of Jesus" there is no room for worldly greed and all its fiendish mainfestations but only room for good neighbors like the Good Sarmaritan. At the evening service October 12, Dr. N van der Zijpp of Rotterdam, Holland, enlightened us very much as he told of the experiences the Dutch Mennonites suffered during the recent World War and shortly before. In Holland, which is only as big as Ohio, there are lady ministers; there are no Sunday schools except for children ages six to twelve years; Dutch Mennonites, which are all united in one body, number 70,000 and many live in cities. About 100 young Dutch Mennonite men have come out for the C.O. stand.—Corr.

—First Mennonite Church of Sugarcreek, Ohio: On October 12, we had as our guest speaker Dr. Van der Zijpp, pastor of the Mennonite Church in Rotterdam, Holland. He gave us an interesting and inspiring story of conditions in his homeland during and after the last war. Next Sunday morning we are having a special dedication and consecration service in honor of all our church and Sunday school officers and teachers. Six of our Junior Sunday school classes gave their morning offering of $13.09 to buy Christmas gifts for the American Indians at the Moencopi Mission, Tuba City, Arizona.—Wiley McDowell, Corr.

—Rev. C. E. Krehbiel has been confined to the Bethel Hospital, Newton, since he had another stroke recently. It is reported that he can talk and is resting quite well.

—Dr. P. J. Wedel of North Newton has also been confined to the Bethel Hospital, but is reported to be improving.

—Boynton Church, Hopedale, Illinois: On the evening of October 12, Pastor Maynard Shelly reported on the Mennonite student tour of Europe, in which he participated in this past summer. The special offering went for M.C.C. relief.

The Children Away from Home

How often you experience something at home and you say to yourself: "If only the children away at school could share in this!"

They can.

Just send a subscription to THE MENNONITE for THE SCHOOL YEAR—special rate of $1.00, which will tie them to their home church and to their home community with bonds that will never be broken. They get the news, they get the views, they get to use their church papers habitually for fact and inspiration in all their thinking.

"This one thing I do!"

In Memoriam

Mary Wall Regier was born in Altonau, Russia, on December 6, 1859. When nine or ten years old the family moved to Alexanderkron. When she was eighteen the family migrated to America and settled southwest of Moundridge, Kansas. Soon the question of uniting with a church came up. She and three other young people, Abraham Martens, Jacob B. Dick, and Mrs. Jacob Lohrentz, because of their desire to be baptized, expedited the organization of the Hebron Church. Rev. Bernhard Buhler baptized them. On February 23, 1880, she was united in marriage to Cornelius Regier, with whom she shared life until his death in 1911. She was also preceded in death by three children: August, aged five; Mrs. John F. Moyer, aged thirty-two; and Jacob aged sixty-two. She reached the age of eighty-seven years, nine months, and twenty-eight days. She is survived by eight children: Mrs. Cornelius Pankratz and Samuel, Moundridge; John, Hillsboro; Herman, Syracuse; Cornelius, West Liberty, West Virginia; Mrs. John P. Claassen, Omaha, Nebraska; Emil, Eagle, Colorado; and Alvin, King City, California.

Mr. E. B. Ross, Trenton, Ohio, died very suddenly of a heart attack at his home on August 6, 1947. Mr. Ross, a highly esteemed resident of this community, united in marriage with Miss Alvina Imhoff, who mourns the loss of a devoted husband. Rev. J. E. Amstutz conducted the services, basing his remarks on John 14:1-3.

Mrs. Marie Ehresman Hebel, member of the Mennonite Church at Trenton, Ohio, passed away at her home in Chicago, Illinois, on August 6, 1947. She leaves to mourn her loss two daughters, and her sister Miss Bertha Ehresman of Trenton, Ohio.

Mrs. Elizabeth Amanda Augspurger, Trenton, Ohio, died suddenly of a heart condition at her home on September 26, 1947. On March 31, 1892, she united in marriage with William B. Augspurger. She was a member of The Trenton Mennonite Church. She is survived by her husband, three sons and three daughters who mourn the loss of a devoted wife and mother. Rev. J. E. Amstutz conducted the services, basing his remarks on Rev. 2:10.

Annetta High, daughter of Lafayette and Susanna (nee Fretz) Yost was born, August 27, 1857, in Bedminster Township. Bucks County, Pa., and fell asleep September 17, 1947. In 1881 she married Samuel D. High, who preceded her in death in 1928. Both were life-long members of the Deep Run Congregation. They lived on the old Fretz homestead in Bedminster Township their entire lives with the exception of the last few years which Sister High spent in the Mennonite Home for the Aged, Frederick. She is survived by two children, J. Freeman of Philadelphia and Mrs. Russell Miller of Albuquerque, New Mexico.

Emilie Miller Ewy, daughter of Jacob and Katherine Miller, was born in Podusilna Galicia, Austria, on February 14, 1878, and slipped quietly to the beyond on September 29, 1947. When five she migrated with her parents to Harvey County, Kansas. Later they moved to a farm near Arlington. In 1896 she was baptized and received into the Mennonite church at Pretty Prairie. Later she transferred her membership to the Arlington Church, where she was a loyal worker the rest of her life. In 1910 she married Gustav L. Ewy, who with the following children now survives her: Mrs. James Lawson, Moundridge; Mrs. Walter Murphy of Pretty Prairie; Albert, Hutchinson; Marvin, Fowler; Eddie, Arlington, and Lester, Partridge.

Elizabeth Schroeder, daughter of Jacob and Margaret Hiebert Schroeder, was born September 26, 1886, at Hillsboro, Kansas, and passed to her reward on September 6, 1947. In 1905 she was baptized and received into the Alexanderwohl Church. Her father passed away in 1918. Then in 1923 mother and Elizabeth established their home in Hillsboro, where they lived together until both entered the Home for the Aged at Goessel in 1945. Her mother passed away in 1946. She is mourned by the following brothers and sisters: Henry R., Goessel; Jacob H., Canton; Emil, Hillsboro; Abraham J., Hillsboro; David J., Goessel; Mrs. Sara Balzer and Miss Mariam Schroeder, Newton; Mrs. Margaret Janzen, Hesston; and Peter J., Richland, Montana.

Jacob U. Schmidt, son of P. H. and Anna Unruh Schmidt was born on February 7, 1882, and died September 9, 1947. In 1902 he was baptized and received as a member of the Alexanderwohl Church, of which he remained a member until his death. He was united in marriage with Mary G. Hiebert on June 6, 1907. He leaves to mourn his departure his sorrowing wife and the following children: Walter J., Lehigh; Mrs. John B. Flaming and Adolph L., Hillsboro; Mrs. Orlando Voth and Rudolf, Newton; Carl, Denver, Colorado; and Bernhard D. of the home.

Jacob A. Baer son of Jacob and Elizabeth Langenwalter Baer, was born in Madison County, Illinois, June 2, 1872, and passed away on September 16, 1947. In 1880 he moved with his parents to a farm two miles south of Summerfield. This was still his estate at the time of his death. He was baptized and received into the Summerfield Church in 1885. It he served in various capacities until his death. In 1902 he was united in marriage with Myrtha Pletsher. Together they lived on the farm of his boyhood until 1938 when they moved to New Baden. Active in farm organizations he was president of the Summerfield Farmers Co-operative Grain Company for over twenty years. Besides his widow he leaves three sons, Donald on the home farm; Lester of New Baden, and Orville of Trenton.

Mrs. Margaretha Enns Voth was born December 10, 1872, in South Russia. She came to America with the great Mennonite migration of 1874. She was baptized in 1890 by Rev. Jacob Buller and received into the Alexanderwohl Church, Goessel, Kansas. She was united in marriage to John J. Voth in 1890. With him she shared the joys and sorrows of life for over fifty-six years. She had great faith and trust in her heavenly Father. She passed away to be with the Lord on August 25, 1947. She leaves to mourn her sudden departure: her loving husband, and the following children: Charley and family of Garden City; Mrs. Frank Unruh and family of Wichita; Herbert and family of Hillsboro; and Frieda Leo, Rebecca, and Roland of the home.

GO AND DO LIKEWISE

From the church bulletin of one of our churches which is considering the 100 PER CENT PLAN, we take the following paragraph:

"ARE YOU a subscriber to THE MENNONITE? If so, have you read the interesting Conference reports in the September 9 issue? If not, please get your copy at the door this morning and read it. Then subscribe for it, for every Mennonite family should receive this paper, which is the official General Conference organ. It keeps church members informed on activities of the Conference, on missions, relief, activities of other churches, etc."

This church secured from the Publication Office a batch of sample copies of THE MENNONITE to distribute among its members. Are you using the facilities of your Mennonite Publication Office as fully as you could? Write us, indicating what your needs are, and we will be glad to furnish you sample copies of any of our publications which you think may be of help to you in your church work. Mennonite Publication Office, 722 North Main Street Newton, Kansas.

to you

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Puerto Rico through Medical Eyes

It has been my good fortune to be a part of the M.C.C. Unit at La Plata for the past two months. It has been a pleasure and a joy caring for the medical needs and giving advice to the people. Needless to say, their needs are great and likewise are the obstacles preventing better medical care. Because of my short experience, all I can present is impressions which I have acquired through working with the people.

As I see it, the three greatest problems are malnutrition, parasitic infestations, and tuberculosis; and all three have for their origin poverty, poor housing, and lack of sanitation, which of course is the biggest public health problem of the island. Because of the lack of sanitation many infectious diseases as well as the parasitic diseases are very common. Improper disposal of human excreta causes the ground to become polluted. Few of the mountain folk can afford shoes; as a consequence the majority are infected with hookworm, and because of hookworm, most people are very anemic and become easy victims to such systemic diseases as tuberculosis.

Unsanitary conditions also lead to other diseases—for example, the various types of dysentery. The source of their water supply is the rivers and streams, which are extremely contaminated from human waste products and from public bathing. In addition, many skin conditions with weeping sores are the direct consequence of filth and dirt because of an inadequate amount of water to cleanse themselves. Mountain people must go to the streams below for their water, and must carry it all by hand to their huts.

Because of poverty the people cannot buy the proper kind of food. Rice and beans are the main staple food which the people live on. Mothers come to the clinic with undernourished babies which they have been feeding tea and coffee because they have no milk to give them. Thus we see many cases of severe malnutrition and vitamin deficiencies. These medical problems cannot be solved by medicine alone, but are socio-economic problems which must be solved before these conditions can be overcome.

Tuberculosis is as common now in Puerto Rico as it was in United States fifty years ago. Statistics show it to be one of the chief causes of death. In our clinic we find several new active cases every week. It is depressing to find far advanced cases in either husband or wife and be unable to offer much encouragement. John Driver, our medical social worker, devotes a large share of his time to seeking sanitarium care and keeping in touch with our tuberculosis patients. Because of insufficient housing, only a small percentage can be admitted into sanitariums. However, recently since the discovery of streptomycin a few of the far advanced cases can be successfully treated here. But we have room for only four patients, and they require a course of treatment extending over a period of sixty days. So, at best, we can care for only a few of the many who need treatment badly. Then there are those of a less severe nature whom we treat by artifical pneumothorax every week. Many have been successfully treated in this manner.

Even in the midst of this great need there is one comforting thought: Puerto Rico does not have some of the diseases which are so common in the United States. Heart disease is almost unheard of, strange as it may seem. How does one account for this? There are two answers which come to my attention. In the first place, the Puerto Rican does not live as fast and as complexly; and in the second place, there is a very low incidence of rheumatic fever, which is so common in certain localities in the United States. There are also very few cases of pneumonia, which can be attributed to the tropical climate.

The dire medical needs are not due to an inadequate number of doctors, for there are sufficient doctors on the island who by diligent and intelligent service could give ample medical care to everyone. However, they choose to treat only those who can pay, and at the same time they prescribe the latest and most expensive medicines on the market, having no knowledge of their actions or the purpose for which they were intended. They fail even to use good sound medical judgment. For example, they give penicillin for everything, including cancer, cases of malnutrition, etc.

In the final analysis in arriving at a conclusion, I am convinced that the medical needs are greatly insignificant as compared to the spiritual needs of the people. It is merely a means to an end. If it becomes anything but that, it is our business to move out. Only as we labor "In the Name of Christ" can we hope to accomplish anything of lasting value.—**Paul G. Brenneman.**

We Like To Be Popular

When you are young, your future lies ahead of you. The whole realm of human aspiration and experience is yours to choose from. No one has classified and and pigeon-holed you as being this or that. No one knows much about your capacity or talent.

In face of the potentialities of the future, young people are extremely sensitive to disapproval. They have to make a name for themselves, they want desparately to win approval in order to make a name for themselves. Therefore, it is extremely hard for a young person to be different or peculiar. He wants to be with the gang and do the things that are popular with the gang.

If her group wears old sloppy clothes with the shirt tails hanging out and that is the popular thing, Jean gets a lot of fun out of dressing that way. If you really 'arrive' in some circles, you join a fraternity or sorority when you go to college. You do what is popular and so stay out front; that is the opinion of many people and particularly is it true when we are young.

This urge to be admired and "one of the crowd" can be a commendable urge, and then it can be one that is troublesome. It partly depends on one's own use of the desire and partly upon the group with which one associates. Because we tend to do what our group does, there has always been a concern about the crowd we run with. A rough, abusive fighting group tends to make roughness, abusiveness and fighting the popular thing to do. Likewise, a friendly group with wholesome interests tends to make that the popular thing to do.

But, we don't live in ideal groups. We live in a dynamic world in which there are many viewpoints and attitudes and ways of doing things.

So, here you are. You want to have the approval of your group and you have to make choices between what is right and what is wrong for you to do. One solution to the problem is to be aloof from those who do things of which you disapprove. That method works quite often, but as a rigid policy it is hardly adequate. Too often circumstances put one in association with those with whom we disagree. Furthermore, to follow that policy reflects a defensiveness and weakness on our own part — what we have is weaker than that with which we come in contact. How then should we contact ourselves?

An accompanying article, "How To Say No" presents the problems as it applies to the matter of drink Since the principles used in the specific case described has such a wide application, to ponder the plan used is of very great value. The idea of temperance in all things needs to be thought and discussed and not only the one narrow aspect of the problem, that dealing with alcoholic beverages.

How To Say, "No"

By Mary-Frances Sheridan

Any one can say "yes." It is short and pointed, and, one would think in dismissing the matter quickly, a thoroughly agreeable answer. But it is not always the best and sometimes it may even be the lazy, undiscerning answer, the reply of one who knows little and cares less. Surprisingly enough, it often takes intelligence and a knowledge of the facts to say "No."

A few months ago one of my friends, whom we'll call Jean (though of course that wasn't her real name), told me of an incident which concerns this very point. Attending a party given by a girl in her high school class, she overheard the hostess and some of the boys discussing the mixing of rum "cokes." Later, when Jean was offered a glass of this concoction, she was paralyzed with embarrassment and without a word of objection she took the glass which she continued to hold in an agony of indecision.

Seated at the other end of the davenport was a girl whom she knew, as every one in the school did, as one of West High's most outstanding and popular students. Her name, we'll say, was Carol. This girl did not hesitate. She quietly but firmly refused the beverage.

Encouraged by this example, Jean waited until no one was looking her way. Then she unobtrusively set her glass behind the lamp on a nearby table. Later she said of the incident, "I don't know what came over me just before I took that glass; I guess I was just afraid to say 'no'. "

Panicky

But she didn't forget the episode. She kept wondering why it was that she had felt panicky and confused while the other girl had been calm and poised. Jean realized that her timorous attitude had been based on the fear of being called a "sissy." Yet Carol, who certainly would not enjoy being made fun of either, had been sure and unshaken. Was it because of this girl's popularity, her likeability, perhaps because she had an unusual personality that the others had neither jeered nor coaxed her? My friend decided to find out.

A few days after the party Jean met Carol during lunch period outside the school cafeteria and, with several minutes to spare before the next class, she struck up a conversation.

"Say, Carol. I wish you'd tell me how you manage to keep the kids from razzing you when somebody tries to hand you a 'spiked' drink and you turn it down."

The other girl answered frankly, "O don't think I wasn't scared the first time I said 'no.' I was, but I found out that if you just refuse it in the simplest most polite way you know how, usually nobody will be offended. Once in a while somebody will make a crack, and, if he keeps on teasing me, I just tell him a few reasons why I don't drink."

"You mean you know why you don't drink? Do you have reasons besides that your folks don't like it? Jean asked in astonishment.

"You bet I do," answered Carol "There's no use being a dumb-bunny about alcohol when it's so easy to get the truth about it. My sister in teachers' college brought home some good articles and a book for me to read. Come over to my house after glee club practice this afternoon and I'll show them to you."

SEVEN DEADLY SINS

Politics without Principle
Wealth without work
Pleasure without Conscience
Knowledge without Character
Business without Morality
Science without Humanity
Worship without Sacrifice

E. S. Jones

Facts

Jean went; and as a result her interest was aroused just as Carol's had been. In the next few weeks she made it her business to find facts about alcohol. What she learned was a revelation to her. Of course, she realized that she had not now become an authority on the alcohol problem, but the information she had gleaned began to give her more self-confidence.

The chance to find out whether knowing the facts really would help to overcome her old fear of saying "no" came, not at another party, but one afternoon at the corner drug store in an after-school "gab session" of several fellows and girls whom Jean knew. Somehow the conversation turned to drinking, and when one of the boys asked her opinion, she told, in a straightforward but tactful way, her reasons for leaving liquor alone. She didn't lose a single friend or an ounce of self respect by what she said that afternoon. In fact, it is rumored that she gained a couple of admirers.

The experience Jean had is not a rare, "once in a lifetime" event. Actually, the same principles which she found true might apply to any problem in which we need a somewhat greater thinking power than that required by a turnip seed.

Guide Posts

As Carol's sister in teachers' college explained to the two girls, "I have three guide posts which help me to make intelligent decisions:

"1. Know your facts. You can't make up your mind on a question if you're an ignoramus. And be sure you obtain those facts, not from idle hearsay, but from reliable sources.

"2. Have a conviction about the facts. If you continue to be careless with matches in spite of knowing the danger of starting a fire, then mere knowledge of the facts is not enough. You have to think the facts through to a decision which seems to you to be the best one you could choose.

"3. Think of a polite way to state your conviction if you are in a situation in which your decision has to be defended. You can be courteous without letting down on your conviction."

On the question of drinking or abstaining from alcoholic beverages, nobody needs to be a robot without self-will. The facts are available. The right to decide is the privilege of every one who wishes to take advantage of that right. For, after all, what good is freedom of thought if it is not exercised? Through neglect we might lose the ability to solve our own problems, to reach clear-cut decisions for ourselves and to stick to them. Just as we must exercise our muscles in order to keep physically fit, so we need to remember that a few mental "pushups" are good for keeping the mind from growing sluggish. Let's be alert. Let's be ready to face tough situations because we know solid facts.

Of course it's true— any one anywhere can answer a spunkless, effortless, unthinking yes. It may take courage to say no. It will certainly take intelligence to say a firm, immovable no and to have the reasons for this answer at one's command.—**The Gem**

Items of Interest

The hurricane which lashed the Gulf Coast in the middle of September, swept through Gulfport, Miss., as it moved north to dissipate in Southern Arkansas. The Voluntary Service Unit at Gulfport reported that on the morning of September 19 the hurricane struck. The day before they had made a few preparations in response to the warnings repeated over the radio. By the nineteenth a strong wind "of Kansas or Oklahoma caliber was blowing." Some trees had been blown over and bits of roofing were lying around. A flash flood in a nearby bayou put the men to work in knee deep water getting shop equipment and trucks in safety. Beyond that the campers seemed not to have had very frightening experiences. They reported, however, that the town of Gulfport was rather severely lashed especially along the coast where piers, boats and buildings were destroyed. In town many windows were broken and roofs torn off soaking the interiors of houses. Since the hurricane everyone has been busy repairing damages.

* * * *

Theological students are coming to the United States to further their study. Among the many foreign students entering the United States are twenty-five theological students from Europe and Indonesia studying in thirteen seminaries.

* * * *

Dr. Norbert Wiener, professor of mathematics at the Massachusetts Institute of Technology, has refused to give a lecture in a navy-sponsored program at Harvard University because he intends to keep his work out of the hands of "irresponsible militarists." He would have dealt with the theory behind ultrarapid calculating machine his school has developed. He felt himself too closely tied to a program for mass slaughter to feel able to participate.—Peace News

* * * *

A total of nearly twelve million dollars was paid to carry through the program of Civilian Public Service in which 12,000 conscientious objectors participated. In the six-year period the Brethren, Friends and Mennonites paid out a total of $7,202,249.36 for the operation of C.P.S., and Government paid $4,731,558.00. Almost 7,000 of the 12,000 assignees came from Brethren, Friend, or Mennonite churches. The Mennonites paid $3,188,578,05 for their share of the program.

* * * *

John van den Berg, a young Dutch Mennonite, who helped in the MCC relief distribution program in Holland, has now been accepted for similar service under the MCC in Austria. He will serve on the same terms as relief worker personnel from the United States and Canada. The work to which Johan is assigned consists of clothing distribution.

* * * *

The MCC reports that there is a continuing need for mature consecrated relief workers to replace returning personnel. At the present time there is a need for four men in the general relief worker catagory for the India-Java area. In China also there is need for several more men with general experience and training as well as a few mechanics, a builder, an agriculture expert, one or two with experience or training in cooperatives, and several nurses. Individuals who feel qualified and called to serve in any of these areas should write to the Director of Relief, Akron, Pennsylvania.

C-1

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

VISIONS

In his book, **The Wilson Era,** Josephus Daniels, secretary of the navy under Wilson, relates how he once asked Andrew Carnegie what was the secret of his remarkable success. Carnegie replied, "I owe all to my flashes." Mystified, Daniels said, "What do you mean by flashes?"

"All my life," replied Carnegie, "I woke up early in the morning, and always there came into my mind with the waking a flash telling me what to do that day, and if I followed those matin flashes, I always succeeded."

"You mean," said Daniels, "that you have heavenly visions, and like the man of the Scriptures you were not disobedient to your visions?"

"Call it that if you like," answered Carnegie, or call it flashes; but it was the following of those silent admonitions and directions which brought me the success you say I have achieved."

Whatever may be said about flashes in the business world, there is no doubt about flashes of divine impulse in the moral and spirtual world. When they come, happy is the man who, like Paul, is not disobedient to the heavenly vision.—Dr. Clarence Edward Macartney

* * * *

The one millionth copy of the Revised Standard Version of the New Testament published in 1946 was given to pastor Martin Niemoeller of Germany while he was in the States.

* * * *

Africa's educational facilities for natives is very inadequate. Lovedale Institute, a mission college, received twenty six hundred applications for two hundred vacancies. This is said to be true of many other African colleges, it is asserted.

* * * *

The Disciples of Christ youth held their fourth annual meeting of the International Christian Youth Fellowship Commission. The delegates gathered at Emporia, Kansas, from thirty states, the District of Columbia, Canada, and Mexico and represented 250,000 young people of the Disciples churches. The group went on record as opposing peacetime conscription and approved the proposed merger of the International Society of Christian Endeavor and the United Christian Youth Movement.

* * * *

Many Christians sincerely want peace today but are "too indifferent" to do anything about it, T. Z. Koo, of Princeton, N. J., world secretary of the Student Volunteer Movement, told several thousand young people attending the World Convention of Churches of Christ (Disciples).

"Too many young people are not doing their share for peace, which most of them earnestly desire," Mr. Koo said.

He urged youth to take a militant attitude toward peace by "recognizing the purpose of God leading mankind today out of the world of separate nations toward one world," and learning the "art of practical peacemaking. Peacemaking is not only making peace treaties but creating the spiritual factors of living that lead to peace, such as understanding between nations, respect and co-operation between races and helping each other out of the spiritual bankruptcy caused by the war." (RNS)

* * * *

Half the Jews of the world live in the United States. New York has more than two million, Chicago has three hundred and twenty-five thousand, and Philadelphia two hundred and seventy-five thousand. Christians in the U. S. have a great opportunity to be Christian in their attitudes and relations with the Jews rather than suspicious and hateful as has been all too customary. It is thus that Christ will become a challenge to all men.

The Mennonite

Volume 61. October 22, 1946 Number 42

Cut, Courtesy "Gospel Messenger"

Much of the time we tend to long for a life whose skies are always blue and sunny. And yet it seems that just as the varying seasons of the year serve their purpose, so the varying seasons of the spirit also serve theirs. There is the conversion season, the season of sowing and burial.

> *"Yet grains of wheat before they grow,*
> *Are buried in the earth below;*
> *All that is old doth perish there*
> *To form a life both new and fair;*
> *So too are we*
> *From self and sin made free."*

There is the winter season of the spirit (the dark nights of the soul) when life has receded and there is no evidence of growth. There is the spring season when the forces of God work mightily. Harvest follows. Many minor winters follow, for though there is one major surrender in life, many minor surrenders follow as growth in grace is experienced. Aside from this parallel is that of youth and old age. In the springtime of youth there is beautiful, stirring growth, but only in the autumn of old age can one pick the ripe, mellow fruit of life. The seasons of the spirit serve their purpose. Winter is no cause for despair. It is the prelude to spring. Spring must fade into harvest, and then a new winter may be necessary. The seasons of the spirit serve their purpose in maturing one for God. Skies blue and sunny are pleasant, but often a snowstorm or a hard rain precedes them, or it may even be a long winter.

From the editor's point - of - view:

THE ATTITUDE TOWARDS ALCOHOL in our day may include some cause for thanksgiving when it is considered in the light of history. It is readily evident that we are living in a drinking age, an age in which people seem to feel that drink can add zest to life. Expenditures for liquor are enormous. There are a great many drinkers. Brewers are wealthy and powerful, and their vicious propaganda is spread continuously and far and wide. The thought of prohibition is not well accepted. Alcohol itself is on a great spree. But right along with these dark facts are some bright ones. There seems to be an insight into the harmfulness of alcoholism that did not exist in the days of our forefathers. It seems that alcohol was at first considered a poison. But by the 13th Century it was being used as a medicine in the south of Europe. Many claims were made for it. Here is one of them:

"It sloweth age, it strengtheneth youth, it helpeth digestion, it abandoneth melancholie, it relisheth the heart, it lighteneth the mind, it quickeneth the spirits, it keepeth and preserveth the head from whirling, the eyes from dazzling, the tongue from lisping, the mouth from snaffling, the teeth from chattering, and the throat from rattling; it keepeth the stomach from wambling, the heart from swelling, the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking."

The Pilgrims brought beer with them on the *Mayflower*. In their journal it is recorded: "For we could not now take time for further search or consideration: our victuals being much spent, especially our beer." William Penn, the great Quaker, built a brewery in 1683 and sold beer at Pennsbury in Bucks County, Pennsylvania. It is reported that "Many of the leading figures of the Revolution were either brewers or financially interested in breweries and taverns." Abraham Lincoln tells of a non-drinking Quaker who had to pay an extra 10 per cent on his life insurance because ' " 'he was thin and watery and mentally cranked in that he repudiated the good things of God as found in alcoholic drink.' " ' Today many Christians and others are not so enthusiastic about alcoholic drinks. There is much light on its harmful effects. In addition to this there seems to be a growing insight into why people drink. It is becoming more and more evident that when an individual is not at peace within, he may use alcohol in the attempt to deal with his troubles. Furthermore, the work of Alcoholics Anonymous, has rescued many from drink where other methods failed. So along with the dark facts are some bright ones. One wonders whether the strength of our knowledge of alcohol isn't partly offset by the great spiritual emptiness within people today that makes them a ready to try drink. The facts are not all discouraging, and the very darkness of some seems to indicate that alcoholism is but one part of a complex of problems that we need to consider. That too is a valuable lesson.

ALCOHOLICS ANONYMOUS have been so successful in reclaiming alcoholics that their methods deserve attention. These methods are very suggestive for Christian workers. Therefore we are happy to present in this issue an article on this unique organization of former alcoholics. Groups of Alcoholics Anonymous can be found in many of the larger cities. For example, anyone wishing to get in contact with such a group in the city of Wichita, Kansas, can do so by writing to Secretary, Box 1657, Wichita. Those caught in the bonds of drink and wishing to be free may appreciate being directed to such a group, or the process may be reversed, for members of this organization are anxious to win others to freedom from drink.

CAPITAL PUNISHMENT has perhaps a number of angles to it. There are those who believe that the prospect of such punishment will serve to keep the would-be murderer from committing the crime. That some crimes are not committed because of the prospect of punishment is undoubtedly true. But how far this can be applied is another question. Warden Lawes, for many years warden of Sing Sing Penitentiary, points out in his book, "Murderers" that the prospect of death does not keep the murderer from his crime. When excited and desperate enough, he acts regardless of the consequences. In the same way nations may hesitate about going to war because of possible consequences. But when excited and warped and desperate enough, they may act regardless of the possible consequences. Since punishment neither wipes out the heartache caused, the question remains whether not more thought should be given to the prevention of conditions out of which violence may develop. The Christian faith holds that love of the right results in more good conduct than fear of punishment. A clean heart is the best guarantee of right conduct.

World Temperance Day, October 27

Alcoholism and Its Cure

by R. C. Kauffman

Alcoholic consumption in the United States for the decade preceding World War II rose from 3.5 gallons per capita to about 14 gallons per capita. The evidence is that during the war years this rate of consumption took a marked further increase. Most of this increase may be accounted for by the more widespread acceptance of "controlled social drinking." At the same time, the indications are that there is also a far greater number of those who may properly be called, "alcoholics." An alcoholic is one who cannot use alcohol without doing so to decided excess. Having on any occasion taken his first drink, he is unable to stop of his own volition until reaching the point of more or less complete intoxication.

The theories in explanation of why some people become alcoholics are many and varied. So are the proposed "cures." On the physiological side there is, for example, the theory that certain individuals have an allergy to alcohol—a peculiar allergy in that it creates not an avoidance of it, but a helpless submission to it. It is the brain and spinal cord, particularly, of such individuals that is said to respond in allergic fashion to alcohol. Peculiarly sensitive to and irritated by alcohol, an excess of cerebro-spinal fluid (the fluid that normally surrounds and protects the brain and spinal cord) is produced by the body as a defensive measure. The pressure of this on the brain, in turn, produces the helpless inclination to further indulgence. The corresponding cure, claimed to have been effective in a considerable number of cases, is to drain the excessive cerebro-spinal fluid through a puncture of the spinal column.

On the psychological side, is the belief that alcoholism is the outgrowth of a deeper and more fundamental personality problem. From this point of view the cry of the social reformer, "Look at all the broken homes, broken personalities, etc. caused by alcoholism" would be changed to, "Look at the alcoholism caused by broken homes, broken personalities, etc." Alcoholism, as seen here, is but a symptom— a symptom of something else in the life of the individual that needs correction and any cure that hopes to be in any wise permanent must concern itself with this underlying conflict.

More recently, within the past ten years or so, another approach has gained considerable prominence. It is that of the "Alcoholics Anonymous." It is an interesting approach in that it resembles the old-time religious conversion more than either a distinctly psychological or physiological method of attack. "Alcoholics Anonymous" or "AA," popularly so called, is an informal fellowship of about twelve thousand formerly alcoholic men and women who are today found banded together as groups in about 325 American and Canadian communities. Each group has the same and only objective: "to help other alcoholics to recover from their illness."

The "AA" method of approach is outlined in the "12 Steps to Recovery" of their Program. These "12 Steps" are as follows:

1. We admitted we were powerless over alcohol—that our lives have become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God AS WE UNDERSTOOD HIM.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for and the power to carry that out.
12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

The elements of this "AA" procedure held in common with religious conversion are evident: the conviction of sin; an admission of utter helplessness; a complete reliance upon God; confession and rectification of past transgressions; the joining of a fellowship of believers; and a consuming missionary zeal, by means of which new members are brought into the fellowship and by means of which their own faith is kept alive. It should be recognized too, of course, that some of these elements parallel psychiatric technique, though psychiatry using its own terms speaks of "personality change," "mental catharsis," "abnormal self-concern," " a new compelling interest in life," "the expulsive power of a new affection," etc. In the final analysis, however, psychiatry says, 'Know yourself, be strong and you will be able to face life," whereas Alcoholics Anonymous say, "Know thyself, ask God for power and you

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Dr. R. C. Kauffman is professor of Psychology at Bethel College. In 1939 he participated in a study on the effects of alcohol made for the U. S. Government by the Physiology Department of Yale University.

become truly free."

It is this free and candid recognition of God, "a Power greater than yourself," as an essential part of the process that makes it a religious one. In fact, the only point at which the "AA" procedure may be said to differ significantly from conversion as known in religious circles is that such conversion usually insists upon the acceptance of a more or less precisely defined doctrinal content. With Alcoholics Anonymous the doctrinal element is reduced to a minimum—in fact, can hardly be said to exist at all. Catholics, Protestants, Jews—all are numbered among their members without change in religious affiliation. The only point of belief insisted upon is the acceptance of God *as He is understood* by the believer. And this point is really not so much insisted upon as it is recommended as the only way in which they have, by their experience, found delivery to be effective and enduring.

According to their own estimation. 50 per cent of the alcoholics taken in hand by members of the "AA" recover almost immediately; 25 per cent get well after suffering a relapse or two, and the rest remain doubtful. This rate of success is exceptionally high. Statistics on traditional medical and religious cures are lacking, but it has been informally estimated that they are no more than 2 or 3 per cent effective in the general run of cases. One factor that no doubt adds tremendously to the success of the "AA" program is that each member was at one time himself an alcoholic and is now a living witness to its effectiveness. Like Gothic cathedral windows, alcoholism must be viewed from within to be truly seen.

Although it is too early to state that Alcoholics Anonymous is the final answer to alcoholism, its brief record is impressive and its implications should be of interest not only with respect to the immediate problem of alcoholism, but also to those concerned with the therapeutic value of psychiatry and religion in general.

Towards Unity

by B. Bargen

B. Bargen, formerly instructor of commercial subjects at Bethel College and now Manager of the Mennonite Publication Office, Newton, Kansas, spent about two and one-half months this past summer centralizing the files of the Mennonite Central Committee. He wrote the following article about his work at Akron at the request of the editor of the **Bundesbote,** in which it first appeared.

It happens, as children grow up, that they outgrow their clothes, and father and mother look around for clothes to fit the growing children. Thus, too, with the children of the church.

As a child, the Mennonite Central Committee offices, found it adequate in the offices to handle the limited amount of correspondence in the simplest ways. But as the organization grew, as one department after another was added, simple ways had to give way to improve methods. The summer of 1946 found approximately eleven departments doing a large volume of work, involving more than just the simplest correspondence. It involved passports, visas, bills of lading, baling tickets, tags, loading records, personnel records, telegrams, and cablegrams with workers in all of the world. MCC was growing up!

In order to centralize all these records in one comprehensive system a study was made of over two hundred filing drawers to determine the nature of their contents, methods of filing, and methods whereby any particular piece of correspondence or business record might be made available to anyone in the organization at a moment's notice. This involved material for a period as far back as 1920, when the MCC was first organized, when one filing drawer was sufficient to house all records of any kind for a period of several years, to 1946, when the business of just a few weeks would completely fill a drawer.

In a new building, called the "Archives Building," one entire floor, by the new method, is devoted to centralized filing and research. By a messenger who runs her rounds four times daily, there now arrives each day from all eleven departments material to be filed in one central file. These are carefully read, coded for filing, and then girls specially trained for this work place each paper in files scientifically designed to speed up finding and filing by name or by subject as the case may demand.

When material is needed a telephone call from any department to the Central Files, immediately dispatches a file clerk to the file to locate the desired paper. The paper is charged to the person requesting it, until the paper is returned, just like a book is charged to the person taking it from the library, so that at any time we know who has that letter, that invoice, or that report.

All material is carefully indexed in a card index of approximately twenty-thousand cards. Every relief worker, every project, and all important events mentioned in letters or reports are on this cross index, so that a complete bibliography on any subject is available at a moment's notice.

This was a step toward unification, so that all seventy-five workers now stationed at MCC headquarters, at Akron, may work like ONE mind. Guesswork has been superseded by system; time formerly spent in looking for things is now spent in creatively working with information in hand; and red tape becomes BREAD tape, in a literal sense, for the entire purpose of MCC is toward efficient relief of bread-hungry and spirit-hungering hundreds and thousands in famine areas the world over. Time counts! The work of the Kingdom is urgent.

What Should a Mennonite Do with His Money?

What should a Mennonite do with his money? Should he buy more land? More new machinery? Government bonds or additional insurance? Financial experts, farm economists, and practical business men are unanimous that this is generally a poor time to buy. Our own common sense tells us it is better to sell or invest than it is to buy. Yet some people have to buy even during these times. Young people who were in CPS are among those who need to make loans now. They are among those the Mutual Aid Board is trying to help in a modest way. What should a Mennonite do with his money? For those who have more than sufficient funds on hand to meet their own immediate needs we invite you to invest funds in the General Conference Mutual Aid Board. The aim and the puropse of the Board are:

1. To enable the Board to help young Mennonite people establish a home.
2. To enable the Board to help young people get a modest start at farming or in business.
3. To enable the Board to help young people complete their education.
4. To help the Board assist in Mennonite programs of colonizations and resettlement.

An investment in this Board is an investment in the next generation of the Mennonite Church. Your money is loaned to deserving young men only after careful investigation as to their character, experience, ability to carry out the project for which they want the money and on the basis of genuine need. To date $25,000.00 have been loaned and all repayments made according to schedule. Here are the ways in which churches, district conference boards, and individuals may invest money with the Board of Mutual Aid.

1. Freewill gifts to the Board.
2. Non-interest bearing loans for five years.
3. Interest-bearing loans from 2 to 5 years at 1½ per cent interest.
4. Interest-bearing loans for 10 years at 2 per cent interest.

The Board of Mutual Aid consists of: Chairman—Harry M. Detwiler, Souderton, Pa.; Vice-Chairman—Hans Regier, Whitewater, Kansas; Executive Secretary—Winfield Fretz, North Newton, Kansas; other Members—Julius A. Franz, Lind, Washington; Jacob A. Schowalter, Newton, Kansas; William Stauffer, Sugarcreek, Ohio.

EASTERN DISTRICT CONFERENCE LABOR DAY BIBLE CONFERENCE

The Laymen's Bible Conference, sponsored by the Womens' Mission Societies and the Brotherhood and held at Camp Men-O-Lan on the Labor Day week-end, was well attended throughout the three days. There were 126 registrations and many other folks who attended sessions for the day only.

The Theme "THE CHURCH AT WORK" from Acts 4:31 and 5:42 was followed generally by the leaders, Dr. Robt. R. Fritsch, Emeritus Professor of English Bible, Muhlenberg College, and our own Rev. J. R. Duerksen, on furlough from the Mission Field in India. Dr. Fritsch's messages made many of us conscious of a new sense of stewardship. Rev. Duerksen divided his messages into five divisions, namely: "The Why of Missions," "The Three-fold Task," "My Parish," "With Persecutions and with Thanksgiving," "It Pays To Serve the Lord."

Rev. A. H. Schultz did a fine job as music director. There was much group singing interspersed with vocal and instrumental numbers.

Miss Katherine Niswander, assisted by Mrs. Norman Berky and others, arranged for special programs for the children during the lecture periods. Story telling, craft work and singing, etc. kept the young folks happy.

At the close of his last message, Dr. Fritsch suggested that a special thank-offering be received for the purpose of enlarging Camp Men-O-Lan to better accommodate future Bible conferences, retreats, etc. This offering amounted to over $520.00.

IT PAYS

We were glad to read that the Minnesota district of the Missouri Synod increased the salaries of home missionaries to a minimum level of $1,800.00, plus parsonage.

Only recently the president of a large Metropolitan New York Church told us that he personally had seen to it that his pastor was given comfortable parsonage facilities and an increase in salary and then added: "It pays! When the pastor is bothered with financial worries and home inconveniences he cannot do his best work."

May we suggest that laymen ask fellowmen from other congregations which have raised their pastor's salary and they will find that the above is not an empty statement. It is true! "It pays!"

—American Lutheran

IN MEMORIAM

Mrs. Andrew J. Goering (Caroline Waltner) was born on April 23, 1877, near Moundridge, Kansas. Here she grew up and spent her life. In 1891 she was baptized and received into the Hopefield Church. In 1897 she was united in marriage with Andrew J. Goering. With him she shared life's joys and sorrows until he was called to his reward February 24, 1943. On October 8, 1946 she was called to her etrenal home. She is mourned by her sons: Reinhold, Herman, Menno, and Daniel; her daughters: Matilda, Clara, and Ena; by one brother, Peter Waltner; and two sisters, Mrs. John E. Schrag and Miss Katie Waltner.

The Growth of a Mennonite Fellowship

By Freeman H. Swartz

On Sunday, June 23, 1946, a morning service was inaugrated in the Lancaster Community. It was held in the Santee Chapel on the campus of the Reformed and Evangelical Semniary. There were eighty-five persons present. The sermon for the occasion was preached by Rev. Don Smucker. He was introduced by Rev. Freeman H. Swartz, Chairman of the Home Mission and Church Extension Committee of The Eastern District Conference, as the designated pastor to lead the work in Lancaster City.

Previous to the morning meeting, a Sunday School had been formed. There were sixty-five present. This group was divided into three classes—one for the adults, one for the girls, and one for the boys. Mr. William Snyder, MCC office, Akron, was selected as the superintendent. Mr. Orrie Baer and Mr. Elmer Wenger, had previously been selected by the Fellowship to serve as secretary and treasurer.

Fellowship Polity

The polity upon which this work was begun and continued was that there were many persons in Lancaster City and surrounding community who did not affiliate with the Mennonite Church simply because they could not find a fellowship that met all their need. The consequence was that they were uniting elsewhere, joining groups outside of the Mennonite household. Some General Conference members living in Lancaster and others who lived nearby urged our Committee to start a Fellowship.

An interesting side-light on the above situation is the fact that of the five real estate men consulted relative to the selection of a lot for future building needs, three had Mennonite names and heritage but not a single one was affiliated with a Mennonite group today.

Lancaster is an example of the value of "Mennonite Fellowship." September 24, 1944, we gathered a group of more than thirty interested persons in the Y.M.C.A. for a Sunday afternoon meeting. The meetings were continued throughout the following winter with varying attendance. During the following summer, 1945, Rev. Alfred Regier, pastor at Calvary Congregation, Mechanics Grove, made a survey of the families and friends who had shown some interest in the meetings. He found some forty families whose variant interest ranged from "very much interested" to "interested, but too late; we have begun attending elsewhere."

The meeting place was also a deterent to the growth of the work. It was quite a task for some of the elderly persons to climb the two flights of steps to the third floor auditorium. So also was the time of meeting. The services were in the afternoon. The hours were changed several times to accomodate the attendants, some of whom came from neighboring farmsteads.

Growth in the Second Year

In the second year, the Committee used several men to carry on its work. Rev. John Boehr supplied during the late fall and early winter months. Rev. Don Smucker was used occasionally from February until June. In March, 1945, the meeting place was changed to the Lancaster School of the Bible. This Chapel was on the first floor. Here the attendance increased—rising one time to the 130's! Finally, at the insistance of the local committee, a regular Sunday morning meeting was scheduled. This was announced for June 23. The attendance and interest shown then, and since, has well justified their claims.

Two landmarks which indicated the approval of the Lord on our venture, were the generous support the congregations of the Eastern District, who contributed, in May, nearly enough to pay for the three thousand dollar lot which had been purchased by the Conference in Grandview North and the gracious release of ten thousand dollars by the General Conference Home Mission Board for this work.

Thus with our faces set toward a new direction in Church extension, we look for a blessed third year of ministry. The Committee solicits the prayerful support of the readers of *The Mennonite* for Pastor Don Smucker and the small group that he has undertaken to shepherd in Lancaster—in the heart of Mennonite Country in America!

Appreciation for Assistances

Several citations are necessary to give due credit for the beginnings of this work. The faithfulness of a number of Eastern District families who kept faith when things seemed darkest. This number was augmented by others as the work gained momentum. Then there was the very helpful series of meetings by Dr. Jacob Janzen; these served to revive some of the previous bonds which had existed between Russian Mennonites who had settled in that community. We would not over look the encouragement of the Pastors of Eastern District congregations contingent to this field. The graciousness of the Lancaster School of the Bible, a truly inter-denominational group, deserves mention. The ecumenical kindness of the Reformed and Evangelical Seminary Board in granting us the privilege to use their Seminary Chapel. This is indeed heart warming. And the unnamed donor of a hundred *Mennonite Hymnaries* should not be

(Continued on page 14)

Rev. Freeman H. Swartz is Chairman of the Home Mission Committee of the Eastern District Conference.

Bluffton College Bible Lectures, November 17-22

Dr. Allen G. Wehrli To Be Speaker

Each year Bluffton College selects some outstanding minister to give a week of Bible lecturs on the campus. These are primarily for the benefit of students, but are also of great help to townspeople and out of town visitors who attend. This year Dr. Allen G. Wehrli,, Professor of Old Testament Theology, Eden Seminary, Webster Grove, Missouri, has been selected. He is an outstanding leader in the Evangelical and Reformed church and has the reputation of being a very interesting and helpful lecturer. All those who can attend are cordially invited and will be greatly benefited by the series.

The series this year will be based on the Old Testament. We, as Christians, place much of our emphasis on New Testament teachings, and perhaps do not refer as frequently as we should to the Old Testament foundation of our faith. The Sunday and the evening series of lectures will be based on the early books of the Old Testament.

Sunday

10:30 A. M. "Human Virture and Divine Requirement"

3:00 P. M. "Stewardship Versus Ownership"

7:30 P. M. Burning but Not Consumed"

Monday

7:30 P. M. "Brotherhood Beyond Compatibility

Tuesday

7:30 P. M. "God and Greed"

Wednesday

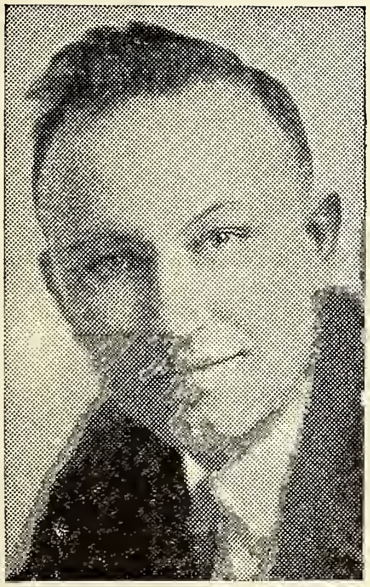
7:30 P. M. "God and Cowardice"

Thursday

7:30 P. M. "Beyond Freedom the Wilderness"

Friday

7:30 P. M. "Obligations and Inclinations"



Dr. Allen G. Wehrli — Bible Lecturer

The morning series, given primarily for students in the chapel is to be based on the prophetic stories and writings. The topics follow:

Monday

10:00 A. M. "The Prophets Who Did Not Write"

Tuesday

10:00 A. M. "God and the Political World"

Wednesday

10:00 A. M. "Religion, Ethics, and Patriotism"

Thursday

10:00 A. M. "The Prophets of Doom"

Friday

10:00 A. M. "The Prophets of Restoration"

It is especially important this year that those from out of town who plan to spend a part of that week on the campus should write in, in advance so that arrangements may be made for housing. With dormitories filled, it is necessary that we have this information so that we may know how many rooms need to be found in private homes. All of you are given a cordial invitation. We are sure that we can find the places for you, however, please give us advance information concerning your coming if it is at all possible.

Ministers' Conference

As usual a Ministers' Conference will be held on two days of the week of Bible Lectures. This year the days selected are Wednesday and Thursday, November 20, and 21. The speaker being called in from the outside for this program is Reverend Lester Hostetler, Pastor of the Bethel College Church, North Newton, Kansas. The program as arranged follows:

THEME: "THE MINISTER AND HIS TASK"

WEDNESDAY, NOVEMBER 20

11:00 A.M.	"The Minister and Music in the Church" Rev. Lester Hostetler, Pastor Bethel College Church, North Newton, Kansas.
12:15 P.M.	Lunch
2:00 P.M.	"Ministerial Ethics" The ethics of a minister in relation to other ministers. Rev. Wilmer Shelly, Pastor First Mennonite Church, Topeka, Indiana. The ethics of a minister in his personal life and in the community. Rev. John Neufeld, Chicago, Illinois
5:00 P.M.	Buffet Supper with members of the Faculty

THURSDAY NOVEMBER 21

11:00 A.M.	"Preparing a Preaching Program for the Year" Rev. Lester Hostetler
12:15 P.M.	Lunch
2:00 P.M.	"The Minister in His Study" Using the study for the maintenance of the minister's devotional life and receiving spiritual resources for this

task. Rev. Jacob Enz, Pastor First Mennonite Church, Nappanee, Indiana.

The minister and his study in relation to his reading and sermon preparation. Rev. George J. Stoneback, Fairfield, Pennsylvania.

6:00 P.M. Dinner

Mr. Fred Von Gunten, Mennonite Book Concern, Berne, Indiana, will again have books on display for these conferences.

Women's Missionary Conference

There will also be a Womens' meeting on the campus on the same days as the ministers' conference. The program is not as yet completed, as this is being written. However, information will be sent directly to the churches and those interested can inquire at the proper sources there for that information.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Swiss and Dutch Mennonite Youth Compare Notes. in **De Hoeksteen,** the organ of the **Doopsgezinde Jongerenbond,** a Dutch Mennonite student gives his impressions about the Mennonite youth conference in Switzerland which was attended by six hundred to seven hundred people. The general theme of the conference was "Christ Is My Life." The youth committee was not youthful in years. Nevertheless the Dutch student was impressed by the willingness of the young people to give testimonies after the older ministers had spoken on the topic. He says, "as far as the knowledge of the Bible is concerned contact between the Dutch and Swiss Mennonite young people would be most fruitful for us." Summarizing he says, We observed that they were more Biblical and characterized by a separation from the world. Whether the above described youth conference does justice to what we call young people is another question. We should, however, remember that the Mennonites in Switzerland are farmers, which also explains why they live in greater separation from the world. It is, for example, typical that the women and girls did not testify at the meeting." Inviting the Dutch and Swiss Mennonite young people to correspond with each other, he concludes: "Inspite of all the differences, we as Mennonites the world over have, in the name of Christ, a great task and a high calling."

Learning From Each Other

Under the heading "World Mennonitism" H. C. Yoder wrote the following significant lines published in the **European Relief Notes,** Vol. III, No. 1. The subheadings are ours.

Converting Others.

We often hear the hope expressed that out of our contacts with European Mennonites through our Relief activities there may arise a really unified Mennonitism. Too often I fear we approach the idea too naively. Too often we feel it is merely a matter of converting the Mennonites of Holland, France and Germany to American Mennonitism. We are all thankful that our forefathers have preserved for us in Canada and the United States an evangelical gospel and a nonresistant belief and we all hope that those groups who have felt driven to depart from these will rethink their position.

A Two Way Process:

But we dare not be so perfect in our own estimation, so selfrighteous, as to consider our relations with European Mennonites as a missionary effort or a process of reformation. The flow of ideas can not be a one way process. The European Mennonites have developed in the cradle of our faith and also treasure their heritage and have many of the original sources by which we trace our development and evaluate our genius.

What We Can Learn.

I have not had as many or as close contacts with the European Mennonites as I would like but I have seen several points which offer fields for profitable consideration. Where we of the western shore of the Atlantic are divided seventeen or eighteen ways those on the eastern shores are divided only according to language or country. They believe strongly in the Scriptural virtue of bearing with one another's infirmities. Again they may permit social practices which we justly frown upon but they have not permitted the divorcement of religion from the social and business interests in their lives. I believe their attitude towards God is more natural than that of the average Mennonite at home.

If each of us contribute what is best in our practice and each recognize what is good in the other and are willing to be taught, then I believe our Church can become a more efficient instrument in God's hand on both sides of the Atlantic. May our venture in relief work develop towards that end.

ALCOHOLISM PART OF VAST COMPLEX OF PROBLEMS

Alcoholism, I believe, has basic social roots and the most important treatment, paradoxically, is to prevent it. Social regulatory measures and social education are necessary if we are to safeguard the race from injury to its individuals and to its social structure by alcoholism. I need not go into details, but will say this, that whoever really seeks to combat alcoholism will sooner or later find himself a social reformer as he sees the problem more fully, and, if what he sees arouses his social energies he will seek to combat the evils of the economic system. He will find himself confronted with the horrors of malnutrition, bad housing, and with the terrors of the business cycle and its dread unemployment. Sooner or later he will find himself up against the sinister fact that the manufacturer and sale of alcoholic beverages is an extremely large and powerful business which does not have many scruples about false advertising and social corruption as the means to its end, which is merely profit.—Abraham Myerson, M. D., Professor of Phychiatry, Harvard University Medical School; ALCOHOL HYGIENCE, Nov.-Dec., '45.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
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Impressions Upon Coming to America

by Johannes Hilverda

It is not so easy for me to express my thoughts about America, the American people, and the Mennonites here, because we have been in the United States only fourteen days. Generally one has to be at least a year in a certain country, traversing the land in all directions, living and talking and working and worshipping with the people in big cities and in the country, before one can make up his mind and get the right idea about a people, a country and the churches. We saw only a glimpse of New York and Chicago, and saw only a few districts of the country and met only in short conversations a few Americans, and a few Mennonites. Therefore, I can give you only my first impressions and perhaps after being longer in America my ideas will change and I'll get another point of view about the things I write about now.

(By request, Johannes Hilverda of Aalsmeer, Holland, and now a student at Bethel, has kindly consented to describe some of his first impressions of America, and the people upon arriving here to study. In a sense, it was unfair to ask for an article so soon after the arrival of the group of students. At the same time, many first impressions stand out vividly for a while, then with time lose their early sharpness. At any rate, we wish this to be a way of welcoming our Dutch friends to the States. Certainly the churches consider it a privilege to have these students with us, and we hope that they may partake to the full of our home, school, and church life throughout the coming year.—Editor.)

We arrived on Monday afternoon, September 16 at New York, and really we were very deeply impressed by the very high skyscrapers we saw when we approached the harbor of Hoboken. I think we will never forget that. We do not have such high and large buildings in Holland. We saw many pictures and films of New York, but still it was a great sensation to see this all in reality. When we came nearer and nearer, we could see the dust hanging between the high buildings and we saw the great numbers of cars along the roads. It did not only impress me, but there was something in it that frightened me, too. I think it was the strange feeling how one man might feel himself a lost being in such great multitudes of people, between such enormous buildings, and in such a noisy atmosphere. When you are accustomed to living in Holland at a rustic lakeside, this all frightens you for a moment. It was a more materialistic sensation to see in the shops a great number of things we had not been able to buy for six or seven years in Holland: simple things as peanuts, oranges, bananas, shoes, radios, all kind of clothing and a lot of other things. Happily we had no American money at that moment . . . . we would have spent it all at once!

There was one Mennonite friend from the M. C. C. headquarters at Akron at the harbor to meet us. Later on more Mennonite friends arrived with cars to take us to Akron. Another sensation was the first men we saw in the streets of Hoboken, when we came out of the harbor, were strikers, and we were really astonished when we talked with them because they appeared to real Dutchmen!

On Tuesday afternoon we arrived at Akron where we were very heartily welcomed by the M. C. C. headquarters. We enjoyed talking about several problems and meeting those ones whose names we had often heard and from whom we sometimes received letters. We spent a happy time at this heart of Mennonite life in America. Everyone was very friendly and helpful and interested in our problems. We were happy to talk with the president of your Young People's Union, and we found out that we had many things in common. One thing really thrilled us and that was the way you Mennonites sing in your religious meetings and services. We never heard such singing before. It was really beautiful and very much better than we do in our churches in Holland.

We had some fine days at Akron. I think one of the differences between Europeans and Americans is that Americans are much more friendly, polite and helpful than the average European is. I think a foreigner feels at home much sooner in an American family than a foreigner would feel at home in Europe. Another difference is that Americans in general talk much more than we do and we found out that the American people like very much to talk to foreigners about their own country. We found out that life in America is much more comfortable than in Europe. We were amazed about your comfortable trains and diners, your cars and houses. We have no things like that in Holland.

All things in America seem to have the purpose to make life easier. "Take it easy" is one of your common expressions. It is really a feature of the character and the life of the average American, I think. The Americans live much faster than we do. They do not trouble about unnecessary, theoretical things as we do. They live pracitically and easily. Sometimes I have the feeling that there is the danger of this hurried way of living of getting superficial and seeking your pleasure in momentary things only. But I also found out that you Mennonites are not in every case representative of the average American. You are living closer to your European background than most Americans do.

We discovered also that most Americans laugh much sooner than we do in general. As far as I can see now I think that we Dutch Mennonite students can learn much from the American Mennonites, especially concerning practical Christianity. We feel that there is more spirit of fellowship among you and perhaps that is because of your colleges, your relief work and things like that. We don't have such things in Holland. Perhaps there is more fellowship among you, too, because of your being more separated from the world than we are in general in Holland. I think we will learn much and have a fine time at Bethel College where we feel now already quite at home.

Choosing a Retreat Ground

by Harry Yoder

Many things enter into making a retreat ground what it should be. Perhaps there are two primary factors to be taken into account in creating the proper atmosphere for a retreat, namely, physical surroundings and camp personnel. It is the purpose of this symposium to discuss the matter of physical surroundings.

1. **The site for a retreat ground.** Here is where we should make use of the beauty spots of God's Creation. The ideal place is in a wooded section along a lake or body of water. If the camp can be built on a little raise or slope facing a lake it adds to the atmosphere. Especially does this add a certain 'something' to services such as the morning watch, sunset service, Galilean services, etc. The enticements of a body of water seem to be vital in working out a young people's program. For instance, the sunset services mean much more when the location is such that the sun is setting across the lake at the actual time of the meeting.

Let me hasten to say that the location should be where are no 'public interests.' The camp or retreat itself is to be the only attraction. An evening lakeside service can easily be ruined by the noises at the public bathing beach just around the bend of the lake shore, or by the motor boats being used at that hour. If privately owned cottages are on the retreat grounds, or too close, difficulties often arise. Thus, I say the ideal sight is a beautiful lake front with no other interests interfering.

2. **Should the location be near home?** It is well to have the camp far enough away from home to avoid interruptions from 'Local people.' This is one phase of camp life which many well-meaning interested people will not fully understand. However, the greatest good comes to those who are permitted to spend a week or more together with their leaders uninterruped. If a group comes to the camp for the week-end only, they have not caught the spirit of the retreat nor understand the schedule, which means a retarding of the whole foreward movement. If a retreat is held within a somewhat thickly populated church area, it might be well to plan a part of the retreat program so that visitors could be welcome. The ideal is to have it far enough away from home to avoid interruptions and educate our people to it.

3. **Proper equipment is indeed necessary.**

a. The administration building is important. Perhaps expense can be kept low by having a number of things under the same roof. In this building I suggest the office with all equipment for registering and handling the business affairs of a camp. A reception room to be used for a number of purposes—meeting incoming groups, class room, faculty meetings, etc. Also this building could have at least one screened in porch for classes, etc. In one corner could be a store or snack shop. Depending on the structure of the building, the dinning room and kitchen could be located in the basement. If there is an upstairs, it could be used for either the 'summer staff of workers' who care for the camp or the faculty and leaders. Sometimes the sleeping hours of these two groups conflict a bit, therefore, I suggest separate sleeping houses for them. This is not a serious problem however. If there is not room enough for the kitchen and dining room in the administration building I would suggest a separate building for this and the upstairs used for the working staff.

b. In addition to the administration building and dining hall there must be room enough and appropriate for group meetings—call it a chapel or auditorium. This might easily be in connection with one of the other buildings. If it is only to serve retreat groups, it might not need to be of a great size. If Conferences and the like are to use the retreat grounds, it would need to be larger. If the dining hall and sleeping quarters for the working staff are in a separate building, then I suggest the auditorium to be at one end of the administration building.

This is the second of a series of articles centering around the issue of choosing a retreat site for a district conference group. Rev. Harry Yoder, of the Central District and until recently minister at Carlock, Illinois, and now connected with Bluffton College, has served a number of years as director and leader at the Camp Mack Retreat of the Middle and Central District conferences. He here discusses the question of choosing a retreat ground in the light of his experience at Camp Mack.

c. There must be adequate sleeping quarters for the retreaters. I suggest the 'bunk houses' for this purpose always be in small units. Cabins should house not more than twelve or fourteen. Much more satisfactory results can be gained with the entire group divided into small units. Cabins need plenty of ventilation with windows or shutters which can be operated from the inside. Girls and boys cabins should be properly located in relation to each other.

d. Adequate toilet facilities are very necessary. If "cleanliness is next to Godliness" let us make this a reality in our church camps.

e. Insist on the best drinking water possible. This tends to elminate much illness, etc. This is of primary importance.

f. Adequate space and materials should be available for a good recreation program. In choosing a site this must be kept in mind. No one wants to play ball in the midst of trees or on a rough field. The amount and type of equipment depends upon the extent of your recreation desires. A good variety of recreation should be provided so that all can participate. If the camp is located on a lake, then lake equipment must be provided—boats, swimming beach.

g. A first aid room is needed. This can be a small room with cots, etc. provided. The camp nurse will appreciate having first aid kits. Perhaps the first aid room should be in the administration building in order to be near the phone, etc.

h. Building space must be provided for times when the weather conditions are not ideal. Therefore, I suggest in the equipment to include a large sized building which might be used for various things in camp life. Especially should the ground floor room have a good sized room with a fire place. In case of rain this can be used instead of the camp fire, etc. Parts of this building could be used for class rooms or perhaps the upstairs for housing overflow crowds. Or the building might have some screened porches for various uses. In any camp, provision must be made for times when you are forced indoors.

i. Among the wishes for equipment should be musical instruments. Pianos, rent a Hammond or something of the sort, Chimes near the sunset point will be very valuable. If old familiar hymns and good music enter the retreater's minds as they gather it creates a worshipful attitude.

j. One bit of equipment needed at camp is a shower for those who do not swim. We nearly always have some among the leaders who do not participate in the swimming and who would appreciate the use of a shower room.

For the ideal camp much other equipment could be mentioned, but we must be practical. A hand crafts building would be good but can be managed in a corner of one of the larger buildings somewhere. The music can be managed in connection with one of the larger buildings. As a camp site grows, some of the added needs come, too.

4. **The size of the camp grounds** depends upon the size of groups it serves and the size of the constituent group. Care should be taken that a large enough plot of ground is purchased so that the camp never will feel crowded for space. If possible when purchasing a lake front ample space should be purchased so that public interests do not close in on the camp.

5. **The expense of setting up a retreat ground** can become enormous. This again should be according to the strength of the group it serves. Here a wise group will take into consideration its already accepted financial responsibility. These years of "much money" will not always last. This must be remembered. The other side is this—one of the greatest investments we can make is in the equipment and grounds which help develop the religious and spiritual life of our young people. Certainly this is true of our retreats. And here is a real place for growth within our church.

6. **The summer program** will need to be worked out according to the various activites in each local situation. In some areas of retreats there is the industrial section, while in others it is the farming area. The whole program will need to take into consideration the make-up of the people and their other conferences and activities. The program should include a wide range of our church people—all the way from junior camps to business men. The greater the number of groups we can interest the larger is our opportunity. Especially should it mean much to the leaders and potential leaders in our churches. We can do much to train and inspire our people in this way when a summer program is properly handled.

Autumn

The vigor, life, and newness of spring with its fresh greenness, fragrant blossoms and balmy days have again, as thousands of seasons past, changed to the mellow, calm days of autumn when the colors of the sunset are reflected from those once shiny green leaves of spring. There is the yellow of the cottonwood, the brown of the elm, the oranges, reds and crimsons of the oak and here and there in brilliant contrast the green of a pine.

Perhaps you, too, have said autumn is the best season of the year. Around it there seems to be the mellowed richness of having grown old beautifully. Where spring was new with its spring rains, breezes, and new green shoots sprouting from tree and meadow, autumn offers the crunch of dry leaves under the foot, the silence of a cool brisk evening with an early sunset, the tans and browns of fodder in the field blendded with the green of a new wheat field just beyond. And it all seems so possessed with mature, calm age.

It is on those days of quiet beauty that a walk in the country is irresistible. A walk down a country road when the bark of a dog can be heard a mile away and the laughter of children at the neighbor's house seems to be right next to you. The smell of wood smoke in the air, or in the idle play of rabbits in the field deepen the serenity of the moment.

Perhaps you have followed a creek and have seen the cattle in a playful mood chasing each other with tails in air and heels kicking high. Stones tossed in the creek disturb the calm water and flat stones skip countless times to the other bank. Happily and lazily the water gurgles where it runs down a rapid. A roasted marshmellow and a toasted weiner over the fire have a special flavor and the heat of the fire feels good as you slowly turn absorbing the warmth. When the moon is full, it rises almost as soon as the sun sets. And it is big and red as it appears.

We all have many rich memories of the autumnal season — the evening of seasonal life. Memories of other seasons when the harvest was gathered and barns were full, granaries bulged, and rows of jars with bright colors lined the basement shelves. It is the end of a season. It is the period of dormancy, of waiting. It is the time when we can look back and look forward. It is the season when we can feel the thrill of achievement and anticipate the work to come.

Autumn is the time for thankfulness, communion, fellowship and wonder. Thankfulness and communion with the Creator God who does such marvelous works. Fellowship with kindred spirits all privileged to partake of the gifts of the Creator and wonder and awe at His handiwork.

Items of Interest

One result of the oppression during the war in Holland was the trend toward unification of the church. The General Synod of the Netherlands Reformed Church met for the first time in three centuries in the historic Amsterdam New Church. Some of the churches which split off long ago from the old body, are ready to rejoin it.

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Fifty-one nations make up the United Nations Organization. Of these, twenty-four are classified as democracies, twenty-one as dictatorships, and six as undetermined. Sixteen of the dictatorships — those with one-party or one-man rule and no freedom of speech or press, are under English-American influence; five are under Russian influence.

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The Quakers are publishing a new journal called the World Quaker Quarterly Review. The paper is to be published in America. It will feature articles on the Quaker attitude toward racial and industrial relations, trends in Quaker education and the peace testimony of the Society of Friends.

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The Bibletone Record Company is recording for phonograph fifty Bible stories for children. Two stories, David and Goliath and Daniel in the Lion's Den are already on sale. Three are in production — Jospeh and His Brethren, Noah's Ark, and the life and Ministry of Jesus.

Old war machinery, battle scarred and beyond repair, is being given to towns and cities for the purpose of decorating town squares and other public places — monuments to man's failure to live as a decent brother with his fellows.

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Worldover Press reports that in Japan proper there were over twenty thousand Japanese subjects confined in Concentration Camps for their resistance to war.

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Arrangements have been completed to ship relief goods to Japan. An agency called Licensed Agencies for Relief in Asia (LARA) will be making shipments to Japan for members of the agency.

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Eleven hundred and seventy-two field workers are supported by Swedish missionary societies. There are 245 Swedes waiting to relieve men in the field and 276 candidates are in training.

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The Netherlands Reformed Church reports destruction during the war of two hundred and four churches, two hundred and eighteen parsonages, and two hundred and sixty-one other buildings. Communities only slightly damaged are adopting those worse off and helping with food, supplies, etc., though they have little themselves.

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General starvation is reported to exist in India for approximately one-third of the population. This is about equal to the total U. S. population. Much unrest and anti-British feeling is generally prevalent with ever more stringent demands being made for an India for India.

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At a recent conference in Geneva, Switzerland, plans were being laid for the World Christian Youth Conference to be held at Oslo. Norway, in 1947. Representatives at the Geneva planning conference came from Asia, Africa, South America, Europe and the U. S. There were forty delegates present.

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During three years of the recent war, one-fifth of the American population, or more than 27,000,000 people, changed their locations. America is on the move. For the church, this fact creates new problems of bringing to a moving population a dynamic ministry.

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Rubble is being used as building material to restore places of worship in Germany. The first church of brick and stone recovered from destroyed buildings is being built near Heidelberg. Wood for the interior is being contributed by the World Council of Churches.

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Gift parcels of relief items may now be sent to Japan at the rate of one a week. Mail service between Japan and the rest of the world can be resumed with the exception of Germany on post cards. The message must be of a personal or family nature.

MATERIAL AID NOTES

Due to the many inquiries coming in to the Akron office concerning the sending of packages to specific individuals in Europe, we feel that it would be well to clarify this matter.

The only ways open at the present time by which an individual in the United States can send a parcel or package to another individual in Europe is through regular parcel post channels and the CARE organization.

CARE is an organization set up whereby people can purchase a package containing about 29 pounds of concentrated foods for delivery to individuals in Austria, Belgium, Czechoslovakia, Finland, France, Greece, Italy, Norway, Poland, Netherlands; French, British, American and Russian sectors of Berlin; and British, French, and American zones of Germany. These packages may be purchased for a total cost of $10 and delivery is guaranteed or the purchase price will be refunded.

Postal regulations now permit a person to send one eleven-pound parcel per week to an individual in most European countries except the Russian occupied zone of Germany and all of Berlin. Check this with your local post office as there may be minor changes as time passes. These parcels may contain non-perishable foods, toilet articles, clothing, and similar items of a personal nature. These are the only methods of sending food and clothing to individual persons in Europe. Any other shipments will necessarily have to go in our regular freight shipments which are consigned to our repersentative on the field for general distribution.

Last week a plan was announced whereby individuals and groups in this country could "adopt" a needy Mennonite family in Central Europe and send them an eleven-pound package by parcel post. These packages should be sent directly from the individuals's own post office and will not go through regular M. C. C. channels. In this manner a direct, personal contact can be made with needy families.

In checking the lists of names which we have received up to this time, we find that it includes needy Mennonites from a number of places in Central Europe. A number were forced to leave Poland as a result of the war and are now scattered throughout Austria, the American, British, and French-occupied Zones of Germany. Other lists include names of families from Russia who are now in Germany and resident German Mennonite families who are in dire need.

This is a unique opportunity to witness to our less fortunate brethren in Europe. May our prayers go with these Christmas packages that they may bring both spiritual and physical joy to their recipients.

Names of families may be secured by writing to the Material Aid Section, Mennonite Central Committee, Akron, Pennsylvania. (Canadians will receive names of residents of the British Zone in Germany only, as other zones are not open to parcel post service from Canada.)

During the past two weeks shipments to Germany included two carloads of miscellaneous foods. These carloads were shipped from the Mennonite food warehouses located at Kalona, Iowa, and at Silver Springs, Pennsylvania. Also shipped to Germany was a carload of Ralston Relief Cereal. These shipments made a total of 107 tons with an evaluation of $25,750.35 and left aboard the **S. S. American** Traveler on September 28.

Relief Briefs

Boyd Nelson, Director, advises us of a change in address for the Mennonite Relief Unit in Italy because of the Army post office facilities being withdrawn effective November 1. All future mail should be addressed: Mennonite Service Unit, Les Monnets, Luserna San Giovanni, (Torino), Italy.

Julius G. Toews arrived in Amsterdam, Holland, on October 4. Lewis Martin and Amos E. Krieder arrived there on October 5.

Martin Schrag arrived safely in Calcutta, India, on October 10.

C. P. S.

Inductions

During the month of September there were thirty-eight C.P.S. men assigned to camp according to the National Service Board. Of these, fifteen were Mennonite, seven Brethren, and sixteen were assigned to Government Camps. Just how many reported to camp is not known yet, but it is believed that there were about 20. For the month of October there are only twelve assignments to Mennonite Camps.

"THE VOICE OF PEACE"

"THE VOICE OF PEACE", the publication of C.P.-S. Camp No. 57, Hill City, South Dakota, has just come off the press. This new book is a sixty-page Album with a padded, leather-grained fabricated cover giving an inside picture of the life of CPS men as they worked at the building of Deerfield Dam. Over one hundred pictures throw additional light on the various activities at CPS No. 57.

The book is divided into five sections as follows: **Dedication** — "To all those who through the centuries have sacrificed and suffered that Christ's Voice of Peace might be heard even in our day"; **Introduction** — giving some of the basic elements underlying the C.P.S. program; **Project** — the story of the construction of Deerfield Dam; **Camp Life** — educational, religious, social and recreational activities of the men in their off-project hours; **Directory** — giving the names and home addresses of all men who have been members of C.P.S. Camp No. 57.

Those of you who have already ordered your copy will be recieving it in the near future. Additional orders for this publication should be sent to Wayne D. Kempf, "THE VOICE OF PEACE," Mennonite Central Committee, Akron, Pennsylvania. The price is two dollars per copy. The book will be mailed to you immediately upon receipt of your order.

Poultry School

The Malcolm, Nebraska, Farm and Community School has inaugurated a two-month course in poultry management, taught by Dr. Mussehl, head of the poultry department of the agricultural college nearby. This provides opportunity for the man to learn of the latest agricultural developments and to gain an appreciation for more scientific farming.

Study Credit

Tests in **Mennonite Life Principles and History,** and **Abnormal Psychology** have been prepared for C.P.S. and Ex-C.P.S. men who desire further education and will be given at the Mennonite and Affiliated Colleges. The latter test is designed to evaluate the mental hospital experience and grant credit to those men who have served in hospitals. The tests will be available at the college for men who enter school in the future.

College and Seminary News

FREEMAN JUNIOR COLLEGE

Rev. David Hoogie, director of the Bible School at Munich, North Dakota, was a chapel speaker this Week. Rev. S. T. Moyer, missionary on leave from India, is making his home in Freeman during this school year and has joined the faculty as instructor in Mennonite History and Bible. His wife, the former Meta Habegger, taught here some twenty-five years ago. Kathryn Hofer sang a solo in chapel Thursday. The college choir made its first appearance this week. The organization shows great promise. The Community Program Service will present the second number in this year's series on October 25, when John Gurney, an outstanding young American bass-baritone will give a concert. A new washing machine was recently purchased for the home economics department.

BLUFFTON COLLEGE NEWS

Vesper services so far scheduled include October 27, Dr. J. E. Hartzler; November 10, Parent's Day, with Russell Mast speaker; November 17, Bible Lectures with Dr. A. G. Wehrli speaker; February 9, The Wilberforce University singers; April 20, Dr. D. Elton Trueblood, author of **The Predicament of Modern Man** and **Foundations for Reconstruction.** It is planned to have one vesper service each month. Rev. Harry Yoder held a series of meetings during the week of October 13 at the West Zion Mennonite Church, Moundridge, Kansas. The first number of the College Music Course is to be given Friday evening, October 18. The artist is Harold Haugh tenor, a member of the staff of the Oberlin Conservatory of Music. In addition to his musical education he also was a seminary student. In a previous concert here he was very well received. Dr. Ramseyer and Rev. Shelly spoke on Christian Education before a meeting of the Northwest Ohio District of the Church of the Brethren, Sunday, October 13.

BETHEL COLLEGE

A large crowd attended the observances of Parent-Student Day and Founders Day, both held on October 13 for the convenience of the constituency. Several hours of open house preceded the traditional program at three o'clock, in which Paul Albrecht gave the welcome from the students, Mrs. P. E. Frantz the response from the parents, and Rev. P. A. Wedel and President Kaufman spoke for the Board of Directors and faculty. During the evening program that followed the fellowship meal and a concert by the College orchestra, Rev. J. M. Regier spoke on "Our Debt to the Past," and introduced a number who were present at the laying of the cornerstone on October 12, 1888. On the platform with them were also thirty foreign students, a number of whom responded to the introduction of President Kaufman with short talks and music. Other music for these programs was furnished by the Alexanderwohl and Emmaus churches, a flute quartet, Walter Jost, pianist, and Alvin Franz, bass.

(Continued from page 6)

forgotten—this person is not a regular attendant of the meetings nor a member of the fellowship nor of our Conference!

At the pain of reiteration, the Home Mission Committee of the Eastern District Conference, again wishes to reaffirm its polity. It is not the purpose of the Committee nor of this group, to pull down or to divide the Mennonite Household but to preserve repair and build up the *Fellowship of our kindred faith!*

Jottings

Word of the death of Missionary Ferdinand J. Isaac was received at General Conference Headquarters on the morning of October 12. The cable telling of Missionary Isaac's death, was received on October 12. It is assumed that Missionary Isaac died October 11, according to our time. The cable, which was dated October 12 (India time) bore the message: "Ferd Isaac died of heart failure this morning." The cable was sent from Champa, India, by Dr. Harvey R. Bauman.

—The Eicher Emmanuel Mennonite Church (Iowa), on October 11, closed a week of evangelistic services which were well attended. Rev. P. P. Tschetter of Pretty Prairie, Kansas, conducted these meetings, bringing inspirational and heart-searching messages on "Names of Believers," "Disciples," "Children," "Brethren," "Christians" and "Saints."—Corr.

—Halstead (Kansas) Church: The bouquets provided by Jake Mueller Sr. for the services every Sunday have been much appreciated. After the services he would send them to the shut-ins or the sick or to the hospital. Thirty-two women did mending for relief at an all-day meeting. Twenty-nine men and women were out for church cleaning. Dr. E. G. Kaufman of Bethel College was guest speaker on October 3. He told of many interesting experiences of his trip to Europe this summer. Mr. Henry Ruth passed away in his home in Newton Monday, and funeral services were held in our church with Rev. David C. Wedel in charge.—Corr.

—The Second Quarterly Conference of the Eastern District Conference was held in the Grace Mennonite

Church, Lansdale, Pa. Rev. Arthur S. Rosenberger brought the messages. In the afternoon sessions he presented "an overall picture of the work and the need" of the Mennonite Biblical Seminary and Bible School.

—**Meadow Mennonite Church, Colby, Kansas:** Rev. J. H. Epp of Kingman, Kansas, stopped here on his way back from Vona, Colorado, for an evening meet- on September 24. Brother Abe H. Goossen has been elected as delegate for the coming Western District Conference.—Mrs. Dan N. Epp. Corr.

—**Bethel Church, Winton, California:** On September 29, Rev. and Mrs. Glanzer left for a five to six week trip to South Dakota to visit relatives and friends. Different ministers are helping out during the absence of Rev. Glanzer. The Young People's Sunday School Class holds a pot-luck, get-together on the first Sunday of each month. The afternoon is usually spent in some sort of a program and singing. The Ladies' Sewing Circle has done its bit in sending food for relief. This past summer men, women, and children gathered to cut peaches for relief. The dried peaches were then sent across.—Lorraine Heppner, Corr.

—**The Mennonite Relief Clothing Center, Newton, Kansas,** is receiving increasingly larger amounts of clothing according to Mrs. Selma Linscheid, Director. More clothes were received during eight months of this year than in the whole previous year. The greatest amount of clothing for any month came in last February. The M.C.C. has expressed the hope that people will give very generously of clothing for this winter, for the need for it will be very great.

—**Rev. Walter H. Dyck, Executive Secretary of the General Conference,** recently conducted extended meetings in the First Church, Berne, Indiana. From there he went to Chicago to be present at the dedication of the new seminary and Bible school buildings.

—**Grace Church, Lansdale, Pa.** While only a few of our members are actually farmers, many have a farm background and many raise vegetables in their own gardens and truck patches. It is our custom, therefore, to hold a harvest home service every fall. This year the front of the church auditorium was decorated with flowers, fruits, vegetables,flour, canned goods, and groceries. These donations were later taken to the Home for the Aged at Frederick. The local Brotherhood held its fourth dinner to welcome back returned service men and women. All but two or three have returned home from the armed services and C.P.S., while one new draftee is leaving this week for C.P.S. Our church is conducting a "Seven Weeks Every Member Active Program." On our fall communion Sunday a special offering was taken for the support of the new Mennonite Bible Seminary in Chicago. On October 20, Home Coming Sunday, we expect to have in our pulpit Rev. S. T. Moyer. He is a native of Lansdale and although he is a member of the Zion Church Souderton, he has given our church much encouragement from its beginning seventeen years ago. Rev. Moyer preached the sermon at the first service held in our church, September 29, 1929. At the evening service that day we expect many of our former members to be present, including Rev. and Mrs. George Gregor and Rev. J. Herbert Fretz—Ruth E. Fretz

—**Friedensberg, Avon, South Dakota:** Recent guest speakers have been: Paul Bartel, missionary to China; Rev. and Mrs. Harvey Boese, missionaries to East Siam; Miss Elizabeth Foth, Brooklyn, New York; Rev. and Mrs. Erwin Wedel, Jackson, Mississippi; and Miss Aganetha Fast. The Mission Society and friends contributed eighty-six dollars for the Good Will Christmas Bundles. On October 29 the mission society gave a mission program with Miss Helen Thiezen, missionary from Africa, as guest speaker. The offering at this program was $104.—Anna Unruh, Corr.

—**Eden Church, Moundridge, Kansas:** We observe our annual Harvest Festival on October 6. A large group turned out for the occasion in spite of a rainy day, and substantial (total over ten thousand dollars—editor's note) offerings were received. Dr. C. E. Krehbiel gave the festival sermon in the morning, and after a dinner in the church basement, Rev. Sam J. Goering addressed the congregation. The afternoon meeting was a homecoming service in honor of the boys who have been in government service.—Ellis Goering, Corr.

—**Kitchener, Ontario:** Rev. Andrew Shelly, Pastor of the Stirling Avenue Mennonite Church, is speaker for the Mennonite Hour broadcast during October.

—**Esko Loewen,** editor of the Mennonite Youth Section, came to North Newton the week-end of October 13 to take Mrs. Loewen and infant daughter Margaret Sue with him to Chicago where he is studying at the Mennonite Seminary.

—**Bethlehem Mennonite Church, Bloomfield, Montana:** Our pastor and members of the church board conducted the annual harvest festival services, held on September 29. One interesting feature was a brief outline of the history of our church. The history will be printed in booklet form. The church was lavishly decorated with flowers and vegetable displays. The offering amounted to a little more than three thousand dollars. The proceeds of the mission held by the Ladies' Sewing Society amounted to seventeen hundred dollars. The ladies are sending another shipment of new and used clothing this week. Rev. Gerhard Friesen of Newton, Kansas, was with us October 6 and spoke both morn- and evening.—Corr.

—**Bethesda Church, Henderson, Nebraska:** Over two thousand pounds of new and used clothing, about two hundred Goodwill Christmas Bundles, and several sacks of soap were sent to the M.C.C. during September. The freight alone amounted to $101.

—**First Mennonite Church, Nappanee, Indiana:** September 29 Rev. Paul Shelly spoke in our church on "The Challenge of Christian Education," in the morning service and on "How the Christian College Helps Young People Make Life Decisions' in the evening. Our recent offerings for the Mennonite Seminary in Chicago amounted to $157. Members of the church donated 290 quarts of canned goods to Bluffton College. This was taken to Bluffton by the pastor, who attended a meeting of the Middle District Committee of Education. "Faith of Our Fathers" is the course which the high school class is studying this quarter. It explains why a Mennonite denomination came to be.—Mrs. Loyal Corwin, Corr.

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** October 6 was a day of rich blessings for our

It's a Date

The expiration date—
  Does it make you blush?
Then send your check at once
  And miss the Christmas rush!

church. Holy Communion was observed in the morning. We also had baptismal services and the reception of new members. In the afternoon the corner stone of our new church was laid. Ministers of our neighboring churches participated and also the President of the Wichita Council of Churches. Rev. D. C. Wedel, President of the Western District Conference, brought the message. Dr. H. A. Fast brought the greetings from the Home Mission Committee of the Western District Conference. We thank each one for the inspiring and challenging words spoken. May our church ever prove to be to each individual worshipper the answer to the need of the soul.—Mrs. E. D. Schmidt, Corr.

—**Deep Run (Pa.) Church:** Vocational percentages of the congregation as given by the pastor are: farmers 43 per cent; trade man 23 per cent; truckers 14 per cent; office and professional 12 per cent; factory employees 8 per cent. Forty-seven per cent of the members are housewives.

—**Salem Church, Freeman, South Dakota:** The Young People's Retreat was held August 22-25 with Rev. Paul Shelly and Rev. Marvin Dirks as guest speakers. A number of young people consecrated their lives for Christian service during these meetings. The M.C.C. is sending a truck to Freeman October 15 to gather the relief contributions of the local churches. Miss Aganetha Fast spoke to the Junior and Senior missionary societies on September 12. Dr. John C. Wenger, professor of Bible at Goshen College, conducted a series of meetings in our community. Rev. Benno Toews of the Freeman College Bible Department, had charge of the Sunday School Review September 29.—Mrs. Willard Claassen, Corr.

—**Correspondents** should send all jottings to: Editor, **The Mennonite,** 722 Main Street, Newton, Kansas.

—**Hereford Mennonite Church, Bally, Pa.** On Sunday morning, November 3, the Hereford Mennonite Church plans to observe the twenty-fifth anniversary of Dr. Elmer E. S. Johnson's coming to our church to serve us as pastor. Rev. Paul R. Shelly, a son of our congregation, will conduct the morning worship service. Dr. J. E. Hartzler of Hartford, Connecticut, will preach. Horace S. Patterson, a chaplain's assistant in World War II, will give hymn interpretations on the organ, and the Atta Boy Male Quartet will sing.—Mae Latshaw, Press Agent

—**The Springfield (Pa.) Church** has decided to give a one year free subscription of **The Mennonite** to new members received into the church.

—**Butterfield Church, Butterfield, Minnesota:** Mrs. P. R. Schroeder spoke to the mission society at its monthly meeting. The ladies are again sewing for relief. We have sent 226 quarts of home canned vegetables and fruits. —Mrs. Gust Miller.

—**Rev. Ronald von Riesen, Executive Secretary of the Board of Education,** plans to attend the meeting of the Council of Church Boards of Education to held at Cincinnati, Ohio, October 29.

—**Moundridge, Kansas:** A memorial service for Missionary Ferdinand J. Isaac was held in the West Zion Church on Sunday afternoon, October 20. The service was jointly arranged for by the Foreign Mission Board and the West Zion Church. Mr. and Mrs Jacob Isaac, the aged parents of Ferdinand Isaac, are members of the West Zion Church.

—**A Mission Rally** will be sponsored by the Student Volunteers of Bethel College on Sunday evening, October 27, at 8 o'clock in Memorial Hall. Missionary S. F. Pannabecker, at present dean of the Mennonite Biblical Seminary in Chicago, will be the speaker for the occasion. There will also be special music and short testimonies by missionary candidates.

Miss Elizabeth Andres
414 East Fourth Street
Newton, Kansas

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The Mennonite

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World Order In Our Day

by L. C. Kreider

In the hour before dawn on July 16, 1945, the hills of Jornado del Muerto, a desert stretch in New Mexico, were briefly lighted with a light no man had seen before. For better or for worse, a new world lay before mankind. But only a few dozen picked men saw the blinding flash and the pillar of smoke and dust or heard the deafening roar, and only a few hundred men knew of the event, for the success of the explosion was the top military secret of a world at war. Three weeks later, to the very day, the secret was divulged with most devastating force on the Japanese city of Hiroshima, where conservative estimates place the number killed in that awful moment at 100,000 out of the quarter of a million people in the city at that time. The effective area of destruction was about four square miles. Buildings were destroyed by the concussion and by fires caused by the great heat of the explosion, the temperature of which was estimated to be greater than on the surface of the sun. All this came from a mass of explosive material about the size of an orange. Three days later the second bomb was dropped on Nagasaki, and the following summer two more were dropped into the Bikini lagoon for purposes of military experiment. One of these sent up a column of water 2,200 feet in diameter to a height of 5,500 feet with spray going much higher. The column was estimated to contain 10,000,000 tons of water.

At that time those in the best position to know estimated that other leading countries of the world would also be making similar bombs within five years. Over two years have now passed, and their guess still seems valid. Two of the five years are already gone. . . . . and preparation for and talk of another war is constantly in our papers.

Many condemn the scientists for harnessing the inner forces of the atom, not realizing that this accomplishment was as inevitable as the birth of a child when its time is due. This is but the latest child of a large scientific and technological family whose elder brothers are the lever, wheel, printing-press, steam, electricity, chemical industry, medicine, aircraft, radio, television and rockets. Though the youngest, it promises to be the strongest child in the family and, like its brothers, powerful to work either good or ill depending on whether its master,

(Picture: After the bombing of Hiroshima) we human beings, use it wisely or evilly.

But suppose that man had not learned to release the energy that lies within the atom. Could we then feel at ease or complacent about war? A hundred thousand people killed in modern "area saturation" bombing during air raids lasting two weeks are just as dead as if they were killed in the twinkling of an eye. Neither method is a respecter of age, sex, or condition of man. The methods of the past war were terrible enough that civilization might have been destroyed (some say it was) if the conflict had continued much longer. But other dreadful weapons, too, are possible. Some can still remember the terror of poison gases used in the first world war. Gases many times more dreadful were prepared in tremendous quantity and held ready for use in the war recently ended but were not used principally because there was greater tactical advantage in the use of explosives in this predominantly offensive war. Let us not grow complacent about poison gases as weapons. Remember, too, the possibility of biological warfare, for our country in the last war had 3,900 people hard at work on its methods, and it is probable that we were outdistanced by other countries in this. New and dreadful strains of diseases can be developed, the people of one nation protected by innoculation, and the disease then spread over an enemy country. Or a plant disease that selectively attacks a crop such as wheat could be developed by nations that grow no wheat, or those who have developed resistant strains use it against unprotected wheat growers of another country.

All of these things do indeed present a black picture with the spirit of man as it is—still willing to be stirred up by fearful, suspicious, jealous, grasping, or overconfident leaders, hungry for power to such a pitch that they are willing to quit quiet, peaceful, and humble pursuits and rise en masse to kill their fellowmen who like themselves live quiet, peaceful, and humble lives at home but who by accident of birth happen to live across an international boundary line.

Let those that despair of averting catastrophic war in our time remember with new courage that great and even non-Christian nations like India and China have existed for centuries without large scale armed conflicts with their neighbors. Let us also remember that as recently as ten generations ago it was considered unsafe in much of the so-called civilized world for a man to step out of the front door of his home unarmed at night for fear of violence. It is doubtful if the hearts of men on the whole are much whiter today than those that lived ten generations ago, yet today we have far greater personal safety in our communities than men had then. A general mutual agreement to live and let live, coupled by a police force to care for the relatively few not willing to cooperate, accomplished wonders. That is ideally the program of the United Nations as magnified to an international scale, and we as peace loving people will do well to keep informed of its progress and to give it our thoughtful and prayerful support and cooperation. It could do wonders in our time if given an opportunity and an intelligent support.

But to the Christian, legislated goodness and morality backed by a police force, desirable as it may be until something better and more basic can be done, can never be accepted as an ultimate answer. As our Master, the Christ, has so forcefully taught by both precept and example, the best way to overcome evil is by doing good. Christians differ in their ideas of whether in this world it will be possible to overcome all evil through the way of Christ in our time, but most are united in agreeing that it is the method of the true Christian and the only long range approach to the conquest of evil that man has available.

These are words easily spoken but difficult to practice, for they touch our every attitude, motive, and action. We must become more sensitive in many areas and realize that it does make a difference when we throw out a half loaf of bread because it is somewhat dry when others are hungry; that we heat our homes to an unhealthful eighty-five degrees when others have no fuel; and that we lightly cast away clothes at the end of a season or when we desire the thrill of a new garment when many have so little to protect themselves from the cold.

We must learn that we do not live to ourselves alone but that our business and social practices vitally affect lives in distant places. High import duties may line the pockets of business men and make farming a more profitable venture, but it may bring economic ruin to lives across the ocean. This is said to have been one of the basic sources of friction which led to the recent war in Europe. Killing baby pigs and plowing under crops may hold up prices, but people living in the "have-not" nations can scarcely be expected to view such practices with unconcern. Our attitude toward the Negro, the Mexican, and the Oriental living within our land is closely followed on the other side of the earth. Japanese war lords did not forget this in justifying the attack on Pearl Harbor to their subjects. Whenever one people makes life too difficult for those in another land the ground is already plowed and fitted for another war. It is in this prepared soil that unscrupulous leaders, hungry for power, sow the seeds that yield the dreadful harvest of death, destruction, misery and want.

Pushed forward with the realization of what another war will mean and beckoned onward by our example in Christ and his sacrifice on the cross, let us all earnestly strive to live such lives that goodness and peace may abound and that the curse of another war need not be saddled again upon ourselves and our children. Time is short, but with God's help much pain and distress can yet be spared mankind.

(Dr. L. C. Kreider is Chairman of the Division of Natural Sciences and Professor of Chemistry at Bethel College.)

A WAY WITHOUT WAR

The Swedish People Were Resourceful

In 1905 it became evident to many people that war between Norway and Sweden was inevitable. What about? What are such crises ever about? Some trouble, some problem, some event that seems to have two sides and that both peoples want solved their own way. The problem this time was union.

DAY OF PRAYER FOR PEACE

One reads and hears much in these days about tense relations with other nations, and it is important that we as Christians maintain a stable and consistent attitude on this question. There is serious danger that we unconsciously absorb some of the un-Christian emotions of hatred and suspicion which are manifested so freely about us.

The Peace Section of the Mennonite Central Committee suggests that in all of our churches a Day of Prayer for Peace be observed on Sunday, November 9. On this day it is strongly urged that special emphasis be given to public and private prayer, (1) that God's will might overrule in the affairs of the nations; (2) that the world may be spared the judgment of a third world war; (3) that the hearts of evil rulers be touched; (4) that whether under freedom or persecution, our Mennonite people may give a strong and clear witness for the way of Love; (5) that the door may open for a positive witness through relief work in Russia; (6) that we ourselves may have strength and courage to maintain a forgiving spirit toward all men.

Since 1814 Norway had been a part of Sweden—a junior partner to the government, partly self-governed, partly ruled by the bigger country. The Norwegians did not like the arrangement. They had different economic interests; they had different social arrangements; they just were not the same as the Swedes. They wanted to separate from the union.

In 1905 a commission of two Swedes and two Norwegians studied the problem. They reported that an easy settlement could be made. But the Swedish government would not accept the report. The Norwegians' parliament went ahead and made the report into law whether the Swedes liked it or not. The king of Sweden vetoed the law. The Norwegian ministers resigned. The Norwegians declared the king unable to rule in Norway, declared the union dissolved and began to organize an entirely separate government.

This was when many people in Norway and Sweden began to say that war was inevitable.

You know how the formula goes from there. It is always the same. Brief notices in the newspapers pointing to strained relations . . . a few days later front-page stories about the *crisis* . . . then streamer headlines in big capital letters: "VIEWS GRAVE CRISIS," "SACRED RIGHTS," "NATIONAL HONOR," and then finally in letters four inches high: "WAR INEVITABLE!"

Always the quiet peace-loving people, going their own way, tending to their own business, not caring one way or the other about "nation honor" and the sacred rights," are carefully prodded, pushed and propagandized. The well-oiled machinery of war, always ready, always prepared for its hour, sets up its steady drumming—gently at first, then louder and louder and louder, waking up the people, making them raise their heads and look around in wonder at the stir, playing on their hearts, playing with the things they hold sacred. Louder and louder until in the crescendo of drum-beat and flag waving the peaceful people sell themselves again for the same stale mess of potage.

But not this time!

This time it was the people who were ready. This time it was the people who were awake. This time it was the people who arose. The people were prepared to defend peace and justice.

On May 1, 1905, the Swedish people marched through the streets of Stockholm—a May-day demonstration in the cause of peace. Thirty thousand people in a parade marched through a city of 300,000! Almost ten per cent of the people in a parade. Signs read "Justice to Norway," "Peace With Norway," "Peace Is Secured by Justice."

A mass meeting was held; the speaker of the day said, "Peace with Norway can be secured only if Sweden treats Norway the way the Swedes would want to be treated by the Norwegians if Norway were the more powerful country." At the end of the meeting all 30,000 of the assembled Swedes roared their adoption of a resolution demanding that the crisis be settled by giving justice to Norway. They demanded that the Swedish government give the Norwegians the right to be an independent country if they wanted to.

Then that great crowd of Swedes stood up and sang, *Ja, vi elsker dette Landet*—the Norwegian national anthem!

(This article is reprinted from the *Gospel Messenger* by permission. Don Suits, the author, was the only conscientious objector of six brothers during the last war.

He wrote the article while in C.P.S. Now he is teaching economics at the University of Michigan. If you want to check the facts or learn more of the details of the incident mentioned in the article, you can find them in: Gjerset, Knut: *A History of the Norwegian People*, The Macmillan Co., New York, 1914, pp. 561-568.)

United To Save

by Jacob J. Enz

On the outskirts of a Midwestern town a mother was seen running to and fro in a field of tall green wheat. Now and then she lifted her voice as if calling someone. The shadows were lengthening. She hastened her search. Exhausted, she called to a school teacher just returning from his day's work and enlisted his aid in the search for her boy who had evidently gotten lost while playing in the field against his mother's careful instructions.

Out of good sense the school teacher started down the street toward town, enlisting more assistance instead of going into the field and continuing the search with the woman. He knocked at several houses and asked for help; he enlisted the aid of some builders who were in the process of putting their tools away. He asked some high school boys and girls who were on their way home from school, to help. He knocked at some more doors. Then, with a large group at hand, he returned to the scene and instructed the helpers to line up along the edge of the field, join hands, and start walking across the field in one long line. In just five minutes a cry went up! The child had been found! To her dismay the mother found that in the course of her lone search she had come within ten steps of the sleeping and tired boy. What one person could not do in hours, an organized group did in a matter of minutes!

This story brings home with the impact of a conviction the Church's God-given method for finding the moral the spiritual AWOL's in our communities as well as the Church's apparent negligence in this crucial task.

When Jesus called the fishermen to become "fishers of men," he was not asking primarily for the "hook and line" variety of fishermen. He wanted a team of men to launch out into the deep with a huge net and bring men into the kingdom by the thousands.

Or, from a slightly different angle, just as surely as there is need of thousands of yards of chord for a net used in making big catches in contrast to the single line needed for just one fish, just as surely there is need for the blending into a corporate witness the redeemed personalities of individual children of God.

The Church is the place where this great net of witness is woven; the talents and abilities of every redeemed person must go into it. Some tried and true Christians will make up the heavy ropes that take the strain, others will make up the weights and corks that keep the net spread wide, while others will make up the chord criss-crossed for the catch. None of these parts can function separately with much effect. **The Church must never lose sight of this basic function, namely—the blending of redeemd personalities into a corporate Witness, the vitality of which cannot be denied.**

But, strange as it may seem, the average church though organized to the final degree for raising money, for keeping up a good physical plant, for its educational task etc., has little or no organization or method for the purpose of winning men. The Church has been satisfied with the "hook and line" type of fishing done by the pastor or some extra zealous personal worker, while the rest of the talent of the church is used up in maintaining the **status quo.** If there is to be more than just a trickle of men coming into the Kingdom the "hook and line" type of fishing will have to be largely replaced in favor of Jesus' method—a group of people united in their witness, each witnessing in his place according to his gift. There are **no exemptions** from witnessing in the true Church. "Ye shall be witnesses unto me."

The very life of the Church depends on getting back to this New Testament conception of evangelism. The church that is interested only in conserving what little it has will die for the very simple reason that the growing wave of paganism all around it, against which this church makes no effort, will surely submerge it. That church, on the other hand, which organizes its membership into a united front of witness will certainly roll back the tide of evil out of the hearts of men.

What strategy has your church for winning people to Christ and His way of life? Is every member of your church aware that he is responsible in a measure for every non-Christian person he contacts

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Rev. J. M. Suderman, Manager
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Mennonite Book Store
Mr. John R. Dyck, Manager
Rosthern, Saskatchewan

(and soon the Mennonite Book Store, Bloomington, Illinois)

regularly? Is your church organized in such a way that the impact and resources of every department and activity may be brought to bear if necessary upon the task of winning men? Has your church inquired whether there are non-Christian people living in the vicinity of your church? Is your church concerned about the children that play in its very shadows? Does your church have prayer-backers for those who make direct contacts? Is your church **united to** save?

(Jacob Enz is a member of the Evangelism Committee of the General Conference.)

M.C.C. Reports Picture in Austria Blacker than Before

"I have been here in Austria for one year now, and the food situation has not become one bit better. In September, 1946, the official calory level was 1550, and now in September, 1947 the colories level is still 1550. Under such emergency condition a person can struggle through for one year, but when it continues the same the second year and more, the burden becomes progressively heavier and unbearable because of the long background of suffering and deprivation.

"With . . . . . a summer of killing drought behind us and the prospects of another fuelless and frigid winter ahead, the total picture is frankly blacker than ever before. Every problem is becoming more and more severe. Out of the host of problems three stand out to us: tuberculosis, old people, and refugees.

"We are giving packages to people between the ages of twenty-five and forty with open t. b., but aid is still sorely needed for those with active t. b. in this age bracket, plus all of those with t. b. over forty years of age. A total of 60,000 old and economically poor people over seventy years of age are in desperate need of help. City officials are besieging us with requests to help them. Refugees are living like animals in and around the railroad stations, as they make Vienna a transient center for eastern Europe. Aid to them is negligible. These are the severest of the severe problems in which help is desperately needed and seemingly not forthcoming. Vienna and Austria are still sending out S.O.S. signals."—Bert Smucker.

Literature on Military Conscription

The Christian and Conscription, by Edward Yoder and Don Smucker, is a very timely booklet in view of the probable consideration of compulsory military training in Congress during the next few months. The critique given on CPS and on conscription and the chapter on "Chartering Our Post-war Course" are particularly pertinent and helpful. Copies are available for twenty-five cents each from the Mennonite Central Committee, Akron, Pennsylvania.

MENNONITES THE WORLD OVER

By Cornelius Krahn

A MENNONITE GOES TO WASHINGTON

The Bethel College Church and Bethel College of North Newton, Kansas, recently had the opportunity of welcoming back one of their sons and to fellowship with him during a weekend. It was Theodore O. Wedel, son of the first president of Bethel College and one of the first two ministers of the Bethel College Church. The occasion was the golden anniversary of the Bethel College Church.

Off the campus. Theodore O. Wedel grew up on the campus, received his advanced education at Oberlin, Harvard, and Yale and taught English at several universities. In 1929 he was ordained to the ministry of the Episcopal Church which he had joined. He has studied theology at American and European seminaries and is now Canon of Washington Cathedral and Warden of the College of Preachers. A few years ago he published the book, **The Coming Great Church.**

On the Campus. At the golden anniversary of Bethel College Theodore O. Wedel returned to the campus to speak at that occasion. Now that the church was to celebrate its golden anniversary, he again accepted an invitation to deliver an address and share some reminiscences with the congregation. He did the latter in a very interesting and delightful way. He recalled that their family had lived in what is now the library and related some lasting impressions which he had received as a child from the Biblical exortations given in the chapel and occasionally when taken into the woodshed by a "nonresistant" father. Many reminiscenes were exchanged throughout the day when friends came to shake hands with him.

The Message. The Christian Church was originally a "colony" of heaven on earth. This "other-worldly" character of the Church has suffered much loss in American Protestantism. The Mennonite Church which originally placed great emphasis on separation from the world is now rapidly adjusting itself to American Protestantism. The speaker stated further that American Protestantism has to a large degree made an ideal "Jesus-man," whom we **ought to** imitate, out of Christ the Redeemer. The nineteenth century began to differentiate between the "gospel of Paul," giving preference to the former. According to the speaker Christ the Redeemer and Jesus the ideal are inseparable as they were prior to the nineteenth century. Again there are movements underway to breach the gulf between them.

After a full day of meetings a lively discussion followed in the parsonage, where questions like infant and adult baptism, regeneration and baptism, Existentialism and Barthianism were discussed.

Some Conclusions. The Mennonites of America have been widely influenced directly and indirectly by men like Wesley and Schleiermacher, by James and Moody, by Congregationalists and Baptists, etc. These influences have prevented stagnation and helped more or less to develop the inherent genius of the Mennonites. It is to be expected that doses of Kierkegard, Barth, Brunner, Berdjajew and Niebuhr could help to balance the spiritual and intellectual diet.

College and Seminary News

STANLEY JONES SPEAKS AT SEMINARY

This past week has been a very rich experience for everyone at Mennonite Biblical Seminary. Walter H. Dyck, Executive Secretary of the General Conference, spent the previous week-end with us following his participation in the Mennonite Central Committee meetings. Sunday morning he preached at the Mennonite Bible Mission and in the afternoon attended our Vesper Service.

A. E. Kreider, Chairman of the General Conference Mission Board, addressed the Vesper Service on October 19 and gave us a stirring challenge to answer the call coming from our mission fields. From here he went to the Western District Conference in Enid, Oklahoma. The Seminary was represented at this same conference by John T. Neufeld, Pastor of the Mennonite Bible Mission and Business Manager of this school.

On Wednesday Bishop George Lapp addressed the entire seminary student body on the challenge of missions in India. He served for almost forty years in that great mission field roughly paralleling the career of P. A. Penner, the pioneer General Conference missionary. Bishop Lapp served under the Old Mennonite Mission Board. He showed how Christianity has brought very splendid by-products to India in raising the general standard of health, education and moral living. On the other hand he pleaded for an out and out confession of Christ as a central part of missionary strategy. This address was something of an introduction to the E. B. Hoff Memorial Lectures presented by E. Stanley Jones, the renowned missionary and evangelist.

Jones Strikes Basic Evangelical Note

It was an unusually fine opportunity to discover in a series of six messages the basic direction of Dr. Jones' thought. His opening message was based on Titus 3:3-5. He gave a powerful presentation of the awful bondage of sin and God's answer through His grace and "the washing of regeneration and renewing of the Holy Spirit which He shed on us abundantly through Jesus Christ, our Saviour." The second message was an exposition of Acts 1:1-3. He indicated the seven bases of salvation for the Christian Gospel. First, the Word become flesh, second the Word become guidance, third the Word become vicarious in the atonement and the passion of Jesus Christ, fourth the Word become victorious in the resurrection of Jesus Christ, fifth the Word become final in the ascension of our Lord, sixth the Word become program in the total life of the church and the world through the Kingdom of God, and seventh the Word become power through the Holy Spirit. He declared that the Christian faith without the Holy Spirit is a counsel of perfection but that with the Holy Spirit the Christian faith and life are the only realistic basis for our walk through this world. The third message was a personal testimony about his own conversion and religious experience. He declared that his life was one long verification of his central belief in Jesus Christ. The fourth message was on the cross as the central fact of redemption, using the text from Revelation 13:8, "The lamb slain from the foundation of the world." He declared that the cross was both a once and for all event of salvation and also a principle of life which has existed from the foundation of the world.

The fifth lecture was from Romans 1:6 about Christians as those who have been called to belong to Jesus Christ. He declared that we are called to belong to Jesus Christ, and therefore the first law of life is self-surrender. Our task is to get hell out of sinful men and to get heaven into them.

His final message dealt with the situation in India in which he expressed his belief that missionary activity will be possible in the new independent India and, moreover, that it will permit both direct effort at conversion and Christian service activities. He declared that this is in the Indian constitution, but he said that we must go to India not only to teach but also to learn, to come now as friends and partners rather than masters.

As a direct outcome of his meetings, the students of Bethany Seminary started a twenty-hour prayer vigil praying for the conversion and revival of the church and those outside of the kingdom. Special intercession was made for world peace. This in brief was the presentation and the impact of E. Stanley Jones.

CANADIAN MENNONITE BIBLE COLLEGE ANNOUNCES WINTER TERM

The administration of the Canadian Mennonite Bible College is seeking to serve its people by announcing a special course for ministers, Sunday school workers, choir leaders, and young people who are interested in Christian service during the winter term, beginning with January 5 and ending March 25. Special teachers and lecturers will have a part in this course to make it a very attractive program for such who are interested in this work.

The quarter term plan as adopted by the College lends itself very favorably toward such a special course. Regular students can take advantage of these special courses while they continue their regular school work. Special students on the other hand can also come in and enroll in regular classes and finish certain courses during these slack winter months and receive full college credit for them if they have the necessary academic qualifications.

Many young people from the farm should be able to take advantage of this special offer. We hope that all who might be interested will write for further particulars and for the catalogue giving this information. Send your communications to the Canadian Mennonite Bible College, 103 Furby Street, Winnipeg, Manitoba.

BLUFFTON BOARD OF TRUSTEES CHANGES

The Board of Trustees met October 24. Action was taken looking toward the remodeling of College Hall and Science Hall. The composition of the Board was changed by constitutional amendment in such a way that no employed persons will now have voting power on the Board. This change also reduced the size of the voting Board and gives the representatives elected directly by church conferences a majority of the votes. Dr. Harry M. Gage, employed as a consultant, attended the Board meeting and spoke to the Board. The financial audit showed a balanced budget for the eighth consecutive year. Rev. Freeman Swartz, Pastor of the Mennonite Church at Schwenksville, Pennsylvania, was the chapel speaker October 24.

FOREIGN STUDENTS AT BETHEL

The Dean's office reports an enrollment of 439 students for the first quarter of this year. Six European students are attending Bethel as a part of the student exchange program of the Mennonite colleges. One of them, Leo Beck from Amsterdam, is here for his second year. Two, Albert Roland and Yvo Malan, are Waldensian students from northern Italy. The rest, Janke van Wijland, Jeanne Marie Craandijk, and Henk Ens, are Dutch students from various parts of the Netherlands. There is one native from India, Puran Banwar, studying here. Several missionary children from Africa and India are also enrolled. Approximately thirty Canadian students are included in the student body. Over one hundred of the Bethel students are second generation students; that is either one or both of their parents attended Bethel. The all-school play, "The Great Big Doorstep" will be given at Memorial Hall on November 7 and 8.

Jottings

—**Immanuel Church, Delft, Minnesota:** The afternoon service at our harvest and mission festival, October 19, was a farewell for Miss Adeline Fast, who plans to leave for the Lake Kiver District of the Belgian Congo in the near future. Speakers for the day were: Rev. C. Reuben Lindquist, President of Berean Missions, Inc., under which Miss Fast will work, Missionary C. P. Klaassen on furlough from Ecuador, and Rev. John Suderman. The year 1947 marks the fiftieth year that the group in this community has had a house of worship, and it may be our privilege to see two of our members leave for the foreign mission fields. Miss Juanita Smith has been in Ecuador since June. Our Men's Chorus has been invited to come to the Pilgrim's Baptist Church in Sioux Falls, South Dakota, November 2.—John Wall, Corr.

—**Bethany Church, Freeman, South Dakota:** A week of rich blessings has come to a close for the Bethany Church and the Freeman community. The guest speaker for the week of October 12-19 inclusive was Dr. J. E. Hartzler. On Sunday morning, October 12, he spoke on "Christian Missions" and in the evening, "Let Us Be Thankful," this day being our mission-harvest festival. In the afternoon, the missionary societies of the church gave a program at which the special speaker was Mrs. John R. Schmidt, who spoke on "Celebrating Thanksgiving Day in Paraguay." A play, "Seedtime and Harvest," was also given. Dr. Hartzler's evening messages during the week centered around the Christian Church. The offerings for the week amounted to approximately $2,800 and were given for missions, for relief, and for Bethany's new church building.—J. M. Hofer, Corr.

—**Bethel Church, Hydro, Oklahoma:** Several members of our church attended the Western District Conference at Enid. Our girls' quartet gave two numbers. October 19, Mr. and Mrs. E. W. Zimmerman of Hutchinson, Kansas, were with us in behalf of, The Northern Bible Society. His message was based on II Cor. 9:15.—Corr.

—**Johannestal Church, Hillsboro, Kansas:** We sent seventeen Mending Kits, thirteen Shoe Repair Kits to relief and fifteen dollars for the transportation of the same.—Mrs. Arnold A. Plenert, Corr.

—**Grace Church, Albany, Oregon:** Rev Theodore Epp will be the speaker at revival meetings to be held the first part of November. Meetings the first week will be held in the Grace Church. Rev. Homer Leisy is expected home October 26, when we expect to have our anniversary and home coming services with a fellowship dinner at noon. While Rev. Leisy was gone to speak at various places we had the following speakers: Don Schilder, who showed pictures of the work of the Gospel Missionary Union in Africa; Rev. and Mrs. Peter Dyck, who showed their pictures of the refugee movement; Rev. Simon Forsberg of Portland; Dr. Edwin L. Forizen, field secretary of the Pocket Testament League of New York; and Rev. Albert Fadenrecht of West Salem. The ladies are getting things ready for the mission sale to be held in November.

BETHEL CHURCH, PERKASIE PA. TO CELEBRATE 47TH ANNIVERSARY

The Bethel Mennonite Church, Perkasie Pa., will observe its forty-seventh anniversary with four special services, beginning November 12 and ending November 15. Rev. Charles L. Miller, pastor of the Calvary Mennonite Church in Scranton, will be the speaker. Special music as follows: Wednesday—the Girls' Chorus of the Deep Run Old Mennonite Church; Thursday.—Mrs. Edward Lederach, soloist, and the Detweiler Brass Trio; Friday—Miss Charlotte Yoder of Blooming Glen, soloist, and the Springfield Male Quartet; Saturday—Mr. Dan Ziegler, well known song leader, and Mrs. Ziegler of Hatfield. The Perkasie group was organized August 16, 1900. Pastors who have served here are: H. W. Shelly, William H. Grubb, A. M. Fretz and Ward W. Shelly.

—**Ten million lepers** throughout the world (an estimate) can now rejoice in the fact that, according to Dr. Schieffelin of the U. S. Leprosarium at Carville, Louisiana, "the tested use of sulfa drugs has now been brought beyond the experimental period . . . and they are now offering leprosy patients new hope of recovery from the disease." The American Mission to Lepers has distributed $66,405 worth of these drugs to fifty-five mission stations in twenty-one countries and the government colonies in Greece, the Philippine Islands, Ethiopia, Congo Belge, and Brazil. Until recently chaulmoogra oil was standard treatment for leprosy patients.

—**Rev. B. H. Janzen,** field worker for the Western District Conference, served at the Bergtal Church, Pawnee Rock, Kansas, on October 26. On November 2 he spoke at the Sunday school and young people's fellowship meeting, held in the Pleasant Valley Church, Kismet, Kansas.

—**The Central District Conference** has Conference Dues of seventy-five cents a member. Included in the amount is a subscription to the **Christian Evangel,** the conference paper.

—**Religious News Service** reports that in Omaha,

SETTLEMENT OPPORTUNITIES AT NEWPORT, WASHINGTON

There are several thousand acres of cut-over timber land available in the region of Newport, Washington, at prices ranging from $2 to $15 an acre without buildings. The cost of clearing varies from $10 to $15 per acre. Productivity of the soil varies with particular location. The area is especially fitted for poultry farming crops and berries. Good markets are found at Newport, and at Spokane which is fifty miles distant. Men with limited capital can get a good start. For further information write to H. D. Hiebert, Newport, Washington, Route 2.

Nebraska, only one Protestant joins the Roman Catholic Church for every 5.5 Roman Catholics who join a Protestant Church.

—Salem Church, Freeman, South Dakota: Miss Elsie Pfister, missionary in the Kentucky mountains, spoke to the Sunday school on October 19.

—First Church, Berne, Indiana: A farewell service for the Edward Burkhalters and the H. E. Desters was held on October 26. These missionaries plan to sail on November 12. The Desters are taking an ambulance along to India.

—Bergtal Church, Pawnee Rock, Kansas: The Western District Sunday School-Young Peoples Fellowship convened here October 5. Approximately 150 people from the Hanston, Ransom, Colby, and Vona, Colorado, churches were present. Panel discussions in the interest of the Sunday school and the needs of Mennonite youth in general were the highlights of the institute. Rev. Walter Dyck gave the dedicatory message based on Heb. 10:19-25, emphasizing three points: 1. Draw near with a true heart. 2. Hold fast the profession of our faith. 3. Consider how to stir up one another to love and good works. Other speakers were Rev. Victor Sawatzky and Rev. Ervin Goering A basket dinner was served at noon. Our congregation donated $3,130, for "Flour for Relief" in October.—Corr.

—Bethel Church, Hydro, Oklahoma: We very much enjoyed a report by Miss Elizabeth Goertz on October 27. When Pearl Harbor was attacked Miss Goertz and Miss Marie J. Regier were interned by the Japanese. They spent two and one-half years in regular camps, where 1,800 people were kept and guarded by Japanese soldiers. Miss Goertz entered the China Field in 1921, and she has spent three terms in the eighty-four-bed China Mission Hospital as a nurse. She returned home in January, 1947. Her hope is to return as soon as the way is open. She urges that the churches, if possible, give even more for the food and clothing for the poor and needy in China. She declared that more missionaries are needed.—Wilfred Ewy, Corr.

—Inman Mennonite Church, Inman, Kansas: It took a chartered bus and several cars to transport all those who went to Henderson, Nebraska, October 19, to attend the ordination services of our pastor, Rev. Aaron Epp, into the ministry. The speakers for our annual mission festival, October 26 were: Dr. H. A. Fast, Missionary and Mrs. Frank Enns, Rev. P. P. Tschetter, and Mr. Puran Banwar, who has come from the mission field in India to study at Bethel College.

—The Western District Conference, at its recent session, voted to support the Minister's Pension Plan of the General Conference.

—Topeka Mennonite Church, Topeka, Indiana: Rev. Esko Loewen, a graduate of Bethel College and now a student at the Mennonite Biblical Seminary, is filling the pulpit in this church until a full time pastor is secured. For this we are grateful. At the October 19 evening service, Mr. Arthur Augsburger told of his six-months stay in Poland as a M.C.C. and U.N.R.R.A. representative. He helped Polish farmers to understand and run American-made machinery. A large group of women from this church attended the Indiana Women's Missionary Society Convention on October 16.—Opal King, Corr.

—Gospel Mennonite Church, Mountain Lake, Minnesota: We recently canned pork, beef, and chicken for relief. We had collected jams and jellies for relief, and we have sent shoe and mending kits. Miss Anna Berg of the Oraibi, Arizona, mission is with us. She plans to return to the field as soon as she regains her health.—Helen Lohrenz, Corr.

—First Church, Fredonia, Kansas: Our church was accepted into the General Conference last August and recently it was accepted into the Western District Conference, when the latter convened at Enid, Oklahoma.—Mrs. Alvin Schmidt, Corr.

—Butterfield, Minnesota, Church: While Rev. Paul Tschetter, our pastor, was absent conducting meetings in Huron, South Dakota, Rev. I. I. Dick and Rev. H. H. Dick of Mountain Lake filled the pulpit. We plan to can some beef for relief.—Mrs. Gust Miller, Corr.

—Dr. J. E. Hartzler is scheduled to hold meetings at Hillsboro, Kansas, November 23-30 and at Buhler, Kansas, November 30-December 7.

—Rev. Walter H. Dyck, Executive-Secretary of the General Conference, spoke at the harvest festival held at the Bergthal Church, Corn, Oklahoma, October 26.

—Mrs. Ed. G. Kaufman of North Newton, Kansas, was taken to the Bethel Hospital, Newton, on October 22. **Dr. P. J. Wedel** has returned home from the hos-

MUTUAL AID CONCERNS

Job Wanted: A fifty-five-year old man would like work of any kind. Has had farming experience, was for five years a truck driver and has had janitorial experience, is in good health and able to do a regular day's work.

Wanted: Farm to Rent Ex-CPS man now located in non-Mennonite community wants to rent at least 160 acres with improvements in a Mennonite community, preferably in central Kansas. Has some equipment. Needs farm either March or August, 1948.

Inquire at Mutual Aid Board, J. W. Fretz, North Newton, Kansas.

REQUEST FOR NAMES

Ministers of the Western District Conference who may know of Mennonites living in or near Topeka, Lawrence, Kansas City, or Oklahoma City are asked to send the names of these people to Rev. Arnold Funk, Hillsboro, Kansas, Secretary of the Home Mission Committee. The Committee has asked Rev. Curt Boese to make a survey of Mennonites living in Topeka and to begin a fellowship with the people living there.—In Behalf of the Home Mission Committee of the Western District Conference.

pital and is up and about. **Dr. C. E. Krehbiel** is still in the hospital as this is written (October 29) but is expected to return home very soon. **Dr. J. H. Langenwalter** was operated on by Dr. Arnold Isaac at the Axtell Hospital, Newton, Kansas, on October 29. The latest report is that he is doing very well. **—Dr. J. H. Langenwalter's** present Wichita address is: 3016 East Gilbert, Wichita 9, Kansas.

—First Church, Reedley, California: As in other communities a packed auditorium was touched by the dramatic experiences of the Peter Dycks when they showed the pictures of their work with the refugees. Mrs. Christena Duerksen was pleasantly surprised when she was invited by Ruth Eymann and her sister Mary Bergthold to come meet a few friends in their home and to share a message with them. The house was full and the ladies had brought personal gifts for Christena for her birthday. Two little Krehbiels came into this world on October 14. Timothy Edward arrived at the Walter Krehbiels in the morning, and before the day was over Donna Jane made her appearance at the Arthur Krehbiel home. Not many cousins have such a privilege of choosing the same birth date! The carload of raisins to be sent by our church will be packed by the Peloian Packing Company free of charge. May God bless them for such a contribution!—Corr.

TWELVE MISSIONARIES MAY SAIL DURING NOVEMBER

ALLENTOWN, PA., October 22.—After what seems to have been many fruitless efforts to get reservations for missionaries, it seems that the doors opened wide all at once and November will be the month when many of our workers will be sent to the fields. Rev. and Mrs. J. R. Duerksen and daughter Lois, and Rev. and Mrs. Aron Jantzen and daughter Cynthia have reservations on the **Marine Swallow,** sailing from San Franicsco to Bombay, India, November 28. Rev. and Mrs. Edward Burkhalter and daughter Mary Kay, will leave New York on the **Queen Mary** for England, November 12. From England they will sail on the P & O steamer **Strathmore** November 21 for Bombay. Dr. and Mrs H. E. Dester will sail from New York on the steamer **Escanaba Victory** on November 12, bound for Bombay. Nor is this all, we are glad to say that we have reservations for Rev. and Mrs. Lester Wuthrich on the steamer **Kenneth McKay** from Houston, Texas, to Shanghai, November 23. Today, I received the passport from Brother W. C. Voth and immediately called the Travel Service, and they were confident that he too can leave on the same boat. We are waiting to hear from Washington concerning Miss Fast's passport, and should that return within the next few days, she might also be able to leave on the **Kenneth McKay.** We praise the Lord for the open doors.

Since last spring the Executive Secretary has made arrangements with the Hotel Latham, 4 East 28th St., New York, to have out-going missionaries, as well as returning missionaries, stop at the hotel. Many other mission boards use this hotel for this purpose. Should members of Conference desire to write a farewell note to the Desters and the Burkhalters, they can send the mail to this hotel. For Jantzens and Duerksens, write: c/o **Marine Swallow,** American President Lines, San Francisco—Howard G. Nyce, Executive Secretary.

Western District Conference Convened at Enid, Oklahoma, Oct. 22,23

The following is a brief, editorial review of the Fifty-Sixth Session of the Western District Conference, which convened at Enid, Oklahoma, October 22 and 23.

President Henry Hege, in his conference sermon, declared that the love of Christ must be the steel framework of all our building in order to hold us together and to enable us to withstand storm. In his welcome the Mayor of Enid suggested that it was his understanding that the Mennonite church was founded on self-discipline rather than on dogma, and that this self-discipline made for the kind of freedom on which democracy thrives. The Executive Committee recommended that a committee study the plan of a "Unified Budget" for Conference. The Committee also recommended the purchase of 500 copies of the new **"101 Hymns from the Mennonite Hymnary"** for conference use. B. H. Janzen, field worker, stressed the necessity of conference loyalty. The statistical report disclosed a membership of 12,552 and an average stewardship figure of $42.31. (Three new churches, with a total membership of 347, were admitted at Conference.) The question was raised as to whether the churches were adding enough members through evangelism? There seemed to be a feeling that we could improve in this, and W. F. Unruh pointed out that the Evangelism Committee of the General Conference would promote a special evangelism movement during November. August Epp, in reporting for the Minister's Pension Plan (General Conference), urged the lay members to push the plan. The Home Mission Committee asserted that "the most pressing need now, as it has been for the past few years, is for consecrated, conference-minded, trained pastors with which to supply our pastorless churches." The Committee also fosters Mennonite fellowships in large cities like Kansas City and others, and it arranges summer pastorates for ministerial students. The Board of Trustees would like to swell the amount of money in the Revolving Church Building Fund, which fund is drawn upon (loans) by small churches in building houses of worship. The Bethel College report showed a larger enrollment and senior class than ever before. The school will commemorate the sixtieth anniversary of the cornerstone laying of the Administration Building on October 12, 1948. The Peace Committee urged: 1: That lay members visit their congressmen relative to universal military training. 2. That the churches observe the Day of Prayer for Peace on November 9. 3. That a vigorous program of peace education be carried on in the churches so that the coming generation may not be as uninstructed as those caught in the wars of the past. The Committee is planning a peace institute for next summer. The Education Committee reported that another Bible School Workshop is planned for next spring. Another sub-report dealt with recommended books for children and with suggestions for beginning a church library. The young people reported that they were trying to raise five dollars per member for a retreat grounds project. J. H. Langenwalter, in a sub-report on the Kansas Council of Churches, pointed out how a small denomination like ours can make a constructive contribution to such a body as the Kansas Council. John T. Neufeld, reporting on the Mennonite Biblical Seminary, declared rejoicing that now the Mennonites can have an eloquent testimony for the gospel of peace in the sounding center of Chicago. He related that the Mennonite students have expressed admiration for courses and teachers of the Bethany Seminary. The Mutual Aid Board of the General Conference reported that it could function more adequately if it had more money to loan. In reporting on the Bethel Hospital and the Bethel Home for Aged, Mr. H. J. Andres stated, "What we as individuals, as institutions, as churches, and as a conference must always remember is that there is spiritual value in being sick and infirm, and there is a spiritual value in caring for those who are sick and infirm." Rev. A. E. Kreider in his talk on missions pointed out that there are about 100 General Conference missionaries now but that a steady stream of new workers is needed. In his talk on relief he revealed that there are about 300 Mennonite workers in seventeen countries, serving under an emblem on which there is a cross and some clasped hands. He urged that we go through our closets once more in the search for clothes for relief. Rev. J. N. Smucker, in some concluding remarks, exhorted those present to keep in the center of God's love.

At an afternoon meeting of the Women's Missionary Societies, Mrs. Arthur Friesen spoke on "Mission Work among the Indians in Oklahoma." At the evening meeting, open to all, Mrs. Frank Enns of the Congo Inland Mission of Africa spoke, and Rev. Walter Gering showed pictures of M.C.C. relief work in Europe. The young people had a banquet and evening program on the last day.

At the Ministers' Conference, held at Meno on October 21 a panel discussion on "The Minister and His Relation to His Fellow Ministers" resulted in a resolution urging the drawing up of a "code of ethics" for ministers. Henry Hege, in a topic on "The Minister and His Responsibility to the Community," stressed that ministers should be like Christ, who was not so much interested in what people were as in what they could be.

Rural Life Conference To Convene at Bethel College

In co-operation with McPherson College and Friends University, Bethel College is again inaugurating an annual Rural Life Conference which was interrupted by the war. The conference this year will be held on November 14 and 15 on the Bethel College campus beginning at 9:00 A. M. on November 14. Among the leaders of the conference will be Dr. Walter Kollmorgen, at the present time chairman of the Department of Geography at the University of Kansas. Mr. Kollmorgen is best known for his more than thirty studies of agricultural communities throughout the United States. Among them the study of the Old Order Amish community life and agricultural practices in Lancaster County, Pennsylvania. Mr. Kollmorgen for six years was an agricultural economist on the staff of the Bureau of Agricutural Economics under the United States Department of Agriculture.

Ralph Templin of Community Services, Incorporated, Yellow Springs, Ohio, will speak on the subject of decentralization. Mr. Templin served as the principal of a pioneering school in north central India from 1925 to 1940. During these years he experimented in education along the co-operative lines, developed at Antioch College at Yellow Springs, Ohio. For a number of years also Mr. Templin directed the School of Living at Suffern, New York. He is at the present time initiating a training center for a pattern of rural life for persons wishing to engage in part-time farming.

Stanley Hamilton, executive secretary of the Rural Life Association at Richmond, Indiana, will be present to discuss rural life activities in the midwest states.

In addition to these three men, James Elrod of McPherson, will discuss plans of the Church of the Brethren to help buy farms for its young people. Professor William Friesen of Bethel College will read a paper on an agricultural program for a liberal arts college. Mr. Friesen is instructor in agriculture and manager of the Bethel College farms.

The Bethel College dramatics society will present a pageant, "Giants of the Wasteland", on Friday evening, November 14, prior to the address by Dr. Walter Kollmorgen on "New Frontiers for Old Communities."

A special feature of the conference will be the dedication of the new Franz Farm Shop on the college campus. Among those who will speak in connection with this service are: President E. G. Kaufman; P. R. Kaufman, Instructor in Industrial Arts; Melvin Klaassen of Whitewater, Kansas, representing the students; Jonas Voran of Moundridge, Kansas, representing the parents; J. W. Fretz, Professor of Rural Sociology; and Dr. Walter Kollmorgen of the

University of Kansas. Henry Franz of Lind, Washington one of the donors and representative of the Franz family, after whom the building is named, will respond.

Following the dedication of the building, members of the conference will visit the Bethel College farms.

On Saturday morning, November 15, conference guests will leave on a field trip for a visit to nearby communities. Among the places of interest to be visited are the Co-operative Feed Store, oil station, lumber yard, and creamery in Moundridge, as well as the privately owned Stucky and Sons Grocery Store. Following the visit to Moundridge a visit will be paid to the Goessel co-operative store, high school, hospital and churches in the community. The climax will be a visit to the Central Co-operative Creamery at Hillsboro, where the guests will eat lunch and return to the campus for the home coming football game between Bethel and Sterling colleges. There will be no registration fees. Guests wishing overnight accommodation should write immediately to J. W. Fretz at North Newton, Kansas.

GENERAL CONFERENCE EXECUTIVE COMMITTEE MET OCTOBER 24

Members of the General Conference Executive Committee met on October 24 at Newton, Kansas. Present at the meeting were J. N. Smucker, O. A. Krehbiel, A. E. Kreider, J. M. Regier, H. J. Andres, E. G. Kaufman, C. H. Goering, H. A. Fast, and W. H. Dyck. Both forenoon and afternoon sessions were held in the Staff Room, Bethel Deaconess Hospital, Newton, Kansas.

The Executive Committee reviewed the resolutions adopted at the General Conference at Berne, Indiana, August 20-27, 1947, and proceeded to put a number of these into effect. The appointment of Rev. Ben Esch, Washington, Illinois, to the Board of Home Missions, replacing Rev. W. B. Weaver, Danvers, Illinois, resigned, was heartily endorsed. The Historical Committee was enlarged to seven members. Vacancies created by the resignation of Rev. Paul Shelly and the death of Dr. A. Warkentin were filled. Additional appointments to the Historical Committee and the Pension and Minister's Aid Committee will be announced as soon as acceptance of these responsibilties has been confirmed.

It was decided that the 1948 Council of Boards Meeting should be held in the third week in February in Chicago. Details are to be sent to members of boards and committees. Plans for the Fourth Mennonite World Conference are going forward. The Brethren J. N. Smucker and H. A. Fast were designated by Executive Committee to represent General Conference interests in the setting up of the program. The M.C.C. has accepted the sponsorship of the World Conference.

The Brethren H. J. Andres, H. A. Fast, and C. H. Goering were reappointed as members of the Headquarters Office Consultative Committee.

The support of the Mennonite Biblical Seminary was encouraged through the following resolution: "That our congregations be encouraged to give our Mennonite Biblical Seminary and Mennonite Bible School of Chicago, Illinois, their prayerful and financial support, and that our churches include this school on their regular schedule of offerings." Steps to be undertaken in the active Stewardship Educational Campaign were evaluated.—Walter H. Dyck, Executive Secretary.

BETHEL COLLEGE CHURCH FIFTIETH ANNIVERSARY SERVICES

by Eldon W. Graber

NORTH NEWTON, KANSAS. October 28.—The fiftieth anniversary of the Bethel College Church was celebrated Sunday October 26, with services lead by the Reverend Jesse N. Smucker, president of the General Conference, and Canon Theodore O. Wedel, Washington, D. C. Contributions totaling nearly five thousand dollars during the day brought the building fund for the new church to something over forty-six thousand dollars. ($50,000 or so if building lots are figured)

The Reverend Mr. Smucker, former pastor of the church, delivered the morning sermon in which he indicated that the Christian Church was under a cloud which the Church must dispel if it is to assume leadership in the coming age.

During the Sunday school hour Canon Wedel spoke on reminiscences of the early years of the church. He referred to the days of his childhood which were spent on the Bethel College campus during the time his father, the Reverend C. H. Wedel, served the church.

"Let your children see and hear you pray", stated the Canon as he spoke of the values gained by children from religious services.

The afternoon meeting was devoted to the history of the Bethel College Church, the educational, and the missionary work of the congregation. At this service the Reverend Mr. Smucker spoke on "The Task of the Christian Church Today."

Fellowship Meal Served In Evening

The fellowship meal in the dining room of the Memorial Hall was followed by the introduction of guests and visitors. Two of the charter members of the church, Mrs. Mary Wirkler Krehbiel and Miss Elizabeth Wirkler, were present for this meal.

The Bethel College Choir opened the evening's program with a concert that was followed with chorale singing by both audience and the Choir. The Reverend A. J. Dyck, chairman of the Board of Directors of Bethel College, presented the deed for the church building lot to Mr. A. D. Claassen, chairman of the Board of Trustees of the church.

The closing address, "The Wonder of the Christian Church," was given by Canon Wedel. His was a ringing appeal to join the Christian Church and to make use of the power which it was capable of giving. The meeting was brought to a close with a report of the financial contributions to the new church building program.

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Sponsored by
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Editor
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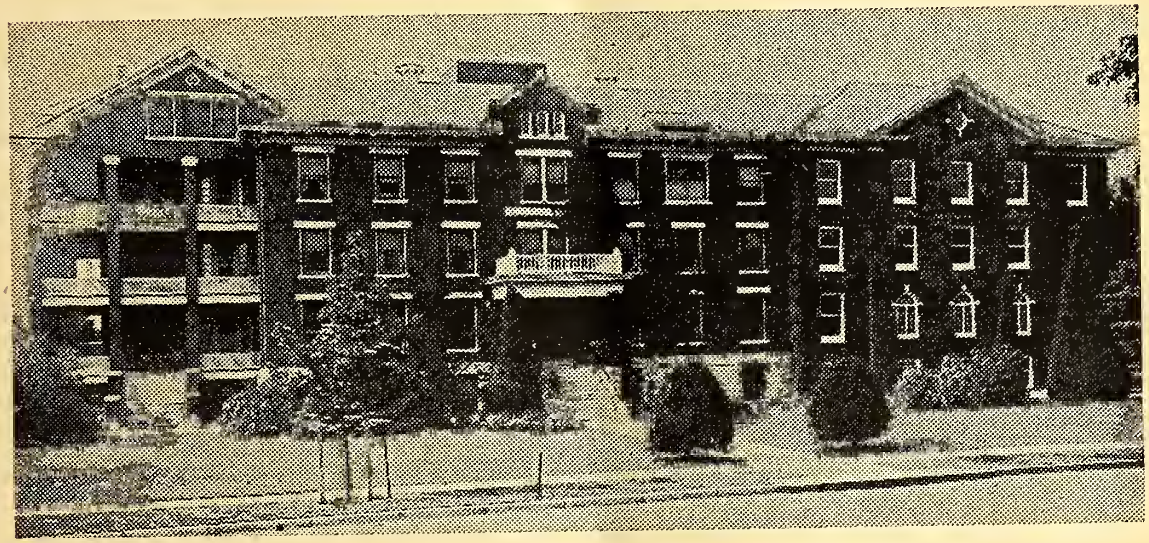
Within the Walls of Healing

(Student Nurses' Issue)



Within the walls of healing—Bethel Deaconess Hospital

I often wonder what goes on
Within the walls of healing.
Is all as calm and restful there
As would appear to vagrant eye
When night with peace is sealing
The long, dark corridors?

Hospital doors are friendly doors
But oh, how much they hide!
For there are many tears to dry
And pains to soothe, some fears to quell
Of those who come inside
These open doors.

But there is peace and rest, oh yes,
For here the Master loves to walk.
He understands, He shares the pain
Of all who come to Him and claim
His healing touch; who with Him talk,
And lay their every burden down
within His keeping.

What meaneth then these walls of healing?
It is a place where skill of man
Is blended with the quickening touch
Of God. A partnership; a service
Unto Him and you—without a ban—
In love to all Humanity.

—Mrs. Orlando Schmidt, nee *Ruth Wenger*, one of our graduates.

Behold! He Is Here!

. . . . as our Creator

All about us we see evidences of God, our Creator. Behold the sky above us; its blue purity speaks of His truth. Behold the mountains, rugged, huge and strong; they speak of His strength and power. Who has not prayed with the Psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help"? Behold the shimmering face of a quiet lake on a balmy summer day as it reflects the beauty of the sun on a thousand ripples; it testifies of His calm assurance. Behold a million tiny snowflakes, caressing the tiny fir tree until its boughs bend under the load of downy white; they tell of His beauty. Behold a stately pine, its head held proudly and its roots embedded firmly in the rocky soil of the mountainside; it speaks of His majesty. For surely, "the Lord made the heavens, honour and majesty are before Him; strength and beauty are His sanctuary." Behold a river, a crystal ribbon flowing on and on; its testimony is of His eternity. "Lord, thou hast been our dwelling place in all generations . . . even from everlasting to everlasting thou art God."

But in order to discover the wisdom of God we need to look beyond His ceration in nature. We find His infinite wisdom revealed in the crown of His creation, MAN. "And God said, Let us make man in our image . . . and so God created man in His own image." How could man ever regard life anything else but sacred after God had breathed into his nostrils His own breath? How could man ever violate the sanctity of life when he is created in His own image?

The human body likewise speaks of God's wisdom. Blest with a capable brain and adaptable hand, man has been able to put his genius into action; invention and discovery have brought cultural change after cultural change, and with cultural change has come improvement. God's desire for man that he "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" seems to be realized. God's wisdom is further demonstrated in the human body by the fact that many tiny cells unite to form tissues; tissues unite to form organs; organs of the body are under the direction of an intricate nervous system. Working in absolute harmony they perform the complicated body functions. Each organ performs its unique function in complete and effective harmony with the rest of the body. When enemies marshal their forces and invade the human body, it immediately begins an active campaign against the bacteria. When a bone is broken or a tissue is torn, the body begins repair. When parts begin to fail in the performance of their duties, other parts compensate for the ineffective parts. Thus each moment we live, the body is constantly testifying of the wisdom of the Almighty God. Little wonder that the Apostle Paul said: "Know ye not that your body is the temple of the Holy Ghost?"

Looking beyond the body, we are aware of the existence of the soul of man. There we discover the virtues that come from God, kindness, generosity, joy, peace, longsuffering, gentleness, goodness, faith, hope, and love. It is a tragic fact that in the souls of many people sin has replaced these virtues of godliness with hate, fear, and selfishness. No wonder that today our world is suffering from hunger, war, poverty, disease, and broken hearts. Would that men today might give Christ room in their hearts and lives.

God, our Creator, with wisdom so infinite, so endless, has created us, body and soul. Can our souls find pleasure in dishonoring such a Maker? No, His exaltation must be our aim!—Florence Nachtigall, student nurse.

. . . . as our Companion

"Lo, I am with you alway," are the assuring words of our Master as He commissions His followers to be His witnesses. And He meant exactly what He said, for every day we are reminded of His help and enjoy the blessed companionship of a true friend.

Truly we are grateful for a Christian school of nursing, where Christ is upheld pre-eminently and where we can become better acquainted with Him through the teaching of His Word. As we leave the classroom after an hour of Bible study we are invigorated with new zeal to strive toward a higher goal. The daily morning evening group devotional periods and the Saturday evening Bible class aid in keeping within us the consciousness that He, whom we serve, is with us.

Not only do the periods of fellowship with Christ cause us to rejoice in His abiding presence, but our knowledge that He is our source of strength enables us to enter upon the problems of each day courageously. There is the patient who has no hope of recovery, and who feels that there is nothing left for him to enjoy. To him all is despair and suffering. How could I face him smiling and suffering. How could I face him smiling, if I could not breathe a prayer for guidance to speak the cheering words he so needs? One nurse was especially burdened for a man, who was suffering from an incurable disease. She knew he must soon go to meet his Maker, and she also knew that he was

Looking through the garden to the new wing of the hospital.

not a Christian. She paused long in meditation and prayer one evening before entering his room, asking God to speak through His Word. After she had finished the devotional reading and prayer, he brokenly asked if he might pray. The prayer of penitence and confession of sins which ascended to God in that sickroom shall never be forgotten. Her Companion, Christ, aided her to point another soul to Him.

"I would hate to face the problems of each day without Christ as my companion," is the testimony of every Christian nurse.—Erma Zook, student nurse.

. . . . as our Physician

"They that are whole have no need of a physician but they that are sick." Mark 2:17

Let us pause for a moment and see what the physicians are doing. The verse just quoted tells us they are needed by those who are ill. We cannot help but marvel at the wonders science has discovered in the field of medicine. Yet more marvelous is the fact that there are those who willingly apply themselves that they might know how to administer correctly these helpful, in some respects dangerous drugs, in order that the sick might be made whole. Physicians draw admiration from the oldest to the youngest, for they are the ones to whom we may go when illness comes to weaken us physically and discourage us mentally.

As nurses, our responsibility to the doctors is to carry out their orders promptly and accurately. Sometimes the physical life of a patient depends on whether or not these orders are carried out. What shame and remorse would attend us should we fail the physician and the patient at this point!

Have we ever considered the thought that we have one Physician that is greater than those we confide in when we are ill. He is Christ, who healeth all our diseases. Just as our physicians have left orders for us to carry out, so also has our Great Physician left orders for us to take care of. "Go ye . . . . and preach the Gospel to all." This is the order He has left us. Do we obey promptly for the welfare of human beings or are these orders not our concern? Scores of men are dying daily without being told of One Who can heal their sin-sick souls. Is it nothing to you my friend?—Viola Regier, student nurse.

I Serve Him Because:

I serve Him because He is a wonderful Master and Lord.

How happy I am that the Lord not only saved me, but that He keeps and satisfies me. It is so wonderful to trust the One Who has made us, knowing that He has a special plan for our lives and will make them beautiful and worthwhile if we will only let Him.

I was afraid to surrender my life to my Lord, fearing that He would ask me to do things which were impossible for me to do, and that He would send me places where I would be terribly unhappy. Since then I have found that He never asks the impossible of us because as His children, we can do all things through Christ. He has said, "My grace is sufficient for thee for my strength is made perfect in weakness." It is when I feel the greatest need of Him that His strength is manifested and He floods my soul with gladness.

He has also shown me that when He calls His children to do a task, He gives them joy in doing it. If we are willing to let Him, He can change even our desires to fit His plan for our lives.

My Lord supplies His children's every need. In Phil. 4:19 we read, "And my God shall supply all your needs according to His riches in glory by Christ Jesus." This includes all our physical and spiritual needs.

It is the life for Christ that really counts and satisfies. We are told in Isa. 58:10-11 "If thou draw out the soul to the hungry and satisfy the afflicted soul, then shall thy light rise in darkness and thine obscurity be as the noon day; and the Lord shall guide thee continually and satisfy thy soul in dry places."

Knowing and witnessing all these things, how could I possibly keep from loving and serving my wonderful Lord!—Mary Richert, student nurse.

So you want to know why I serve Christ? Well, suppose we turn to God's Word for the answer, to a verse everyone knows. Yes, you guessed it; it's John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Did you ever stop to think what it cost God to give his Son for us? Or did you ever think about the price Jesus paid, when He left the glories of heaven for the shame and suffering of this world? What matchless love He must have to have borne my sins for me!

Refuge for sunset days—Bethel Home for the Aged

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

Then too, I read in the Bible a command of Jesus, "as my Father hath sent me, even so send I you." Am I to overlook this? Should I be disobedient to One Who gave His all for me? Knowing that my Master gave His life in death upon the cross for me, could I do less then yield my life to Him for service?

"I met Him, and knew Him, and blushed to see,
That His eyes full of sorrow were fixed upon me,
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

"Melted and vanished, and in their place,
Naught else did I see but the Master's face,
And I cried aloud: "Oh, make me meek,
To follow the steps of thy wounded feet."

"My thoughts are now for the souls of men,
I have lost my life to find it again,
E'er since that day in a quiet place,
When I met my Master, face to face."

But, you say, what gain do you get from serving Christ? There's no money, no high position or popularity. Just what do you get in return for your service?

My friend, there's a life of peace, a knowledge of work "well done," and joy and happiness that are immeasurable. Nothing can bring greater happiness than serving the Lord Jesus Christ, knowing that someday we shall see Him "face to face" and reign with Him throughout eternity.

And how can you better serve Him than by ministering to His sick and needy children? Is there any privilege greater than relieving pain and physical discomfort as you strive to minister to spiritual needs also?

My God is good, and I serve Him because He first gave Himself for me.—Elaine Stewart, student nurse.

Why do I serve? I would say with Paul in Phil. 1:20, "According to my earnest expectation and my hope that in nothing I shall be ashamed, but that with all boldness as always, so now also Christ shall be magnified in my body, whether it be by life or by death."

Our Master said, "it is more blessed to give than to receive." Why should it not also be so in our service? Should we seek only to be served? Should we not rather seek to yield our lives to Him and serve Him in serving our fellowmen?

". . Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.—Ruth Neufeld, student nurse.

Therefore We Serve Him

"If you love Him, why not serve Him," questions the "Climbing Jacob's Ladder" chorus that youth loves to sing. Eph. 5:2 instructs, "and walk in love, as Christ also hath loved us." How evident is this love when the patient requests, "Will you please loan my radio and magazines to the patient next door? He sighs so heavily"! Grateful indeed is the receiver. Later he visits his friend and asks, "You and the others around me have something that I don't have. What is it?" To a student nurse, he queried, "What makes you so happy?" He received the answer, the only true answer: "Christ." Therefore we serve Him, for He is love.

"He gives me joy in place of sorrow—and beauty for ashes here." Two ambulatory patients visit a fellow patient, and together with the nurse, enjoy sweet fellowship reading His word and praying. They will leave strengthened in the bonds of happy fellowship. Calmed by sedatives a lad, whose wounds have been dressed, states confidently "Jesus will help me. Doctor, will you pray too?" The doctor assures him of the need of much prayer in his life too. Therefore we serve Him, for He brings true happiness!

We serve Him here at Bethel, because prayers brought us to this field of service. Students and visitors at Sarepta often view the pictures of graduate students and sisters that fill the walls of the long hall. We realize they are furthering their service in diverse ways. Listen again to His bidding:

"Go, labor on, Spend and be spent.
Thy joy to do the Father's will.
It is the way the Master went;
Should not the servant tread it still?"

Finally, we serve Him here because it gives us the privilege to live in wholesome surroundings with Christians. With sisters and fellow students we share our Saviour, thus allowing Him to prepare us for further service. We worship together — we play together. Yet in the midst of it all, the telephone may ring—one hears the scurrying of hurried feet—and catches the last glimpse of two nurses running back to the hospital to serve! It makes no difference whether the emergency comes day or night; for to say, "Behold! He is here," we must serve joyfully at any time in any situation.

Will you pray with us for nursing care which would edify His name? Then only can we confidently say, "Behold! He is here."—Sarah Boehr, student nurse.

The Mennonite

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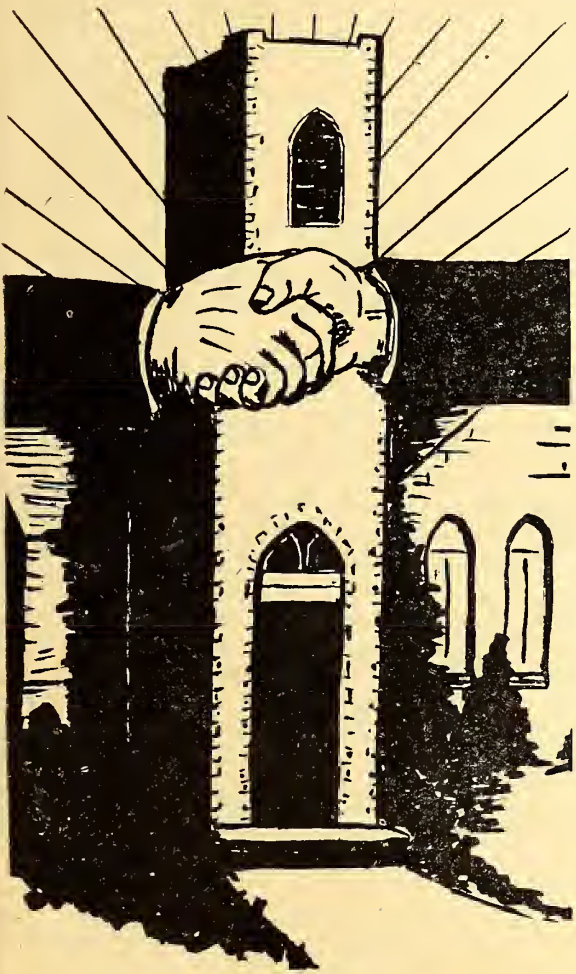

(Sketch by Dorothy A. Krehbiel)

O Church of Christ

by

Dorothy A. Krehbiel

O Church of Christ,
Lift high the cross,
To show to all
His great redeeming grace;
That in His love
So freely given,
There is no barrier
To any race.

O Church of Christ,
Show forth the peace,
That He doth give
Unto His own;
And may we thus
Filled with His love,
Clasp hands in peace,
His way make known.

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

... Paul Albrecht ... Wesley C. Ewert

Conviction and Tolerance

Can I as a Christian have convictions for which I am willing to live and die, and at the same time maintain an attitude of Christian love and understanding toward those who offend me by having beliefs different than mine?

The experience of the Christian Church shows what a profound and difficult problem this is. There were and are among us those who go to the extreme of saying that their convictions are absolutely true and in the name of Christ try with any means available to eliminate "error." Our Mennonite forefathers once experienced what an extreme expression of this zeal could mean.

Then, particularly in recent centuries, there have been and are those who pride themselves in not taking a critical attitude toward other beliefs. These would say, "What I believe is truth for me, and what you believe is truth for you." When life's crises come, however, these people have often found that they have lost the ability to tell truth from falsehood.

Furthermore, we Christians often seem to act as if we thought it impossible to have convictions and tolerance at the same time. We tend to divide our fellow Christians into one or the other of these groups: if our brother speaks with strong conviction some of us say he has spiritual pride; if he speaks for tolerance and understanding some of us say he has no convictions.

Could it be possible that in some measure both attitudes are necessary? As a suggestion: The truth of God is revealed in Christ and in Holy Scripture. God expects me to search seriously and ask for the fullest understanding of it, and expects me to live by the convictions I have. But the revelation of God is infinitely greater than my understanding alone can encompass. There is the possibility that another may grasp some part of truth I have not seen. At any rate, he should merit my Christian respect and a serious consideration of his position. Does the solution perhaps lie in this direction?—**Paul Albrecht** graduated with highest distinction from Bethel College last spring and is now a student at Chicago Theological Seminary.

On Preaching

"Preach the Word." Here we have an injunction relevant to all bearers of the Good News of God. "Preach the Word' is directed with apostolic urgency to the ministry in the General Conference, as well as to all ministers of the universal Church. It is our duty "by the foolishness of preaching," by God's wisdom, "to save them that believe." (I Cor. 1:21) In preaching we are concerned with the message of God for man. We say it is a simple gospel, and so it is; but in our preaching in the past and in the present, there has, sad to say, been much carelessness masqueraded in the name of simplicity. Our "simplicity" in the pupit has cost us the respect of honest, straight thinking people. Simple preaching in too many instances has meant indifference to the greatest commission God gives men. It dare not be so if men and women shall be found for God through preaching. A deep sense of devotion, like that of St. Paul, coupled with God-given scholarly insight, like that of St. John, must always have a bearing upon the Spoken Word. The Church has a message for our time. Preaching the Word must not lull our people to sleep, but make their hearts burn within them as they leave the place of worship to toil at the tasks of life.—**Wesley C. Ewert** is pastor of the First Mennonite Church, Philadelphia, Pa.

FULL TIME CHRISTIAN SERVICE

"Full time Christian service" is a term frequently used to designate those who are engaged in full time service of the Church. It is unfortunate that this meaning has been given to the term, as all Christians, regardless of their occupation or profession, should make it the aim of their life to uphold the principles of Christianity in all their business or social contacts.

The layman has an opportunity for full time Christian service when he buys or sells, when he works or plays, when he offers counsel as a physician, teacher, lawyer or banker. We reach people who do not have a contact with the church or a pastor, and therefore we can make an impression which the pastor cannot, as much as he would like to do so. We can prove that we are Christian by our dealings.

As laymen, we too must render full time service to our Lord and Saviour Jesus Christ.—Walter H. Temple.

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THE CHURCH CHRISTMAS PROGRAM

by Joanna S. Andres

Because inquiries regarding Christmas program suggestions have come to me, I would like to pass on one dominant thought.

That our churches have barred the door to the lighter themes that surround our Santa, the mistletoe, the holly, and are holding fast to the true spirit of Christmas—the joy of the holy birth of God's Son, is something to be truly grateful for.

Without doubt each committee whose privilege it becomes to plan for the Christmas program is very conscious of this vital theme around which the program for the celebration of His birth must be built.

Sometimes, however, in the building of our Christmas programs, no matter how carefully the various songs and recitations are selected as to thought content, the end result of the program in its final performance becomes child-centered rather than Christ-centered.

Unwantedly the program committee finds that the child is being made the center of attraction as he or she steps out to "perform." Sometimes the child's performance even brings forth a laugh if he is small and has been quite natural in some side-performance. And the parents return home that evening, deeply satisfied with their child.

The Sunday school Christmas program, which is really the church Christmas program, is one time in the year when even the child must step back and the Christ alone step forth to be loved and worshiped and adored!

We have other days for the child: there is promotion day, children's day, mother's day. Christmas belongs to the Christ alone! He must be enthroned in one grand mass service of praise and worship.

How can this be done? The entire Sunday school must join in, all the choirs of the church taking part, and even the Christmas audience joining in the singing of some familiar hymn, such as the beloved "Silent Night," and this by just a motion of the choir leader's baton.

Such a program requires practice. One hour for six Sunday afternoons is sufficient to perfect a worship celebration which could begin with the solo "Open the Gates of the Temple" and close with the great "Hallelujah Chorus."

A skeleton outline for such a service could be: Annunciation, The Nativity, Application, Adoration. The program would consist of scripture and song—the scripture spoken in mass voices, sometimes all participating, sometimes a single department of Sunday school. Two leaders are needed: one to lead the singing, the second to coach the speaking portions. O come let us adore Him!

Each new Christmas cometh
Christchild down to earth,
Bringing joy and gladness
In His holy birth.

Waiting hearts He enters,
Leaves His blessing there;
With His constant presence
Guides them everywhere.

E'en to me Thou comest
Blessed Christchild mine!
In Thy love Thou keepest
Me forever Thine.

Comments on the World Conference of Christian Youth

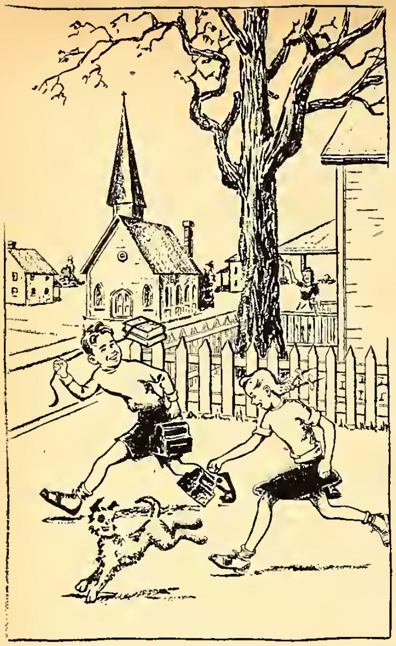
by Lester Hostetler

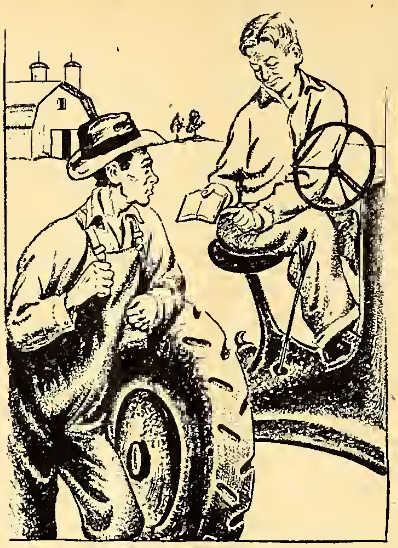
The World Conference of Christian Youth, held in July in the city of Oslo, Norway, bringing together 1200 delegates from seventy-three countries, is of more than usual significance to the Christian Church. It was an episode in the drama of world Christianity which throws light on the opportunities as well as the problems of the Church today.

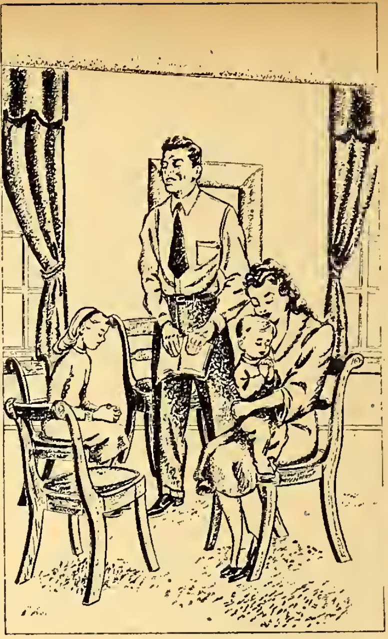
The facts that the conference, representing churches and Christian youth organizations from so many countries—victor and vanquished—was able to meet just two years after the most devastating war in history, is nothing short of a miracle. It is the miracle of the Christian fellowship. Divided by surface barriers such as race and tongue and color of skin, each with nationalistic loyalties, the Christian people of the world have yet many things in common. They have a common consciousness of sin and guilt, longing for salvation and a conviction that Jesus is the Lord of life. The Oslo Conference, as reported by our Mennonite representative, Robert Kreider, and others, was colorful and varied. There was a "confusion of tongues." But there was also a broad Christian fellowship which resulted in the clearing away of misunderstandings and a new appreciation of those "not of us."

There evidently were no easy solutions offered for the world problem. While there was expressed a common abhorrence of war and the frightening possibilities of a new world war, no prophetic voice was raised to challenge youth to a radically new way of life. The young people learned, as all of must, that there is no easy, ready-made remedy for the ills of the world. The theme of the Conference, "Jesus Christ Is Lord," was studied and discussed from various angles, but it evidently remains for some future leader to see clearly what the Lordship of Jesus means in international life and to lead the Christian people of the nations from the

EVANGELISM







THROUGH THE SUNDAY SCHOOL

by John T. Neufeld

The Santa Fe train on which I am riding from Newton to Chicago has slowed down and also made some lengthy stops because of the dense fog.

The world is in a fog, and many institutions and organizations are puzzled as to which way to turn. The church, however, has definite instructions on how to proceed even in a fog. The train is beginning to move again; so let us move forward in this campaign of evangelism through the Sunday school and the Church.

Jesus said: "There shall be wars and rumors of wars, but the end is not yet . . . .The gospel must be preached . . . ."

We present in this issue three pictures. These are miniatures of posters that now being used in the Sunday school. These same pictures will also appear on three separate tracts entitled: **Someone Is Missing, Your Neighbor, and Plowing for God.** Each one of these should be an inspiration to every Christian. Your Sunday school superintendent can obtain these tracts from the Evangelism Committee, 4614 Woodlawn Avenue, Chicago, 15, Illinois. The price is seventy-five cents per hundred.

As I am writing this the sun has come and the fog is disappearing. The light of the gospel is the only thing that will chase the fog away. Let us go forward in the name of Christ.—The Evangelism Committee, John T. Neufeld, J. J. Enz, and William F. Unruh.

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bondage of a militaristic philosophy to the freedem which is in Christ. The world problem will not be solved by "starry-eyed idealists" or by easy slogans but by the realities of a Person—Christ crucified. The Cross amazes and perplexes men and causes them to shrink from it. Our eyes have been on a crown rather than a Cross. The United States delegates, largest in number at the Conference, discovered to their amazement, and even resentment, that some people in the world look upon our great "Christian America" as a dangerous, selfish, empire-building power!

Many of the delegates learned, somewhat to their dismay, that the Christian fellowship represents but a small minority of the world's population. Robert Kreider reports that only 10 per cent of the people in Denmark attend worship services, even though 98 per cent of the population are members of the Lutheran Church. Virtually the same condition prevails in Norway, while in France only about 1 per cent of the population is active in the Protestant church. While Christianity has indeed gone to the ends of the earth, the Christian teaching has not permeated the life and thinking of the of the majority of the people. There remains a great missionary task to challenge us. The structure of our so-called Christian civilization is crumbling. Youth confronts grave problems and there is much pessimism abroad. But youth is also challenged with incomparable opportunity. The Oslo Conference and the Amsterdam Conference held eight years earlier, just before the outbreak of the war, are but the beginning, we trust, of a world fellowship of young people which will continue to grow and find its common salvation and that of the world at the foot of the Cross.

One Hundredth Anniversary of the East. Dist. Conf.

by J. H. Fretz

The One Hundredth Anniversary of the Eastern District Conference is now past! On Sunday afternoon, October 26, about 300 Mennonites and friends journeyed back over the six roads to Skippack, the birthplace of the Eastern District Conference. The meeting was begun with the singing of "Holy God, we Praise Thy Name," after which the chairman of the day, Walter Temple, Deacon of the historic Germantown Congregation, made a few fitting remarks, stating that the meeting was to be a fellowship between all Mennonite groups and Christians. Freeman Swartz then explained in brief the souvenir programs which had been published for the occasion. The devotions were in charge of Henry Johnson, minister of the local congregation. The Vice Chairman of Conference, Ellis Graber, gave words of greeting and conducted the Men's Chorus from Souderton in two appropriate numbers. Old hymnbooks used in the Conference were displayed by William Shelly of First Philadelphia Congregation, who also commented on our past hymnology. Those in attendance at this meeting will never forget the German singing led by Edwin Meyers of the Deep Run Congregation of the Franconia Conference. Two hymns, "Lobe den Herren" and "Befiehl! Du Deine Wege" which have come down to us through all our hymnbooks, were sung heartily by the congregation. The remainder of the meeting included messages from the following visiting brethren: Melvin Bishop, Enos Wismer and Quintus Leatherman of the Franconia Conference Mennonites; the brethren, Brunner and Baer of the Mennoite Brethren in Christ. Brother Slotter of the Lutheran Church; Elmer Johnson of the Schwenkfelder Church and Henry Johnson of the local Skippack Congregation. After the meeting old publications of the Conference and the Oberholtzer Bible were exhibited.

On Monday the Quarterly Conference of the Eastern District met at Schwenksville. In the afternoon a paper entitled, "The Sermonizing of Our Early Ministers" was read by J. H. Fretz, following which the older members assembled recounted many interesting and amusing anecdotes remembered about John Oberholtzer, Moses Gottshall, Christian Clemmer and other early conference ministers. In the evening J. N. Smucker, Chairman of General Conference, gave an interesting exposition on Jude before the assembled conference.

The main historical meeting was held on the anniversary date October 28, and in the same building, the historic Skippack Meetinghouse, where just 100 years before, a group of eleven Mennonite ministers and deacons, led by John Oberholtzer, met to organize the Eastern District Conference. A large crowd again pilgrimaged to Skippack to attend this unique meeting. James Gerhart, Chairman of the Historical Committee, was chairman of the evening. The devotions were conducted by Seward Rosenberger, one of the older ministers of conference. Three messages were delivered during the evening. J. N. Smucker gave a very challenging message on the task of the Church, using the letters of the word, "Church" for his outline. He emphasized that the Church is to Conserve the good, Herald the gospel, Unite a disunited world, Release men from sin and release the power of God, Challenge the best in man and Heal the wounds of mankind. A young girl's chorus from West Swamp, led by Mrs. William Sell, furnished the special music for the evening. Following this, Howard G. Nyce, chairman of conference spoke on Ps. 16:7, speaking on his heritage and early experiences in the church. Freeman Swartz presented the historical address of the evening on the subject of "Constitutionalism among the East Pennsylvania Mennonites." He showed how Oberholtzer's written constitution occasioned the unfortunate 1847 division and furthermore how it affected the Hunsicker Schism, the organization of the Canadian Conference, the Skippack withdrawal, the Evangelical Mennonite Schism and early mission work in Ohio. Brother Swartz closed his address with a plea for more brotherliness and recognition between Mennonite groups. The meeting closed with the spirited singing of the German hymn "Grosser Gott, Wir Loben Dich" led by David Allebach of the Plain Mennonite Congregation, near Lansdale, Pennsylvania.

Not only is Skippack, where these anniversary gathings were held significant in Eastern District History. It is the ancestral home for all Mennonites of Eastern Pennsylvania. Skippack was the second settlement of Mennonites in Pennsylvania, being established in 1702. Especially in the years around 1710 to 1740, Mennonites settled here or pushed beyond to its infant out-lying settlements, making up what is now known as the Franconia and Eastern District Conferences. It was here at Skippack that Christopher Dock, the famous Mennonite Schoolmaster held his pioneer school. Abraham Hunsicker, one of the early conference ministers from Skippack founded Freeland Seminary in 1848, the first school of higher education in America conducted by Mennonites. In 1851 Hunsicker and others, separated from the Skippack Congregation to begin independent work, and in 1861 the Skippack Congregation itself withdrew from the conference and has remained independent ever since. The One Hundredth Anniversary of the Eastern District is over, but in the hearts of those who attended shall remain happy memories of the challenging messages, the brotherly spirit, the German singing, and the inspiration to go forth in the work of the Lord!

BLUFFTON COLLEGE BIBLE LECTURES

November 16 - 21

Dr. Charles T. Fritsch, who is Assistant Professor of Old Testament at Princeton Theological Seminary, will give the Bible lectures this year. On Sunday he will speak at 10:30 A. M., 3 P. M. and 7:30 P. M. on the subjects, "In the Beginning, God," "The Victorious Christian Life," and "God Calls a Layman." From Monday through Friday he will speak twice a day, at 9:30 A. M. and 7:30 P. M. His subjects for the days follow: Monday, "What Is the Bible?" and "The Divine Perspective." Tuseday, "The Bible and Modern Man" and "A Cosmic Real Estate Transaction," Wednesday. "The Spiritual Value of the Old Testament' and "Rivers of Blessing." Thursday, "Children of the Covenant" and "The Foolishness of God." Friday, "The Christian Mission" and "The Sunrise of Glory." Week day morning and Sunday afternoon services in Ramsyer Chapel. All others in the First Mennonite Church.

MINISTERS' CONFERENCE

NOVEMBER 19 - 20

Wednesday: (Theme, "Some Aspects of Christian Education") 10:30 A. M., "Catechetical Instruction," by Rev. A. S. Rosenberger, Dalton, Ohio; 2 P. M., (Theme, "The Home") "Marriage Counseling" by Rev. Olin Krehbiel, Berne, Indiana; "Religious Training in the Home" by Rev. E. J. Bohn, Pandora, Ohio; 5:30 P. M., Buffet Supper with Members of the Faculty. **Thursday:** (Theme, "Enlisting for Christ") 10:30 A. M., "Evangelism in the Local Church," by Rev. Howard Nyce, Allentown, Pa.; 2:00 P. M. "Enlisting Leaders in the Local Church," by Rev. Robert Hartzler, Goshen, Indiana; "Enlisting Leaders for Full-time Church Work" by Dr. S. F. Pannabecker,. Dean, Mennonite Biblical Seminary, Chicago, Illinois.

MENNONITE WOMEN'S CONFERENCE

NOVEMBER 19 - 20

Theme: "The Influence of the Christian Home"

Wednesday, November 19

10:30 A. M., Devotions by Mrs. Paul Whitmer; College Men's Quartet; "God and the Home' by Rev. Olin Krehbiel; "Dutch Mennonite Homes," by Miss Rita Freie, Amsterdam, Holland. (Ramseyer Chapel) 1:45 P. M. Devotions by Mrs. A. S. Rosenberger; Berne Women's Chorus; Offering; Forum on the Christian Home: 1. "Fortifying the Christian Home - A Mother"—Mrs. John Neufeld; 2. "The Influence of the Christian Home in Preparation for Life's Work" —Miss Helen Bohn; 3. "The Influences of the Christian Home on the College"—Miss Edna Ramseyer; 4. "Early Home Influences for Missionary Interest"— Miss Frieda Lehman. Special Music by Miss Elizabeth Brand; Prayer Service. 6 P. M. Dinner in Ropp Hall Dining Room.

Thursday, November 20

10:30 A. M., Devotions by Mrs. Sylvan Lehman; Special Music by Girls' Gospel Team; "Impression and Pictures of Our European Experiences" by Dr. Lloyd L. Ramseyer and Mr. Ronald Rich. 12:15 P. M. Pot Luck Dinner, Lincoln Hall Lobby. Devotions by Mrs. Harvey Nunemaker, Lincoln Hall Lobby; Music; Roll Call; Business Meeting; Music by Ohio Churches; "Christian Influence on Homes of Africa" by Rev. Russell Schnell; Offering; Prayer Service. 6 P. M. Dinner in Ropp Dining Room.

The manager of the Mennonite Book Concern, Berne, Indiana, will again have a display of books during the conferences.

"YE VISITED ME"

In Matthew 25 we have the scene of the Judgment. Those on the right hand were commended because they had given definite evidence of their Christian faith and concern by doing deeds of kindness and love to those that were less fortunate. Christ accepted these evidences of concern as done unto Him.

The Board of Home Missions, in cooperation with the Relief Board, has directed the sending of 1000 copies of *Der Bote* to that many homes of our brethren in their situation of distress. Some of the copies are to be sent to homes in Europe, but the majority go to homes in Paraguay.

A few of our brethren have been able to go as representatives of our relief organizations to visit and encourage these people, but for the vast majority of us this is impossible. Even if it were possible for many of us to go in person to visit these refugees who are now being settled in Paraguay, it would almost constitute a hardship.

We have a substitute that can go and visit these heroic people each week. You can have a definite part in supporting this substitute by sending a subscription of $2 to *"Der Bote Free Subscription Fund."* Send in your subscription to General Conference Headquarters, 722 Main Street, Newton, Kansas. In Canada send money to Rev. G. G. Epp, Rosthern, Saskatchewan. Rev. Epp is member of the Board of Home Missions.

Can we do this as a Thanksgiving gift and send it in before November 26, 1947? Thank you. In the Name of Christ, A. J. Neuenschwander, Secretary, Board of Home Missions.

College and Seminary News

EDMUND MILLER ACCEPTS PRESIDENCY OF FREEMAN JUNIOR COLLEGE

Because of his long felt desire to devote more of his time to teaching, President J. D. Unruh has on several occasions requested the Board of Trustees to relieve him of his administrative duties. This request was finally granted, and at the October 3 meeting of the Board of Trustees, Rev. Edmund J. Miller, Chicago was elected President of Freeman Junior College, effective June 1, 1948. Rev. Miller was present at the Board session and formally accepted the position.

Miller was born in Freeman, graduated from the Junior College, and then transferred to Bethel College where he received his A. B. degree in 1935. He has also attended Biblical Seminary in New York, Western Baptist Seminary in Portland, Oregon, and Moody's Bible Institute. He is finishing his work for the B. D. degree at Mennonite Biblical Seminary, Chicago, at the end of the present school term.

Rev. Miller's varied experiences will be helpful to him in his new position. While at Biblical Seminary in New York, he served for a year as Director of Religious Education in the Russian Mission and for a year as Associate Pastor and Director of Young People's work of the Olivet Memorial Church, New York City. He then moved to Portland, Oregon, where for three years he served as pastor to the Alberta Mennonite Community Church. Then followed some six years in the pastorate of the Menno Mennonite Church at Lind, Washington. For the past year he has served as Field Secretary for the Mennonite Biblical Seminary at Chicago.

Mrs. Miller, formerly Christine Oakes, Rochester, New York, is at present working on her master's degree in religious education. She has served for some time as the editor of the **Junior Quarterly** of the General Conference. The Miller's with their three-year-old son Jon, will occupy one of the apartments in the boy's dormitory now in the process of construction. We will, with all of our many school friends, pray for the Millers a rich and blessed ministry in this important work in God's Kingdom.

SEMINARY SERVES AND IS SERVED

Dr. S. F. Pannabecker is conducting meetings at the Zion Mennonite Church, Souderton, Pa. Nov. 2-6. Marvin Dirks has special meeting during the same period at Hutchinson, Kansas. The Seminary quartet, David Habegger, Irvin Richert, Alvin Franz and James Mason conducted the service at Pekin, Illinois, November 2 and then journeyed to Peoria, Illinois to sing at the Central Conference C. E. Rally in which Rev. Don. E. Smucker was the speaker.

Very generous gifts of food were contributed recently by brethren from the Dalton and Pandora churches in Ohio; the Normal, Danvers, and Carlock congregations in Illinois and the Eighth Street church of Goshen, Indiana. The Illinois food was brought in a trailer hitched to the car of Missionaries Vernon and Lilly Sprunger of the Congo Inland Mission here on furlough. Brother Sprunger attended Bethany Biblical Seminary on a previous furlough.

SPRINGSTEIN CHURCH GIVES LIBERALLY TO CANADIAN MENNONITE BIBLE COLLEGE

Several week ago, a truck with three students went out to the neighboring Mennonite community of Springstein to return with a heaping load of potatoes, vegetables and canned goods. One could not believe one's eyes to see the generosity which these dear friends showed the students of our College in so graciously supplying for the needs of the winter.

On Sunday, October 12, the whole student body went to Springstein to render a "thank you" program The theme for the evening was. "We would see Jesus." The College Choir, under the direction of Mr. J. Conrad, rendered several numbers. Student speakers for the evening were: John Siemens, Herschel, Saskatchewan, and Hugo Hildebrand, Winnipeg. Readings, quartet numbers, and a solo by Miss Annetta de Graaff of Holland, comprised the remainder of the program. Bill Dick, Leamington, Ontario, acted as chairman.

Following the program the ladies of the church served a lovely lunch and presented the students with a large box of zwieback, cake, etc., upon leaving. The college is grateful for the opportunity to serve and fellowship with churches of our Conference. It is our hope that God's name can be glorified in this manner.

STANLEY JONES TO SPEAK AT BLUFFTON

The first number on the Bluffton College Concert Series was given by Roena Savage, Negro Soprano, November 10. The second number will be Bill Palmer, Accordion, December 9. "The Messiah" will be given Sunday afternoon, December 14, at 2:30 in the High School Gymnasium, by the Bluffton College Choral Society. President Ramseyer attended a meeting of the presidents of Ohio Colleges in Granville, Ohio November 4, 5. Rev. Harry Yoder carried on solicitation work in the interest of the Building Fund in Summerfield, Illinois, and Fortuna, Missouri, recently. Dr. E. Stanley Jones is to be a chapel speaker December 9. Bible lectures open November 16, with Dr. Charles T. Fritsch of Princeton Theological Seminary the speaker. Dr. Fritsch gave a series of lectures at the Dallas Theological Seminary last year.

THE CHAPEL HOUR AT BETHEL

The students enjoy the variety of inspirational and educational programs brought to them during the daily morning chapel hour. Reports from all over the world by travelers, missionaries, and natives of foreign countries such as Missionary S. T. Moyer from India, Menno Schrag who has recently returned from a tour of Palestine and the Near East, and Dr. van der Zijpp, a Dutch Mennonite minister from Rotterdam, are interesting and informative. Addresses are often given by local ministers and civic leaders such as Rev. Irving Faust, pastor of the Newton Congregational Church, and George Wilkins, city manager of Newton. Many times members of the college faculty address the assembly, giving the students the opportunity to become better acquainted with their teachers. President Kaufman speaks regularly on Monday morning. The Friday morning music chapel hour is greatly appreciated by the student body. Often local faculty or student musical talent is presented in these weekly concerts.

SEMINARY ANNOUNCES VESPER SPEAKERS FOR COMING MONTHS

Dr. S. F. Pannabecker, Acting President of Mennonite Biblical Seminary in Chicago, has just announced the list of Vesper speakers for the next few months.

The Vesper Services of the Seminary have been organized in cooperation with the Mennonite Student Fellowship which has met informally for a number of years. At present the members of this fellowship attend the Vesper Services and occasionally meet separately following the meeting. This fellowship includes Mennonite people of various conferences and background throughout the city.

Thus far, Dr. L. L. Ramseyer of Bluffton College has spoken on "The Student Tour of Europe." Dr. S. F. Pannabecker has presented a lecture on "Scenes from Mennonite Theological Education," and Rev. A. E. Kreider, Chairman of the Foreign Mission Board of the General Conference, spoke on "Mission Field Churches in the Light of the War." Mr. Orie O. Miller, Executive Secretary of the Mennonite Central Committee, spoke on November 9 on "The World Program of the M. C. C."

At subsequent meetings the following speakers will address the vesper group. Rev. J. T. Neufeld of the Mennonite Bible Mission, who is also Business Manager of the Mennonite Biblical Seminary, speaks on November 23 on "A Fixed Faith for a Troubled World." Rev. D. E. Smucker of the Seminary speaks on December 7 on "The Theological Situation in the Mennonite Church." On December 21 there will be a Christmas program at the Seminary Home, 4614 Woodlawn Avenue, by the seminary children. Resuming the regular cycle of programs Mr. Menno Schrag, Editor of the **Mennonite Weekly Review**, will address the group on January 18 on the topic, "Glimpses of the Holy Land." Rev. Marvin Dirks of the faculty speaks on February 1 on "The Philippine Internment in Retrospect."

These services are held at 3:00 p.m. at the Kenwood New Church, 46th and Woodlawn, which is adjacent to the Seminary buildings. The first half of the program consists of worship service including hymn singing, scripture, prayer, and an anthem by the seminary choir directed by Rev. Marvin Dirks. The second part of the program is an address on some topic of wide interest to Mennonite people. The programs are open to the public, and interested individuals are cordially invited. At a later date speakers for the remainder of the year will be announced.

P. J. Boehr Tells of Latest Move

KAIFENG, HONAN, CHINA, September 30.— We read in the Word that, "The steps of a good man are ordered of the Lord, and He delighteth in his way." We also believe that "the stops" are ordered of the Lord; and so while we were so anxiously thinking of a way to get away from here to go to West China, an air-route has begun operations from Chengchow, the railroad center about sixty miles west of here. We were just getting ready to go west to Chenkchow by rail, from there south to Hankow, thence by Yangtze river steamer westward to Ch 'ungking (Szechuan Province) and finally on north from there by autotruck for five to six days over mountainous roads to our new field, **Paochi, Shensi Province.** Now, however, this air-route can take us straight acrass country and straight west to Sian, capital of Shensi Province. The reason for opening this air-route is that the railroad to the west has been broken, bridges destroyed, and even tunnels blown up, so that there is great uncertainty about getting railroad traffic started before the end of the year.

The rail-river-auto-truck round-about trip from here to Paochi would require about three weeks travel. We believe the total cost for personnel and goods would possibly be as high or higher than personnel travel and goods transport from here by air by the direct route. And so we are definitely negotiating for a cargo plane to pick up our goods here at Kaifeng airfield and take as many as are permitted of the people who are to go. The rest will then go by passenger plane from Chengchow, God leading, on the regular run which has lately been inaugurated between Chengchow and Sian. They have plane service thrice a week.

Our great wish now is that the Lord may lead us graciously and expeditiously, so that we can get started there at Paochi and can get some rooms ready for the returning missionaries. We still believe we will be able to receive those who can come, and we wish to extend a welcome to them and a God-speed!

The Communist movement has been spreading in the meantime. Just a few days Ch'hsien, Honan, was occupied by them, but Dr. Hu and family got out once again "on time." He and his family live here in the same compound where we are. Even Paochi had a "scare" we hear, but word has reached here that "all's well" there again. In fact, we are surrounded here by "the other side," and the railroad to the east has been out of repair often the last few weeks account of internal strife. The Russian Mennonites hope to leave here this week by rail, but they may

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M.C.C. Discusses Further Migration of Mennonite Refugees

AKRON, PA. October 31.—Plans for further helping Mennonite refugees in Europe to move to new homelands was discussed in the Special MCC meeting in Chicago on October 18, and a common willingness to move forward in this work was evident. It is possible that some financial assistance can be secured from the International Refugee Organization toward ocean passage; but it was agreed that if such assistance is not forthcoming, we as a people should be ready to make possible the migration of these our brethren who are in distress.

C. F. Klassen and William T. Snyder recently met with government officials in Ottawa, Canada, to discuss matters relating to immigration of refugees from Europe. The Canadian Christian Council for Resettlement of Refugees also contacted certain officials for the purpose of encouraging the admission of more close relatives into Canada. This Canadian Christian Council is an organization interested in helping in the resettlement of refugees who do not qualify under the mandate of the International Refugee Organization.

Last "Volendam" Refugees Leave Camp for Permanent Settlement

The last of the refugee groups left the San Lorenzo Camp on Monday, October 6, for Colony Volendam, ending the Immigration Paraguay 471, eight months after the group of 2,303 left Europe for South America. It has been a difficult experience for these Mennonites to be detained so long, due to the Paraguayan revolution. The relief workers are relieved and happy that finally the camp can be discontinued, but not a bit happier than the refugees themselves. Most of them have had from two to four years of "Lager Leben" and are justifiably tired of it.

Most of these people have settled in two areas in Paraguay. One new settlement is near Fernheim Colony, where, over 800 are located. A larger group, numbering over 1,100 settled in a new colony, named Colony Volendam, near Rosario.

The progress already made in the new colony, Volendam, according to Brother G. Warkentin, is really noteworthy. Each of the eleven villages has organized, and each has a different plan in becoming established. So far, all people in one village live in one or two large buildings while erecting their separate houses and planting their corn and mandioca (Paraguayan potatoes). In some cases each family builds alone; in others there are several families working together. When more than one family build collectively, the homes for the widows are built first, and then for those who have a father or older brother.

"Compassionate Trips" Open to American and British Zones of Germany

Permission to enter the U. S. or British Zones of Germany may now be secured under certain conditions by individuals desiring to visit parents or relatives over seventy years of age, or parents under seventy years of age who are ill. In the latter case the illness must be certified by a German doctor. The visit may extend over a three-month period. Such visitors will be subject to German food rationing and German civilian transportation. Housing would be with the relatives being visited.

Application should be made to Military Permit Section, Civil Affairs Division, War Department. (It should be noted that this information applies to persons living in the United States, but not to those living in Canada.)

M. C. C. Workers Tackle Relief Problem in India

Reports from India indicate that our workers are finding places of service in the relief emergency in that country. Martin Schrag, in cooperation with Dr. Lucas of the National Christian Council, is engaged in making a survey of the critical area in India, to determine the nature and extent of the needs that exist. Although it is known that acute needs do prevail, it has not been possible to make this complete survey because of inadequate personnel and transportation. This work therefore will be significant and helpful, not only to our work in India, but to the overall relief interest in that country.

Ex-C. P. S. Men and Families To Hold Re-union

On November 16, Sunday afternoon at 2 P. M., a reunion of ex-CPS men and families from the Eastern area (including Ohio) will be held at the former Hagerstown Unit I, Leitersburg, Maryland. The reunion will be of special interest to former members of the Hagerstown Unit and also to all men who had served in mental hospital units, since it will be held on the farm which now is becoming the eastern home for mentally ill.

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not be able to do so because of railroad breakage. We are looking to the Lord of the Harvest, who inspired the prophet to say: "When the enemy shall come in like a flood the Spirit of the Lord will lift us a Standard against him." China and the Christian work here needs much prayer now!

Please note the new address: Mennonite Mission, Paochi, Shensi, China.—Yours in the fellowship of the gospel, P. J. and Frieda Boehr.

In Smyrna, a great city of Asia Minor, lived, long, long ago an old man—almost a hundred years of age—the bishop Polycarpus. You will enjoy reading the story of how the friends of this grand, old man hid him in the caves to keep him from being discovered and tortured for being a Christian. You will enjoy seeing how it all came out and why the story of this man is one of the treasured stories of early church history. It is told in Jacob H. Janzen's little book, TALES FROM MENNONITE HISTORY, available through our Conference book stores.

Jottings

—Eden Church, Inola, Oklahoma: We were richly blessed by the messages brought to us by Rev. S. T. Moyer, October 12-19. Rev. Moyer, who has been a missionary to India for twenty-seven years, related many experiences and made many friends while here. He served with Bible study in the morning and with a message at night. His message for our Thank Festival on October 19 was based on Psalm 116. The offering taken that morning went for relief. In the afternoon he spoke on missions, and the offering went for that cause. Rev. Waldo Flickinger of the "Go Ye" Mission also spoke at the Thanks and Mission Festival.

—First Church, Colfax, Washington: Many of our young people attended the retreat at Lake Wenatchee over the week-end of August 31. A number of them are now in college. Our Wednesday prayer meeting and Bible study is very interesting. The young people also have a Bible study. The mission society is busy with relief work.—Mrs. Horace Rogers, Corr.

—Woodland Church, Warroad, Minnesota: Our all-day harvest festival on October 26 was a blessed event. Our guest speakers were: Rev. Abram Unruh, Alsen, North Dakota; Rev. Olsen of Fort Francis, Canada; and Rev. Mathison of Greenbush, Minnesota. They related many experiences which showed that it pays to serve the Lord. The offerings are to go for foreign and home missions and some for relief. Our pastor, Rev. Arthur Ortman, attended the festival at his old home church at Marion, South Dakota, October 19. We expect Missionary Cor. Klassen this coming week.—Mrs. D. S. Heppner, Corr.

Wanted Farms to Rent: Young married man with farming experience and farm equipment wants tc rent improved quarter section somewhere in a Kansas Mennonite community. Wants possession by March 1. —Write J. Winfield Fretz, Executive Secretary, Mutual Aid Board, North Newton, Kansas.

"Friendship Train"

Any Western District Churches wishing to ship a carload of wheat or flour to the East coast on a *freight-free basis* as part of the "Friendship Train" leaving Wichita, Kansas, Friday morning, November 21, please contact either the Mennonite Central Committee, Akron, Pa., or the General Conference Headquarters, 722 Main Street, Newton, Kansas, immediately. The Atchinson, Topeka, & Santa Fe Railroad is cooperating with other railroads in transporting up to 120 carloads of relief goods free of charge out of the midwestern area.—Walter H. Dyck, Office Manager.

—The annual Bethel College Corporation Meeting will be held on November 28, beginning at 9:30 A. M.

—Fairfield, Pa., on October 25 Miss Esther Mae Geigley became the bride of Mr. Paul Crist. Miss Geigley is the daughter of The Reverend and Mrs. A. W. Geigley, Pastor Emeritus of the Fairfield Mennonite Church. She is a graduate of Bluffton College and St. Agnes Nurses Training School. The groom is the son of Mrs. B. Florence Crist, Bridgewater, Virginia. Mr. Crist, now employed by the Geigley Orchards, has been supervisor on relief cattle ships for the Brethren Service Committee and the Church Word Service. Following the ceremony there was a reception at the home of the bride, at which time G. S. Stoneback, pastor of the Fairfield Mennonite Church, presented the couple with a gift from the Friendly Society.

—First Church, McPherson, Kansas: The ladies of our church canned 187 cans of jam, chicken and lard for relief. On October 5 we had our harvest festival. A sum of approximately $1,900 was collected. The series of lectures which were conducted by Dr. J. E. Hartzler were well attended. Groups from different churches favored us with special music. Lightning struck the tower of our church building. It is being repaired at present. We have started midweek services. A period of crafts work follows the study hour. Four new members have been added to our congregation. The ladies of our church will serve at the 4H banquet November 1. —Mrs. Freeman Jantz, Corr.

—Alexanderwohl Church, Goessel, Kansas: Our congregation contributed 2,034 bushels of wheat and $1,500 in cash to the wheat project for relief. We sent 130 Christmas bundles, forty-eight mending kits and thirty-five shoe repairing kits for the needy in Europe.—Katie Wedel, Corr.

—Bethel Church, Langdon, North Dakota: Rev. Don P. Shidler from Kansas City, Missouri, held a series of revival meetings at which he taught from the first three chapters of Revelation. He also showed pictures of places where he had visited. His messages were of great inspiration to the congregation as he taught from the Bible and told of his experiences across the waters among the black people.—Mrs. LeRoy J. Schanz, Corr.

—Deep Run, Pa.: Our pastor's sermons the last two Sundays were in keeping with the one hundredth anniversary of our conference. Monday evening, October 20 we had the rare privilege of having Dr. Van der Zijpp, a minister from Holland in our midst. He is touring America under the M.C.C. and had much to tell us of the war and religious life in Holland. Next Sunday Rev. Fretz and Rev. Ward Shelly of the Perkasie congregation will exchange pulpits. A Relief Clothing Drive is being made by our Ladies Missionary Society for new and used clothing.—Mae Gross, Corr.

—Wayland Church, Wayland, Iowa. The ladies of the Dorcas Society have just completed packing and shipping nine cartons of used clothing for relief, weighing 360 pounds, all of which was sent to the Clothing

Center at Newton, Kansas. Two barrels of canned fruit, containing 108 quarts, for the Orphans Home at Ottumwa, Iowa, were also donated and shipped. The installing of a new automatic oil-burning furnace for the Church has also been completed.—Anna E. Mullett, Corr.

—**Bethel Church, Winton, Califorina:** Installation services were held October 12 for Rev. Myron D. Hilty of Diagonal, Iowa. He has been installed into our church as our pastor by Rev. P. K. Regier of Reedley, California. Following the services, a reception was given in honor of Rev. and Mrs. Hilty and family.—Lorraine Heppner, Corr.

—**Zion Church Elbing, Kansas:** Work on what well may be called "God's Acre" has been started by our Christian Endeavor in the form of clearing and plowing a "used-to-be" farmstead which will be planted to spring crops. With the permission of the owner all income of the same is to be used for the Christian Endeavor projects. Raising funds for the proposed retreat grounds is the ultimate goal.—Mrs. Louis A. Janzen, Corr.

—**First Church, Beatrice, Nebraska:** Twenty-two "Shoe Repairing Kits" were prepared by the men's Sunday School classes. The Ladies Mission Societies packed nine "Sewing Kits." The Henderson Bethesda Church Christian Endeavor has accepted an invitation to present a program at our C. E. meeting on November 2. In a recent bulletin our pastor encouraged us to observe "meatless" Tuesdays and "eggless" Thursdays. He reminded us "that as Christians we should be the first to conserve food." Eleven members from our church attended the recent Western District conference at Enid, Oklahoma. Our oldest church member Miss Agathe Hamm, who was ninety years old passed away recently.—Mrs. John J. Wiebe, Corr.

—**Eden Church, Moundridge, Kansas:** On Sunday October 26 we observed the Harvest Festival. Rev. A. J. Neuenschwander of Quakertown, Pa., Secretary of the Home Mission Board, brought to us the morning and evening messages. He continued his services to us the week following by conducting a study of the book of James at the morning services and bringing evangelistic messages in the evening.—Corr.

—**Goessel, Mennonite Church, Goessel, Kansas:** Our congregation served as host to a joint Christian Endeavor program of the Tabor, Alexanderwohl, and Goessel Christian Endeavor societies on Sunday evening, November 2. The church was filled to capacity. The program consisted of excellent musical numbers, including a combined mixed chorus, and an address by Mr. B. Bargen of Newton. Mr. Bargen spoke very capably on the "Three Concepts of God." He pointed out how some individuals consider God as a magnified man; others consider Him a blind brute force; still others think of Him as a spirit. This last concept, linked together with the possibilities of youth, will certainly be a challenge toward the development of staunch Christian character. The Juniors had a fine program in the High School Auditorium.—Corr.

HAVE YOU NEW OR USED TOYS TO GIVE?

With Christmas time drawing near, Camp Bernard, Gulfport, Mississippi, is again beginning work on a toy project for the underprivileged. These toys which are distributed to the needy children in this vicinity are very helpful in bringing happiness at Christmas time. Toys are given to Colored and White without discrimination. All toys given in the past were greatly appreciated.

With this project in mind, Camp Bernard is putting out an appeal to Christian friends in Mennonite communities for new or used toys. Toys such as balls, crayons, color books, bats mechanical toys, etc., can always be used.

Camp Bernard feels that this would be a good project for Sunday school classes, young people's organizations, or ladies aid societies. All toys should be in good repair and sent to: Camp Bernard, Voluntary Service Unit, Box 241, Gulfport, Mississippi.

Camp Bernard is also in need of feed sacks, either printed or plain, to use in connection with the women's sewing class. The purpose of this class is to teach the mothers to economize by teaching them how to sew and mend their families clothing. This material should also be sent to the above address. This too would make a worthwhile project for a ladies mission and aid society.

—**Dr. S. F. Pannabecker** of the Mennonite Seminary gave a series of Bible lectures at the Zion Mennonite Church, Souderton, Pa., November 3-6. His subjects were: "The Source of Happiness—Beatitudes and Life," "The Right To Suffer—Discipline and Discipleship," "Life in Two Worlds—Grasping and Giving," and "Christian Growth—Salvation and Character." Our Sunday morning November 2, Dr. Pannabecker spoke on "Entrance into the Kingdom." In the evening he spoke to the Young People's Fellowship on "Religions Outstide Christendom" and told of his contact with them during his experiences in relief and missionary work. The Sunday evening speaker at Zion Church on November 16 will be Mr. George W. Lewis Jr., District Superintendent of the Anti-Saloon League. During the local option elections in Pennsylvania this fall, forty-one municipalities changed from "Wet" to "Dry" and only seven from "Dry" to "Wet."

—**Hereford Church, Bally, Pa.,** Rev. Wilmer Shelly was installed as pastor of the Hereford Mennonite Church on November 9. Rev. Howard Nyce gave the installation sermon. Dr. Elmer E. S. Johnson presented the charge to the pastor, and Rev. Freeman Swartz presented the charge to the congregation. A reception followed the service. That evening the Ladies Aid sponsored a program by J. N. Byler of the M.C.C. Brother Byler showed colored slides taken during his tour of Europe last spring.

—**Thanks for a spiritual ministry** as well as for material aid, come from the Mennonite refugee camp in the American Zone in Germany.

—**Mrs. H. W. Jantzen,** the mother of Rev. B. H. Jantzen, field worker of the Western District Conference, passed away at Nowata, Okla, on October 31 at the age of seventy-five.

—**Rev. Dan Toavs** has accepted a call of the Glendale, Washington, Church. He was installed as pastor on October 19. The Toavs are living in Lynden.

—**Hoffnungsau Church, Inman, Kansas:** Sixty-one attended young people's retreat which our church sponsored at Camp Fellowship, Goddard, Kansas, October 31 and November 1. The aim of the retreat was to draw apart awhile so that we might look at our task as young people in our church.—Mrs. Elmer Voth, Corr.

—**Mr. and Mrs. Henry Hiebert** of Newport, Washington, were recent callers at the General Conference Headquarters.

—**Correction:** On page eight of last week's issue the "Grace Church, Albany, Oregon:" should have read "Grace Church, Dallas, Oregon."

—**Mr. and Mrs. Henry J. Enns** of the Johannestal Church, Hillsboro, Kansas, commemorated their Golden Wedding anniversary on November 9 with a service in the church.

— **Rev. and Mrs. Henry Goossen** of Burns, Kansas, welcomed a daughter, La Vonne Joyce, into, the family on October 31.

—**The Rural Life Conference**, to be held on the campus of Bethel College, November 14 and 15, will feature renowned speakers, the dedicatiion of the New Bethel College Franz Farm Shop, a visit to the College Farm, a pageant, and visits to co-op plants in nearby communities.

—**Tabor Church, Newton, Kansas:** Rev. Mouttet of the "Go Ye" Mission presented the work of the missions in talk and pictures to us on October 30. Mr. Puran Banwar was a guest speaker on Sunday morning November 2. Miss Helen Schmidt and Mr. Arthur Janzen were married on November 6 at the church. The congregation plans to commemorate the Lord's Supper on November 30.—Dan S. Thiessen, Corr.

Catalog Revision

Due to greatly increased costs, our Conference bookstores are not publishing a catalog this year. It is suggested that you use the 1947 catalog for ordering your Christmas merchandise. Following are a list of corrections and additions:

Inside Cover—Add: *101 Hymns from the Mennonite Hymnary* Price 35c

Pages 2 to 6 — Add: *Tales from Mennonite History* by J. H. Janzen, Price 75c

Pages 7 to 24 — All merchandise and prices remain the same, with the exception of greeting cards which are priced the same, but when we receive your order, we will send new 1947 cards.

Page 25 — Price increased to 45c

Page 26 — Outline Picture Sets increased to 45c

Pages 27 to 29 — No changes

Pages 30 and 31 — Visualized series increased to 45c or 3 for $1.25

Pages 32 and 33 — No changes

Pages 34 and 35 — Prices unchanged—New picture now available—"Jesus the Children's Friend" (in ordering, specify name of picture and size)

Pages 36 — Prices raised from $1.75, $2.95 and $4.95 to $1.95, $3.95 and $5.95 respectively.

Pages 37 to 50 — No changes

Pages 51 to 54 — Price changes as follows: 30c size discontinued; 60c size raised to 85c; $1.15 size raised to $1.35; $1.25 size raised to $1.50.

Page 55 — No change

Page 56 — Style A raised to $2.95, style B to $3.95, style C no change.

Page 57 — Bible Picture ABC Book, now $1.50. Also a new companion book *Bible Boys and Girls* is now available, price $1.50

Pages 58 to 65 — No changes

Pages 66 to 71 — All prices increased to $1.50

Pages 72 to 84 — No changes

Page 86 — Price increased to $5.95

Page 87 — *Matthew Henry's Commentary* now $22.50

Pages 88 and 89 — No changes

Page 90 — *Clark's Commentary* now $19.50, *Abingdon Commentary* now $5.95.

Page 91 — No changes

Page 92 — Price increases as follows: No. 0761x to to 9.50, No. 0523 to 10.00, No. 0961x to 12.00 No. 0239x to 9.50, No 0289x to 10.50, No. 1159x to 8.75

Page 93 — Price increases as follows: No. 33x to 9.50, No. 133x to 10.50, No. 157x to 13.00, No. 30 to 2.50, No. 83x to 12.50, No. 183x to 13.50, No. 177x to 16.50, No. 80 to 3.00, No. 72 to 6.50

Page 94 — No changes

Page 95 — No. 1991 raised to $6.50, No. 4690 raised to $9.00, all other Bibles on this page raised 25c

Page 96 — No changes

Page 97 — No. 452 raised to $10.00

Page 98 — No. 48P raised to $2.25, No. 71 raised to $3.50, No. 71R1 raised to $3.75. Other Testaments on this page remain the same.

Page 99 and Back Cover — See next issue of *The Mennonite*

"If you do not have a copy of our 1947 catalog, drop us a card requesting one"

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Organization of Local Youth Groups

The fundamental need of all youth groups is to have young people who are consecrated to their Lord and Saviour Jesus Christ. No amount of organization will make a worthwhile youth group unless this first essential is met.

However, having said this, one must add that consecration alone does not make a successful youth group. There is a need in our General Conference Youth organization for an overall plan which can be put into practice in each local youth group. Our General Conference Young People's Union is thinking about this issue and in time will probably have some plan to suggest. I have been asked, in the meantime, to recommend a plan to our churches.

Let it be said that this plan is merely a suggestion. It can be used in one of two ways. It can become a method of organization in your local youth group. Each of these areas can be taken care of by a committee or a commission. On the other hand, it can merely become the basis which you use to evaluate the effectiveness of your group in each of the following five areas. These five areas should in some way be included in each youth program: worship, study, recreation, service, and missions. I will give a few suggestions in each of these areas.

WORSHIP

The worship committee can take charge of both the public meetings of worship and stress the need for private devotions. Worship should be the strongest part of our programs.

Too often our worship services in our youth programs are simply opening exercises. There is little preparation for this period. Young people can be taught to worship so that each worship period becomes a period of decision. The hymns must be properly chosen. The scripture lesson must be wisely chosen and read well. The surroundings should be worshipful. The message should be of such a nature that it will evoke the desired response.

There is also a great need for private devotions in the lives of all of the members. As we study the life of Jesus we are reminded that he faced all the issues of life by taking them to His father in prayer. This too, is our privilege.

Prayer

Each day I pray, God,
give me strength
anew,
To do the task I do not
wish to do,
To yield obedience, never
asking why;
To love and own the
truth and scorn the
lie;
To look a cold world
bravely in the face;
To cheer all those that
pass me in the race;
To bear my burdens gaily, unafraid,
To lend a hand to those
that need my aid,
To measure what I am
by what I give—
God, give me strength
that I may rightly live.

—Author Unknown

STUDY

We are told in II Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The study committee is the committee that takes care of choosing the topics for discussion and arranges for methods by which to conduct this part of each meeting.

BY
PAUL R. SHELLY

When one deals with young people right out of high school one is amazed at the lack of knowledge that many of them have about the basic Christian truths, about ethical principles, about their task in life, about their own church and the principles for which it stands, and other areas.

If a church has an active Sunday school and an active youth group there is no reason for this lack of knowledge. Other groups which are not Christian know where they stand. The success of Germany and other dictator countries for many years was largely due to the fact that the leaders of these countries knew their aims and taught their young people well. We are not in agreement with their aims. However, we do well to emulate their effectiveness in method.

RECREATION

In travelling among Mennonites young people from coast to coast in the United States and Canada I feel that this area is one of the areas that needs most attention. There have been three things that I have noticed in almost each Mennonite community. The first is that the leaders are almost universally opposed to most of our modern forms of commercial amusements, as well as other types of questionable forms of recreation. The second observation is that in each Mennonite community some of the young people are openly or secretly particpating in some commercial amusements as well as in some of the questionable forms of recreation. There are, of course, varying degrees of this. The third is that in almost all cases the church has not provided any positive answer in the field of recreation. Here too, there are notable exceptions. The Kitchener community has provided recreation for its community for a number of years now. The Freeman community has also done something this past year.

I feel very strongly that if our Mennonites want to solve the recreation issue the place to begin is in each local community. By the time a young person is eighteen and comes to college he has established his recreational patterns, and it is difficult for the college to change the pattern which has been developed in the home community. An active, capable, consecrated, recreation committee can do much in this area.

SERVICE

This area is also weak in many of our youth groups. The youth group in many sections is a group that meets on Sundays to worship and talk, but it very seldom carries out any of the convictions and conclusions that the young people reach in their meetings.

There is a great deal of work this committee can accomplish. There is the work of the local church. The pastor can use much assistance in many ways. Particularly, is this true in most of our churches where the pastor cannot afford secretarial help. There is work that should be done in the community. There are certain needs that the youth group should be concerned about. There are all types of projects which fall into this category. One needs to keep in mind that this, too, is part of the Christian gospel.

MISSIONS

We are all doing something in this area. However, this work could also be better organized. A committee which has this as its major could do a lot in a local group. This would include the arranging of programs for some of the evening meetings. It would include the carrying out of the various missionary projects of the district and the General Conference Young People's Union. It could provide opportunities for keeping the missionary vision before all of the young people of the church. It could also be the committee that would be concerned with the winning of new members.

CONCLUSION

There are a number of conclusions that I would like to give. I will not be able to discuss them. This must wait till a later time.

1. *There are resources available in each of these areas.* I want to suggest two at this point. The one is the *Mennonite Community Sourcebook,* which can be ordered from the M.C.C. for fifty cents. This includes bibliographies in all of these areas. The other is the booklets prepared on *Recreation, Service, Worship,* and *Study,* put out by the Christian Board of Publication, St. Louis, Missouri. These are twenty-five cents each.

2. Suggestions in each of these areas including successful ventures in local societies will be printed periodically in the Youth Section of *The Mennonite.*

3. Societies that have a well-rounded program in these five areas will be successful, and the young people participating in such youth groups will have no problem as to what to do with their leisure time.

4. The C.P.S. camps, our colleges, and our retreats provide for a program which includes all of these areas. This is not done perfectly and yet all of these areas are cared for. Each local church should carry out similar programs.

5. Problems arise when young people go outside of the church to carry out any of these five areas.

America through a Missionary's Eyes

by Mrs. Stanley Jones of India

Which end of this thing do you talk into? I asked as a young cousin handed me a peculiar black instrument.

"Why the end with the cord attached," she gasped, her eyes wide with astonishment.

I finished my conversation and put the receiver on the table. She snatched it and laid it on its cradle.

"I have not used a telephone for nearly nine years," I said apologetically.

"I suppose things here seem very strange and marvelous to you now," she remarked. "O course telephones are old. But we have progressed a lot in many ways, haven't we?"

"Ask me that question after I have been here a month," I said.

She asked it again after three months.

"Well, what do you think of us now? I suppose you are always being astonished."

"Yes, I am being astonished," I replied slowly, "but not with Frigidaires and airplanes and air conditioning and radios."

"With what then?" she demanded.

"I'm afraid you won't like it—but if you really want to know . . . ."

I was right. She did not like it. She is still indigant and hurt. But we too, are hurt. Disillusionment is painful. And when the object of that disillusionment is anything as dear as one's own beloved native land, the pain goes deep.

We have sometimes wondered about the attitude of the student who returns to India after study abroad in a so-called "Christian" land. But we begin to understand his reactions. Because of our long residence out of the country, whether we will or no, I suspect that we see it very much as the foreigner sees it.

It is very easy for us over in India to begin to idealize America.

We live with the caste system. We see sixty millions of outcasts despised and looked down upon

MISSION RALLY AT NORTH NEWTON, KANSAS

NOVEMBER 16

The Student Volunteers of Bethel College, in cooperation with the Western District Young Peoples' Union, are sponsoring a mission rally which is to be held in the Memorial Hall at North Newton, Kansas, on Sunday, November 16, 1947.

There is to be a fellowship meal beginning at 5:30 P. M., during which rice and curry will be served. (This is a typical dish in India). Also during this hour of fellowship there will be an informal program consisting of general singing, special music by the surrounding Christian Endeavors and the young peoples' groups, an introduction of the mission candidates, and a talk by Puran Banwar, native of India attending Bethel College.

The evening program will begin promptly at 7:30. The speaker of the evening will be Rev. Orland Waltner, recently returned General Conference Missionary from India. He will also show moving pictures of India. Special music will be provided by the Christian Endeavor groups and the Student Volunteers.

by the 2,300 upper castes. We see the sickly, stunted, pathetic little girl-wives and mothers; the widow treated as an ill omen; millions of lovely women kept behind closed doors.

We see men, women and children worshiping the cow, the cobra, the monkey; bowing down before idols of wood and stone. We are surrounded on all sides by the sick and the suffering who have no medical aid; the poverty-stricken who have never once known what it means to have their hunger satisfied.

We fight against filth, ignorance, supersition, and somehow, as the years go by, we forget that America has faults and shortcomings. We think of America singing, "Our fathers' God to Thee"; stamping her coins, "In God We Trust"; putting the Eighteenth Amendment into the Constitution; leading in idealism. And then—we come home!

We were in America on our last furlough during the days of prohibition. In the eighteen months that we were here, not once had any of us seen a saloon, a glass of liquor, or a drunken man. I am not suggesting that they did not exist. But we could honestly say we had not seen them. But we returned this time—

To find ourselves in a city where we had to go hungry because we could discover no place to eat where beer was not sold.

To be confronted by miles of glaring advertisments, imploring us to drink, smoke, visit certain roadhouses.

To find it almost impossible to escape the everlasting cigarette. Many a time in a train or bus or waiting room or restaurant, I have said, "Is it possible that this is America, the land of the free, where I don't even have the privilege of breathing pure air?"

We were startled to see not only men but women and girls smoking, drinking, in saloons and beer gardens.

To hear oaths and vuglar expressions on the lips of high school and college girls of good families—expressions once limited to the type of folks with whom one did not associate.

We noted the change in vocabulary: self-expression, syncretism, freedom, nudity, thrill; not often the words modesty, decency, duty, responsibilty, obligation.

We were puzzled to find many churches closed on Sunday evening, but cinema doors wide open and crowds pouring in.

Often we could discover no midweek prayer meeting, but forums, dramas, scouting, dancing, bridge, in church parlors.

To find churches being sold for debt: benevolent budgets cut; Christians work of all kinds being closed because of lack of funds; thousands losing their homes, unable to get work; going on relief; but to find that, apparently, America still had abundant money for ball games, motorcars, movies, cigarettes, and beer.

"Why Doesn't God Do More?"

Mr. Very Wealthy was showing an acquaintance and his small son around his tremendous estate.

"Beautiful lawn," murmured the visitor as he surveyed the green velvet-like-carpet that was immaculately clipped and trimmed.

"Ought to be," said Mr. Wealthy with proud complacency. "Had the whole thing brought here as sod at a dollar a square foot."

"And those trees!" exclaimed the other. "I've never seen more perfect specimens. Such grace and beautiful foliage!"

"Had them transplanted," confided Mr. Wealthy. "Cost me two thousand dollars apiece."

Junior could contain himself no longer. "Gee, Mr. Wealthy, think of what God could have done if he'd had all your money!"

The observations of children are sometimes profound. Think of what God could do for the children of Greece and the orphans of Belgium if he only had more money to put in the hands of his church relief agencies which are buying and shipping as fast as they can milk, meat and grain that can save the lives of thousands who are slowly starving to death.

Think what God could do in war torn China if he only had the money to send six thousand instead of six hundred missionaries to the devastated cities and drought-ridden countryside.

Think of what God could do for the children if he had the money spent on liquor to invest in Christian education. It is hard to believe that our country is twice as interested in booze as in learning.

Think of what God could do if he had just a tenth

I live
Not in myself,
But I become
Portion of all
Around me.
—Byron

of the money spent on tobacco, candy and gum to invest in training young men and women to go out and proclaim the good news of Jesus Christ and what he can do for human personality to the indifferent, the careless, the bewildered and the neglected people of the world?

Why doesn't God do more for people? Because he hasn't the money! And why doesn't he have the money? Because men and women do not love him with all their minds, hearts and souls. They love drinks, smokes, eats and clothes and entertainment so much that God and his church must worry along on small charge.

The average giving of Protestant Christians of every denomination on this continent was sixteen dollars and fifty cents for last year. When you consider the work of God's churches throughout the world and measure their programmes against the investment the returns are amazing. God's trouble is that his children on the average invest only one-tenth of one per cent of their income in his work.—**Jesse F. Perrin**

Forgiveness . . .

A spirit of forgiveness is the secret of MacArthur's remarkable achievement in Japan, reports the vice-president and general manager of the United Press, Earl J. Johnson, from Japan. The whole supreme headquarters staff feel that way about it, according to the United Press official. They have come to realize that the Japanese people themselves were victims of a small insane military clique; they have found overwhelming evidence that the people had no heart for the war. "You begin to see," states Mr. Johnson, "why men who work on such a broad canvas feel responsibilty to civilization to drop rancor, revenge and hate from their hearts. They feel their role is to establish freedom and justice in this island empire. They appear to regard themselves as evangelists of democracy." As a policy, "forgive us our trespasses" is proving itself on Japan. When will we let it prove itself in the rest of the World?—**Between the Lines**, August 4, 1947

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

A food and relief program captioned, "All God's children need shoes", has been inaugurated by the Baptist Youth Fellowship in Philadelphia to collect shoes and raise money for eight carloads of cereals for Europe and Asia by next Thanksgiving.

* * * *

In observing that there was more drinking on the campuses of Harvard University and Radcliffe College this year than formerly, workers with students in the Boston area declare that ultimate control of morality lies in standards taught and practiced at home and church. The student whose home and church have given him no standards is "adrift on a sea of moral indifference."

* * * *

The Japanese royal family has shown an increasing interest in the Christian element in that country, and Mrs. T. Uemura, who recently returned home after a speaking tour on this continent, presented the empress with a Bible which had been given her by church women in the United States.

* * * *

In an Iowa survey it was revealed that eighty per cent of rural families attend church at least once a month compared with fifty per cent of town families in the same area. We fear that big city figures would be still lower.

* * * *

Because many radio listeners in the early evening are children, the National Broadcasting Company will bar the broadcasting of detective, crime, or mystery programs before 9:30 p. m. New York time. Network stations in earlier time zones are to transcribe such programs for rebroadcasting after nine o'clock local time.

* * * *

The People's Charter, the United Nations first motion picture production, is now available for showing in the country. The film depicts the inspiritaion, founding, developing and organization of the United Nations. It is available at Films of the Nations, Inc., 55 W. 45th St., New York, a private, nonprofit distribution agency.

* * * *

Since the end of the war over one hundred Finns have applied for posts in foreign mission fields, and forty-five already have been sent to Southwest Africa and Hunan, China. During the war the mission at Amboland in Southwest Africa grew in spite of difficulties. Finland could send no funds, but other nations came to the rescue. Now, a real missionary revival is reported to be sweeping the northern republic, teachers, doctors and nurses as well as pastors having volunteered.

The Mennonite

Volume 62 ——— November 18, 1947 ——— Number 45.

We Thank Thee

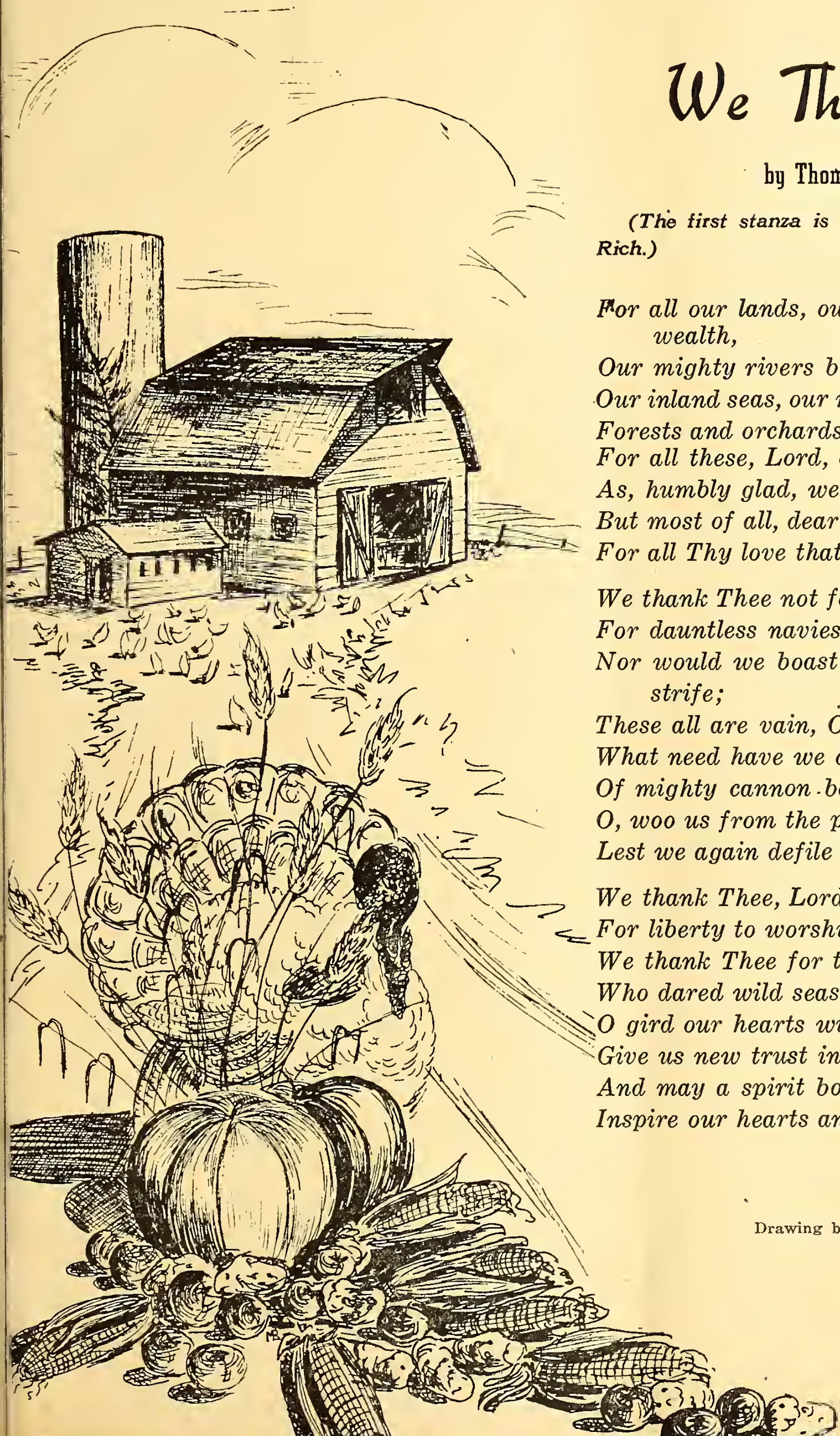
by Thomas Curtis Clark

(The first stanza is an adaptation by Mrs. Willis Rich.)

For all our lands, our wide-flung prairie
wealth,
Our mighty rivers born of friendly spring,
Our inland seas, our mountains proud and high,
Forests and orchards richly blossoming;
For all these, Lord, our deep, thanks are said,
As, humbly glad, we hail Thanks Day serene;
But most of all, dear Father of our lives,
For all Thy love that in these things is seen.

We thank Thee not for prestige born of war,
For dauntless navies built for battle stress;
Nor would we boast of armies massed for
strife;
These all are vain, O Lord of kindliness.
What need have we of swords and bayonets,
Of mighty cannon belching poisoned flame!
O, woo us from the pagan love of these
Lest we again defile Thy sacred name.

We thank Thee, Lord, on this recurring day,
For liberty to worship as we will;
We thank Thee for the hero souls of old
Who dared wild seas their mission to fulfill.
O gird our hearts with stalwart faith in good,
Give us new trust in Thy providing hand,
And may a spirit born of brotherhood
Inspire our hearts and bless our native land.



Drawing by Mary Lou Rich

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

. . Wilbert A. Regier . . the Editor

"That They All May Be One"

"That they all may be one." Much use is being made of these words in our own circle of Mennonites, and I fear some of it is misuse, in that there is a very obvious tendency to seek to bring about conference unity through conference legislation. But for what did our Saviour pray? The context, as well as the entire scope of Scripture, is only too clear. **That they may be one through the new birth.** John 17:2-3, " . . . that they might know thee the only true God, and Jesus Christ, ... " John 14:6; 3:36. The new birth is more than receiving a new philosophy—it is receiving Jesus Christ as personal Saviour from sin.

That they may be one through sanctification. John 17:15-17, "I pray . . . that thou shouldest keep them from the evil. . . . . Sanctify them through thy truth: thy word is truth." Sancitification is an act of God whereby we are set apart for His personal use. I Cor. 6:19-20; I Thess. 5:23-24.

That they may be one in service. John 17:18, 21, 23. " . . . even so have I also sent them into the world." " . . . that the world may believe . . ." " . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." His one great burden is that the world might behold Him through the lives of His blood washed children, and seeing Him might also receive Him as their source of cleansing and escape from an eternal hell.

That they may be one in hope. John 17:24, " . . . that they may behold my glory . . . ." Our hope is not a reformed world through the efforts of man, but a transformed world through the coming again of Jesus Christ. The first step in this great transformation is the translation of His Body, the Church, that we might behold His glory. May God grant that we **"All may be one"** as we behold the Lord Jesus Christ crucified, resurrected, ascended, coming again as our one and only hope.—**Wilbert A. Regier,** pastor of the Emmanuel Mennonite Church, Pratum, Oregon; Secretary of the Evangelization Committee of the Pacific District, and President of the Oregon (General Conference) Fellowship.

Need To Declare the Good News of Peace Making

Does the General Conference (or the whole union of Mennonites or a union of the historic peace churches) need evangelists of non-resistance? Should we have men who could go on preaching missions across the nation, bringing to others the way of peacemaking as embodied in the unique insights of our historic interpretation of the Christian Gospel? What are we doing to make the beauty, the desirability, the necessity of the Way of Peace evident to others in our own land? Can they believe if they have no preacher? Certainly men, who know the way of repentance and forgiveness, who know how to win the confidence and respect of those who differ from us, who are keen and alert in all international affairs, and who speak ably and enjoy it, could make an impact upon thousands in this age of the atomic bomb and bacteriological weapons. Support could come from one, or more, or all of the bodies mentioned. There is need that the gospel of non-resistance be declared. Perhaps, the approach mentioned would be one way of attempting it.—The Editor

Bread for All

Someone has suggested that it would be a snap to feed the two to three billion people on this earth if men generally were more holy and less sensual. Today some people in Europe seek to obtain nourishment by boiling potatoe peelings. In America, in some cases, food is left on plates and thrown away. Such waste is not Christian; neither is over-indulgence. Now comes news from Canada that a scientific experiment with mice seems to indicate that eating sparingly is more conducive to long life than eating richly. Maybe this will be an added incentive to sharing. But more basic to the problem may be the suggestion that Americans generally over-indulge in the material because they are trying to satisfy both their animal and soul hungers with it. Food conservation and sharing becomes increasingly successful as people became motivated by the goal of Christian fellowship. W. Harold Row of the Church of the Brethren in urging sacrifice says, "This sacrifice must be the amount you would want someone to give if you were starving." This is indeed a most searching statement

(Continued on page 8)

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICAN. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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As I Imagine Thanksgiving Day in Europe

By Jessie Brown

No, they have no Thanksgiving Day in Europe. After all, that is an American holiday, but they do have its equivalent in their Harvest Festival which comes about the same time of year or sooner. The spirit of Thanksgiving is there—they who at present have so little compared to our over abundance—even they celebrate "Dankfest."

The small church around the corner in London, several blocks from us, is having a service. Entering the unheated church through the open door, we see people coming with their arms filled with the produce of their garden. Their clothes look shabby, some faces thin, but they are happy today. The altar is overflowing with pumpkins, cabbage, potatoes, corn—just to mention a few. An old lady slowly moves up to the front with her thank-you gift—flowers. Her shoes are polished to hide the wear and cracks. (Her last shoe stamp probably went to her grand-children.) Yes, food is rationed. We marvel how people can spare anything, rations being below that of war years. The baker even brought a bread baked in the form of a sheaf of wheat and fishes—symbols! A great day for all. Later these things are distributed to homes for children or other institutions.

Spirit of Thanksgiving

by Harold Buller

Is e'er thanksgiving found within the well fed heart
That drops a pasty penny to the poor,
Or even in the padded gift that cushions pride upon a pious thought?

If never here
How then is wrought the purity of praise,
The sweet refrain of God inspired lays that tell of love?
And when is seen, as guiding stars above Judean plain,
The blessed light of joy in hearts of men.

See, yonder in the starving night
Amid the dust of crumbling years kneel two;
The one though hungry thanks the Lord for life
And passes on his scanty morsel to the soul that craved a crust.
Oh, where is born more noble praise in prayer
Than comes when those who have not, share?

God is good. They feel his presence with them, and in spite of the hardships this year may have brought, Harvest Festival means a thanks-giving.

Switzerland, the country, in a sense, untouched by war, is more thankful than ever before. They have their "Dank-fest" too, but besides that, clothing and food and other material is gathered together for the suffering ones right over the border. This relief is nothing new. They have been doing it for years.

We find the Harvest Festival in other European countries: France, Belgium, Holland, Denmark. "Give thanks!" We find it in Germany too. In a deaconess home in the British Zone. Thank God for liberation of several sisters who had been imprisoned by the Poles; thank God for making it possible (in spite of ruins and poor housing) to rent a building for the sick and twenty-eight children saved from the East, not to mention the twenty orphans they hope to get; thankful to God that they have a few paper cartons to place their things in since they have hardly any furniture; grateful they still have a few things to wear although some had been barefoot; grateful they can still follow their calling and minister to the sick even though it has meant sending newborns home wrapped in newspapers; grateful to God for sending them six new deaconesses with spirit and zeal to serve the Lord.

When they begin to enumerate their blessings and thank God—in what position does that place us? Does it seem strange on the other hand if some over there should doubt God and his love for mankind? Does it seem strange to us if some think life hardly worthwhile having to work so hard all day for one meager meal and then go to bed still hungry and cold? These people are like you and I. And then does it seem strange to us they are overwhelmed when they hear of the Friendship Train, or when a package arrives from the United States—the thought of somebody caring—or a gift through our relief organization with the explanation "In the name of Christ," renewing their faith in Christians and deepening their faith in God?

Here is a musician thankful that his instrument was left him to express his soul's emotions even though he cannot get a position for lack of shoes. A university professor, half-starved, is happy that he is able to teach without dictation from authorities. A university student is happy in the thought of a correspondent who doesn't consider them Huns.

Thankful for what? That there is an agency which traced the brother of a girl. The rest lie buried. Do we—no, we can't grasp it—what it means to lose a home or to witness the death of one's own father, mother, and finance at the time of invasion and then give thanks that there is a Christian Way to regard our enemies!

Any little thing we do God can bless a hundredfold. Some of us might value our present-day opportunities more if a dear little French Catholic Sister would kiss our cheek in gratitude and thanks for a layette our relief unit gave, if we would see the tears of a mother living in a dugout over a CARE package (the housing conditions don't begin to compare with ours!), if we could see the tiny, blue, skinny fingers clinging to the bowl of hot broth, the large thoughtful eyes admiring the raisins or oranges, neither of which he had ever seen before, if we could walk through a hospital and see the daily food ration of two pieces of soggy dark bread served three times a day (the whole diet! how can people get well?!); if we could see a child delighted over a bundle and especially holding and valuing the tiny New Testament above all else, for he has been told some of the truths there-in and the reason for our practical testimony. These people are thankful for what they have left and what friends give them, blessings, both physical and spiritual.

There is a challenge to us living in this wonderful land of opportunities, in America. Do we see it?

Miss Jessie Brown served as M.C.C. relief worker in Europe from the summer of 1945 to the summer of 1946. As secretary to Sam J. Goering, general director of European relief, she saw conditions in England, Holland, France, Germany, Belgium, and Switzerland.

M.C.C. Reports Increase in Clothing Contributions

ARKON, PA., November 7.—A sharp increase in clothing contributions has taken place during the month of October. Prior to October the rather consistent decrease in clothing gifts had been a serious concern, in view of the coming winter, during which suffering in Europe will certainly be most severe. This recent increase is heartening for it indicates that our people are conscious of the needs and are willing to give. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

During October the clothing receipts at the MCC Centers were: Reedley, 4,854 lbs; Kitchener, 8,745 lbs; Newton, 24,328 lbs; and Ephrata 58,225. For Ephrata, this was an all-time record. For the other centers it was also much higher than in recent previous months. The report from the Winnipeg Center has not yet been received, but a good record is expected there too.

This increase may be attributed in part to the seasonal trend, but no doubt another reason is that our people are learning of the acute needs which have been stressed in our church papers and also in the daily papers. It is hoped that the next few months will continue this high record.

M. C. C. Ships 517 Tons of Relief Supplies, July 15 — October 30, 1947

To Austria: 115 tons flour and 10½ tons miscellaneous food. To China: 30 tons flour, 6½ tons clothing, and 3 tons soap. To La Plata, Puerto Rico: 4½ tons miscellaneous food. To France: 23 tons food. To Italy: 30 tons miscellaneous food. To Hungary: 13½ tons clothing and bedding, and 1½ tons shoes.

To the MCC program in the French Zone, Germany: 17½ tons clothing and bedding, 2 tons shoes, 2 tons soap, and 41 tons flour. To the MCC program in the British Zone, Germany: 52½ tons miscellaneous food and 137½ tons flour. To Christenpflicht, American Zone, Germany: 2 tons bedding and clothing 3 tons soap, and 12 tons miscellaneous food.

Help Russian Mennonite Refugees To Come to United States

A group of seven Russian Mennonite refugees have recently been able to come from Europe to the United States. In the group were Katherine Arendt and son Edward, Elizabeth Arendt, Gerhard Neufeld, his wife, Anna and daughter Lena and his sister Justine Arendt. These people were living in southern Russia until the recent war, when they were forced to flee for safety. After a time of much hardship they found refuge in Holland at the MCC center. There several of them who were able worked in housekeeping, teaching and other duties.

Recently arrangements were made so that these people could come to America. The Neufeld family has gone to Mountain Lake, Minnesota, to join friends who have financed and sponsored their coming from Europe. The Arendt family has gone to Washington (state) where they have met relatives. In this case however, another party paid the expenses of their passage in coming to America,

These particular cases are somewhat unique. Occasionally refugees are able to enter the United States or Canada when a close relative sponsors them financially and otherwise. However, in this instance other concerned individuals assumed this burden. This is certainly a worthy cause, and more of our people might do this, and possibly would, were the complete situation known by them. Many refugees have no close relatives in the United States or Canada, and thus have no one to help them in this way. Many more have such relatives, which, however, have come to America only recently themselves and thus are not in position to help those who are now refugees. Are there not among our brotherhood those who will volunteer to sponsor the immigration of a Mennonite refugee family? For further information write to Mennonite Aid, MCC, Akron, Pennsylvania.

To Continue Voluntary Service Unit in Mexico

Plans are being made for the continuing Voluntary Service project in Mexico. Orie O. Miller accompanied by William Ensz of Winkler, Manitoba, Canada, is spending several days with the workers there, observing the needs and determining the particular service which the MCC Unit can render most advantageously. The work in Mexico thus far has been chiefly that of health and education.

The workers already in Mexico include Melvin Funk, Francis Beckenbach Funk, Erna Klassen, Clara Schellenberg, and Mr. and Mrs. Randall Heindrichs. Harold Palmer of Rheinholds, Pennsylvania, has been appointed to join the unit later.

THE GLORY OF THE LORD SHALL BE REVEALED

First Report from the Gen. Conf. Home Mission Field, Paint Rock, N. C.

BY REV. AND MRS. ANDREW HOLLIMAN

Greetings to all of our friends everywhere as found in Eph. 2:8-9, "For by grace are ye saved through faith: And that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Perhaps your interest, as well as ours, is the work that is being done here in Paint Rock. Should any reader by chance come to Paint Rock, he would turn off the main highway No. 64 between Ashville, North Caroline, and Knoxville, Tennessee, near the state line. About one mile down a gravel road he would find a little old-fashioned post office connected with a small grocery store. The community round about Paint Rock has a population of about 200.

Just before reaching the store your eyes would behold a little tabernacle "in bud," sitting at the edge of a hill, which, we trust, one day will blossom to decorate the community of Paint Rock as Grace Community Chapel. In size the building is 56 x 30. It belongs to our Conference. The five or six-acre tract of land on which it stands is leased from the Southern Railway at the rate of one dollar a year.

Upon our arrival here this summer, Rev. J. J. Plenert and Rev. A. J. Neuenschwander came to make plans for remodelling the building that formerly served as a school house into a chapel and home. Plans were made and laborers were hired, and immediately the work began. In the meantime Sunday school and services were held in an old community building.

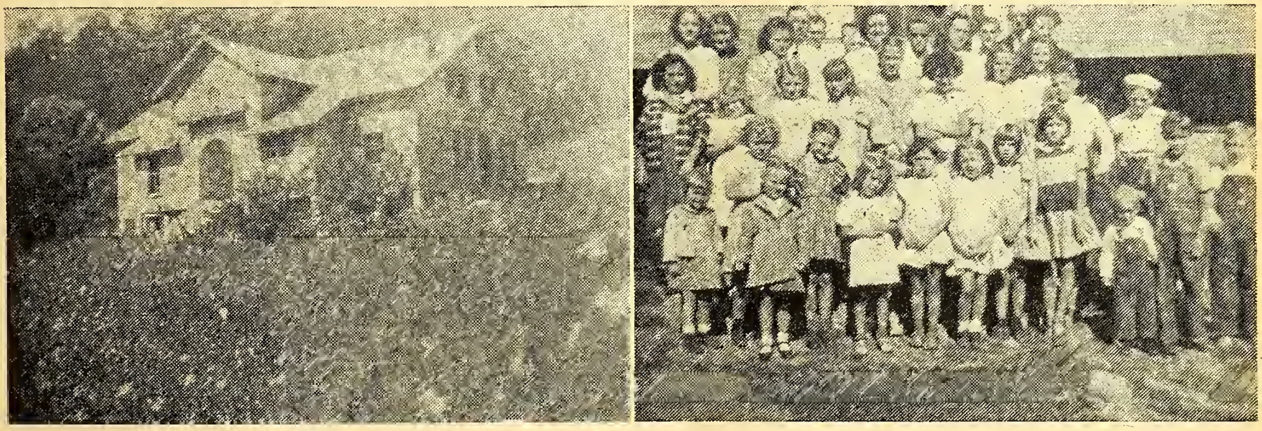
All praise is due unto Him who has begun this good work. For some time already we have been able to have services in our own building, although it is not yet quite complete. Certain materials to complete the home have not yet become available.

Sharing the Gospel

We have different ways of spreading the gospel. On different nights throughout the week my wife, several of the other willing singers, and I, go out to different homes of the sick and shut-in, reading a portion of God's word with prayer and singing. All of this is done by foot, both up the hills and down the valleys.

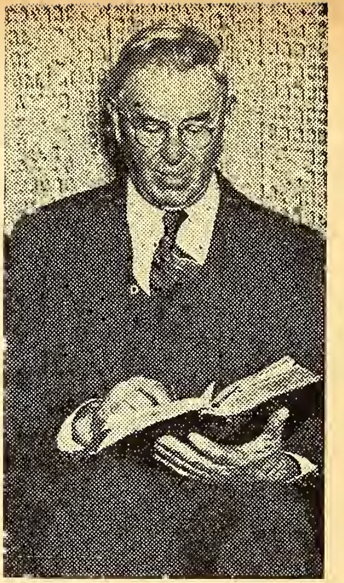
Our Sunday school and morning worship services are quite well attended with an average of about forty. However, the evening services are much better attended. It seems as though our people have a taste for evening services.

We need your prayers as we labor in a field that is ripe unto harvest. Yours "to the unreached.' —Rev. and Mrs. Andrew Holliman



Left: Grace Community Chapel, Paint Rock, North Carolina. The left half of the building is used as a chapel, while the worker's apartment is on the right. Right: Thirty-five attended Grace Community Chapel Sunday school on Sunday morning, October 12, 1947. These children of the hills need the Christian Church.

GOD'S WORD PROMPTS SHARING FOOD WITH NEEDY



Courtesy, "Wichita Eagle"

"BIBLE PASSAGE PROMPTS KANSAS FARMER TO LOAD FIVE CARS OF FRIENDSHIP TRAIN," read the headline of the **Wichita** (Kansas) **Eagle**, Monday morning, November 10.

The passage reads: **"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."** (Matthew 25:40)

Pointing out these words of Christ is Mr. David White, (above) Kingsdown, Kansas, who gave 3,226 bushels of wheat to the M.C.C. This is being milled into "white flour" to become part of the Southwestern Friendship train leaving Newton on Friday morning, November 21, 8 a. m.

Expressing the appreciation of the Mennonite Central Committee to Mr. White by telephone a week ago, the writer heard these words, "Don't thank me, we wanted to help this good cause along." The 3,226 bushels being milled into almost 1,500 sacks of flour by the Buhler Milling Company will be distributed by the Mennonite Central Committee. "We just couldn't resist the temptation of giving, my wife and I . . . . It just made us feel so good . . . And maybe we'll have some more yet . . . . I'll have to talk to my wife about it."

Expressing a sound Christian attitude, Mr. White implies a fair warning even to the Mennonites whom he is assisting in their expanding relief effort. **"You know, if we want to avoid another, war we'd better give our wheat than our boys and girls."**

The Emergency Relief Board is cooperating in receiving contributions for "flour for Relief." Since the Atchison, Topeka, & Santa Fe has offered to transport up to 120 cars free of charge on its way to the east coast, every effort is being made to help lengthen the train, and strengthen the hands of workers abroad.

At least fifteen cars of Kansas Mennonite relief goods will join the Southwestern Friendship Train, November 21. All friends of "In the Name of Christ" relief are invited to attend "Send-off" dedicatory services at Newton, November 21, 7:30 a. m. Our

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Laymen's Bible Fund

by John E. Fretz

"So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17

During the laymen's meeting at the General Conference at Berne, Brother A. A. Penner of Mountain Lake, Minnesota, brought to the attention of those present, a plea from the American Bible Society for sorely needed Bibles and Testaments for the peoples of war torn Europe and other areas.

This appeal impressed many of those present as one worthy of the support of every Christian concerned with the spiritual well being of these suffering brethren, and most certainly a fitting supplement to our material aid program now being carried on through the M.C.C., so much so that your interim committee felt led to suggest this urgent plea for Bibles and Testaments as a project for our laymen throughout the General Conference.

Reports from our relief workers indicate that there is a scarcity of Bibles and Testaments almost everywhere and a growing demand for copies of the printed Word. If this is so, does it not follow that we should strive to provide spiritual food for the soul as well as material food for the body? Spiritual poverty is soon followed by physical poverty. It has well been said that "without the Way, there is no going; without the Truth, there is no knowing, and without the Life, there is no living."

Various ways of giving have been suggested. Perhaps, the simplest way would be to have local churches (Sunday school Bible classes, men's fellowships or individuals) send their contributions directly to the Conference Headquarters, 722 Main Street, Newton, Kansas, marked "Laymen's Bible Fund." Others may prefer to buy the Bibles and bring them to the churches for public dedication on Universal Bible Sunday December 14, this year, as one of the Eastern District churches plans to do, and then forward them to the M. C. C. for distribution. In this latter case, it will be necessary, of course, to purchase German, French or Dutch Bibles or Testaments, depending upon the field of distribution.

It is not intended that these suggestions are to limit you to any area or field. Undoubtedly, some will prefer to purchase Bibles, Testaments or tracts for one of the mission fields of our Conference or copies in Spanish or German for our fast expanding work in South America. The need truly is great in every place. Preliminary arrangements for distribution have been made with both the American Bible Society and the M.C.C. office at Akron, Pa.

Brethren, let us make this a matter of prayer; Let us do it in the name of Christ! The sending forth and the sharing of God's word has always been the happy privilege of those who love Him. — John E. Fretz, Secretary, Gen. Conf. Laymen's Committee.

Our
Colleges and Seminary

CANADIAN BIBLE FREEMAN BLUFFTON BETHEL SEMINARY

"DECISION WEEK" AT CANADIAN MENNONITE BIBLE COLLEGE

The week from November 3 to 7 was designated as "Decision Week" by the Canadian Mennonite Bible College. Special services were held with a spiritual emphasis. Rev. J. J. Thiessen of Saskatoon consented to lead us in this time of consecration and dedication. Many of the activities of the week gave preference to these services. which were held both in the morning and in the evening.

During the past week the students have been active in various phases of Christian service. An octet sang in the Concordia and General Hospitals on Sunday, October 26. It has also been a rich opportunity for a number of students to work in the local Mennonite Central Committee office. Mr. and Mrs. Peter Sawatzky have recently been given charge of a Sunday school work in the St. Vital area. This is held in a foundry provided by the owner, Mr. Duerksen, of that locality.

DR. A. C. WIEAND PRESENTS NEW HARMONY OF THE GOSPELS TO THE SEMINARY FAMILY

Dr. A. C. Wieand is widely known to the General Conference people. He has preached in a number of our churches and delivered Bible lectures at both Bluffton and Bethel. On Wednesday, November 5, Dr. Wieand officially presented his new harmony of the gospels to the seminary family. In acknowledging what many believe to be the outstanding book written by Dr. Wieand, President Rufus Bowman paid tribute to his predecessor in the presidency of Bethany. He indicated his profound respect and deep love for this Christian brother who founded and nurtured this school for over forty years. Among the interesting features of Dr. Wieand's new book is the fact that it is given in the Revised Standard Version. All in all it contains a remarkable number of helps for seeing the total movement of the ministry and mission of Jesus Christ as presented in Matthew, Mark, Luke, and John. It is divided into three parts the preparation for the ministry of Christ, the ministry itself, and the consummation of the ministry. Dr. Wieand urged that students have the life of Christ so clearly in mind that it can be thought through by memory and visualized in the most vivid manner possible.

FREEMAN FACULTY DOINGS

Recent chapel speakers were: Miss Kaufman, Mr. Lichti, Mr. Linscheid, and Mr. Neufeld. Mrs. E. P. Graber spoke to the Y.W.C.A. on Thursday. The Academy play, "Freckles," will be presented on November 13 and 14 in the College auditorium. At the October faculty meeting Mr. Benj. Waltner had charge of the devotions while at the meeting of the faculty wives Mrs. Benno Toews led in devotions. At the luncheon of the joint groups which followed these meetings, Mrs. Dan Neufeld and Mrs. Orlando Goering were hostesses. Dr. Harold Gross and Prof. Benjamin Waltner attended the State Deans and Registrars meeting at Mitchell this week.

RURAL LIFE CONFERENCE AT BETHEL

On November 14 and 15 Bethel College was host to the Rural Life Conference sponsored by McPherson College, Friends University, and Bethel College. Walter Kollmorgan, chairman of the Department of Geography at the University of Kansas, and Stanley Hamilton, executive secretary of the Rural Life Association at Richmond, Indiana, were among the leaders of the conference. Mr. Kollmorgan spoke Friday evening on the topic, "New Frontiers for Old Communities." Friday afternoon, Mr. Hamilton discussed rural life activities in the Midwest. The dedication of the new Franz General Shop was a special feature of the conference on Friday afternoon. The reading choir of Bethel College under the direction of Ellen Waltner, dramatics instructor, presented a pageant, "Giants of the Wasteland," on Friday evening. On Saturday morning the group took a field trip to private and cooperative enterprises in nearby communities.

Frank Laubach has achieved universal acclaim for the marvelous success with his slogan "Each one teach one," in the Philippine Islands, bringing the gospel to those natives by teaching them to read.

"Each one teach one," would be an excellent motto for readers of The MENNONITE. "Not many" of us Mennonites are teachers; yet all of us can at least "teach one," by sending in the name and address of some person who, in your opinion, should be reading THE MENNONITE but is not. Our addressing machine will do the rest. That "brainy" little machine actually picks out the names who are to receive sample copies each week and gets them to the post office on their way.

Will "each one teach one"?

Just think what that would mean! With 7,500 readers of our MENNONITE we could overnight have 7,500 names of good, carfully selected prospects for new readers. Woudn't THAT strengthen the fellowship of our Conference through the printed word!

GOD'S WORD PROMPTS SHARING FOOD WITH NEEDY

(Continued from page 6)

hearty thanks to mills in Whitewater, Newton, Hutchinson, Buhler, Moundridge, McPherson, and Kansas City and other points for the special effort they have put forth in rushing milling and billing during the past week.

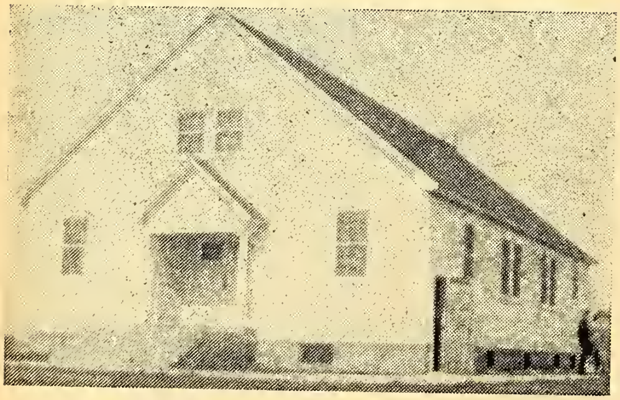
LET US REMEMBER: **"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."** We are grateful also to the donor of "White" Flour who is testing the sincerity of our love in saying, **"If we want to avoid another war, we'd better give our wheat . . . . "—Walter H. Dyck,** Office Manager, General Conference Headquarters

First Menn. Church, Burns, Kansas, To Dedicate New House of Worship

Burns, Kansas, November 12, 1947.—The First Mennonite Church of Burns, Kans. will dedicate its new house of worship on the afternoon of November 23. The program will begin at 2 P. M. Rev. D. C. Wedel will give the dedicatory sermon, and Rev. H. J. Dyck will speak in behalf of the Home Mission Committee of the Western District. Guests are invited to stay for the fellowship meal which will be served after the program. In the evening the church will observe its harvest festival with Puran Banwar as the guest speaker. The church invites all friends to attend these services.

Sod for the new church was broken November 1, 1945, and the cornerstone was laid on December 30, 1945. The house of worship stands two miles northwest of Burns and can be reached by gravelled road.

The congregation now numbers fifty-four members. The twenty-four families making up the membership are all farm families. The church had its beginning June 15, 1941, when ten families came together for Sunday school. Next the Home Mission Committee began to supply student ministers. One of these student ministers was Henry Goossen, the present pastor who after serving the church regularly for a while, was called, and then ordained on July 25, 1944. The church was officially organized on June 16, 1944, with thirty charter members. The average attendance on Sunday mornings now is seventy-five.



BREAD FOR ALL

(Continued from page 2.)

which if acted upon even partially, by those who have. would provide bread for many. Encouraging is the report by Charles Luckman, chairman of the national food conservation program "that continuation of the present food-saving measures for another two months would provide the additional 100,000,000 bushels of grain needed for Europe by the first of next year." The world has the technical means of providing food for all, but too many too much of the time lack in the Spirit.—The Editor

Farewell from the J.R. Duerksens

Dear Fellow Workers in the Great Cause of Missions:

To the many friends who have made our furlough a happy and profitable time we come with a word of farewell. Plans are now complete for us, together with the Aron Jantzens, to sail from San Francisco November 28 on the *SS Marine Swallow* of the American President Lines. The Lord willing we are to arrive in Bombay, India, on December 29.

In many of your guest books we wrote "Jagdeeshpur" as our address. At the recent Missionary Conference held in India it became necessary to restation missionaries in order to man the field, and we have also been restationad. We are to go to Janjgir to take up work in the Bible School for the time being. The appointment came as a surprise to us, and we regret that we could not know it sooner and make the proper preparation. But we feel encouraged to go on when we remember that it will not be in our own strength and that many of you will be upholding us in your prayers. The work will be interesting and also difficult. It is to be expected that the present strong, nationalistic feeling will also be evident in various phases of the work of the church. We will need wisdom from on high and surely a larger measure of patience and understanding to meet conditions. But we believe we have a prayer-answering God who does not desire that any should perish but that all should come to know the redemption that is in Christ Jesus.

Our daughter Lois is happy in our appointment, for she will be only seven miles from Champa and the Bauman children, Betty, Harvella and Albert. And what is seven miles when you have bicycles, bullock carts and even Jeeps! During the winter months there is usually a temporary bridge over the Hasdeo river that cuts through between Champa and Janjgir. In March they will go up to school together.

We have had the privilege of being in many of your homes, in your churches and in larger gatherings. We have been richly blessed and want to thank each one who has had a part in making us feel at home while on furlough. You greatly encouraged us by wanting to know about our own work in India and we count it an honour to have been able to speak so often of the work dear to us. For those of you who can make it possible, we extend a hearty invitation to come out to India for the Jubilee celebration in 1950. We believe our mission is built upon a firm foundation and we are glad to belong to those who have laboured there. So, until we meet again, God bless you.

J. R. and Christena Duerksen, Janjgir, Via Naila, C.P., India

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GROUP OPPOSED TO UNIVERSAL MILITARY TRAINING INTERVIEWS SENATOR CLYDE M. REED

Newton, Kansas, November 11, 1947.—A group of twenty persons, opposed to universal military training, interviewed Senator Clyde M. Reed at Wichita, Kansas, on November 11. Questioned as to what his position would be in regard to the conscientious objector, the Senator indicated that he would go far to uphold the rights of conscience but that he considered these rights in relation to the national welfare. When members of the group expressed their apprehension about militarizing effects that the proposed training would have upon the youth of America, the Senator declared that he did not share this apprehension. As far as his stand on universal military training is concerned, the Senator declared that if the choice lay between a large standing army or universal military training, he would favor the latter. However, he was not ready at this time with his decision as to what might be the most effective preparation for a future war. In regard to Russia, the Senator stated that the worst thing that we could do would be to try what he termed "moral suasion." The Senator expressed the conviction that this world would be a lot better off if the ideals of Jesus were followed. Mr. Reed gave about forty-five minutes time to the group which was composed of the pastor the Evangelical United Brethren Church of Newton and Mennonites of three different branches, most of whom were from Marion and Harvey counties.

GROUP INTERVIEWS CONGRESSMAN REES

North Newton, Kansas, November 11, 1947.—Dr. J. Winfield Fretz, Virgil Flickinger student at Bethel, Aaron Epp, pastor of the Inman Mennonite Church, and three laymembers of that church went to Emporia on November 11 and presented their point-of-view on conscription to Congressman Rees. The Congressman was noncommittal on the issue. The group also urged support of the Stratton Bill which would permit the immigration of refugees into the United States. The interview lasted about one-half hour.

Jottings

—**Friedensberg Church, Avon, South Dakota:** The annual harvest and mission festival was again observed. Orlando Waltners were the guest speakers. The services were both inspiring and challenging. The offering in the forenoon for relief amounted to $1,012, and that of the afternoon for missions was $774, quite generous offerings for this small country church!—Corr.

—**Hebron Church, Buhler, Kansas:** The Mission Workers, Candlelighters and Helping Hands extend a cordial invivation to their 1947 Mission Sale on November 23, 10:30 A. M. Besides the sale of articles, a short mission program will be rendered in the morning. A noon meal will be served.

—**Last May, C. J. Rempel of the M.C.C.** went to South America to: 1. Make available to the Mennonites there facts about the teaching of nonresistance. 2. Present to various South American governments facts about the Mennonites. 3. Continue negotiations for a possible migration of Mennonite refugees into Brazil and Argentina. Brother Rempel now reports that he was able to do something along the line of the first and second projects. However, both countries give little prospect for the settlement of Mennonite refugees. Brazil objects to the non-resistance of the Mennonites and to their desire to settle in large, compact colonies. Argentina is undergoing governmental changes and could not now handle such a large scale settlement as the M.C.C. would like to carry through. Mr. Rempel reports that Argentina officials had a good knowledge of the Mennonites because the refugees who had arrived there on the **Volendam** had attracted much attention. Brazilian officials, Mr. Rempel says, knew nothing about who or what the Mennonites were. One official thought that they were Jews because some of the Mennonites had names like Abraham, Isaac, and Jacob.

—**Mr. Joe Weaver,** who used to be with the National Service Board for Religious Objectors, Washington, D. C., and later with the Crossroads Coop, North Newton, Kansas, is now with CARE. His office has been transferred from New York to Philadelphia, where he works with the packaging. He reports that they use fifteen to twenty carloads of food in one day and put out 20,000 packages a day. Four hundred men work at this job on an assembly line basis. He reports that eggs are one dollar a dozen in New York. Mr. Weaver recently came to Kansas to get his family. They will live fifteen miles outside of Philadelphia.

—**Salem Church, Dalton, Ohio:** Rev. Paul Whitmer, retired minister living in Bluffton, Ohio, filled the pulpit during Rev. Rosenberger's absence November 2. Our congregation was accorded a special blessing in the visit of Rev. and Mrs. Samuel Moyer with us November 7 to 9. Their Bible studies and missionary messages demonstrated clearly the need for both education and evangelism on the mission field in India.

Besides evangelizing the multitudes, there must be built up Christian nuture through a teaching program, fellowship and prayer. Always there is a call for more missionaries. The far-off land of India was made real to us also by the Indian articles the Moyers showed us Sunday, November 2, the Women's Missionary Society gave a very well-planned and worthwhile program for the C. E.—Corr.

—Johannestal Church, Hillsboro, Kansas; Mr. and Mrs. H. J. Enns celebrated their Golden Wedding on November 9. Rev. and Mrs. J. M. Regier are spending the next two weeks in Omaha, Nebraska, with their daughter Winifred and other relatives. On November 16, David Janzen, and on November 23, Milton Harder, both ministerial students at Bethel College, shall be with us during Rev Regier's absence. We are planning on having our Harvest Thank Festival on Thanksgiving Day with Dr. H. A. Fast bringing us the morning message. Rev. and Mrs. Frank Enns from Africa shall be with us in the afternoon, and Rev. Sam Goering will show us pictures of the suffering and relief in Europe in the evening.—Mrs. Arnold A. Plenert, Corr.

—Salem Church, Munich, North Dakota: Rev. J. A. Tieszen, Marion, South Dakota and Missionary Cornelius Klassen from Ecuador, South America, were the guest speakers at our harvest and mission festival, October 5. The combined offerings for relief and foreign missions amounted to $1,900. Miss Elma Esau, M.C.C. relief worker, Rev. Don P. Shidler and Rev. and Mrs. Abram Dyck, missionaries to Ecuador, South America, were recent guest speakers in our church. The Bethany Bible School opened November 3, for another term. Rev. G. W. Schroeder is the instructor. The Be Ye Doers Mission Society sent twenty-nine blankets, one comforter and eighteen mending kits to the M.C.C. for relief.—Corr.

—Alberta Community Church, Portland, Oregon: Our Sunday school enrollment has increased from 70 to 128 in the last three years. The child evangelism classes were again started on October 15. These are held after school once each week. Miss Ruth Beard and Miss Ruth Nelson, students at Multnomah School of the Bible, are the instructors. Rev. and Mrs. Elmer Fricke, who plan to leave for India soon under the Ceylon and India General Mission, were in charge of the service on October 26 at the evening meeting. On October 23, a group from the church met at the parsonage to re-tie and upholster the davenport. The davenport is Conference property that is used at the church. The parsonage garage has received a new roof and other reinforcements recently. Mrs. S. S. Baumgartner donated her electric range to the parsonage also. It was very much appreciated.—Mrs. Homer Welty, Corr.

—Zion Church, Elbing, Kansas: Two carloads of flour for relief, which are sent through the M.C.C. to Europe, were dedicated Sunday, November 9, when our pastor, Rev. H. J. Dyck, based his message on I Chron. 29:10-18. The dedicatory prayer asked for safe transportation of and blessing upon the flour. The second part of the morning's service was devoted to "Prayer for the Rulers of the World," as requested by the M.C.C. I Tim. 2:1-4 was the text used by Rev. Walter H. Dyck. The necessity and importance of prayer for those in authority was stressed.—Mrs. Louis A. Janzen, Corr.

GREETINGS TO THE CHURCHES OF THE WESTERN DISTRICT CONFERENCE

For many years now the Mennonite group in the Fredonia area has endeavored to maintain itself by worshipping in a school house not far from Fredonia. At best this cannot be permanently satisfactory. So when the opportunity presented itself to them to secure their own house of worship they undertook, in consultation with the Home Mission Committee, to purchase a school house and move it to Fredonia.

Being a small group, the funds needed for this purpose are more than this group is able to raise. The Home Mission Committee having investigated the matter, therefore, wishes to recommend to the churches of the conference that when the First Mennonite Church of Fredonia appeals to them for funds, they receive such appeal in a spirit of Christian helpfulness, knowing that we are to bear one another's burdens.

It is suggested that all funds be given through the Home Mission Treasury, Rev. H. J. Dyck, Elbing, Kansas, Treasurer.—W. F. Unruh, Chairman; A. E. Funk, Secretary.

—Magdalen Friesen, M.C.C. relief worker, until recently in Amsterdam, Holland, wrote on November 6: "Marie Brunk and I will be leaving for Germany tomorrow in order to continue our immigration work among our Mennonite refugees in the U. S. Zone of Germany. It is a very satisfying kind of work and I am happy that the way has opened for us to go into Germany." Miss Friesen's new address will be: I.R.O. Team 1002; A.P.O. 154; Stuttgart, Germany; c/o Postmaster, New York.

—Saron Church, Orienta, Oklahoma: Rev. Homer Leisy, who was with us October 13-19, presented God's Word in a most blessed way. Other workers who presented their needs to us prior to this were: Miss Marie Stoesz, Office and Deputation Secretary to the Sudan United Mission, Brooklyn, New York, and sister to our pastor's wife; Misses Myrna Gage and Anna Fast, who are engaged in child evangelism work in Atlanta, Georgia, (Miss Fast is a sister to our pastor); E. W. Zimmerman of the Northern Bible Society, and lastly Miss Elisabeth Goertz, who gave us a very interesting evening as she related experiences from her mission work in China. Our contributions for purchasing flour for relief amounted to $2,372.50—Corr.

—The Zion Church, Souderton, Pa., has worked out a calendar of evening services for November and December. These services do not include those for the fifty senior high students in the Young People's Fellowship, who meet every Sunday evening. Sunday evening, November 23, Mrs. S. T. Moyer will speak, and the "Annual Missionary Thank-Offering" will be received by the Ladies Missionary Society. November 30, a religious drama, "American Saint of Democracy," by Fred Eastman will be presented in the auditorium. This one act play depicts the life of John Woolman, the noted Quaker of New Jersey who is now known as one of the greatest saints of Colonial America.

—**Rev. A. E. Kreider** spoke at a mission rally held in the Stirling Avenue Mennonite Church, Kitchener, Ontario, the week-end of November 8, 9.

—**Professor N. Paul Stucky of Bethel College** reports that he recently had four visits within twenty-four hours with Missionary Gerald Stucky of Colombia, South America, by means of short-wave radio. The shortest of the visits was forty minutes in length. Other friends also talked with Gerald Stucky, who was using a friend's short-wave set in Bogota. Brother Gerald Stucky hopes to get in touch again with Professor N. Paul Stucky sometime after Thanksgiving.

—**Oklahoma Bible Academy, Meno, Oklahoma:** Dr. Clarence Benson of Chicago will speak to the student body on December 4. Rev. Jacob J. Regier of Freeman, South Dakota, was the evangelist at services held November 10-14.

—**Boynton Mennonite Church, Hopedale, Illinois:** A youth rally was held on November 2 with Rev. Don Smucker of the Mennonite Biblical Seminary as speaker. The rally was held at the Peoria Mission, Peoria.

—**Sister Sarah Rempel** of the Mennonite Deaconess Hospital, Beatrice, Nebraska, recently visited with friends in the Newton, Kansas, community.

—**Rev. W. C. Voth** recently underwent an operation at the Bethel Hospital, Newton. He was released on November 7. The doctor has ordered him to keep off his feet rather generally for the next six weeks.

—**Loren Gingerich,** son of Dr. and Mrs. Gingerich, Goshen, Indiana, was fatally hurt in an automobile-bicycle accident on Nov. 7. Rev. Lester Hostetler of North Newton, Kansas, officiated at the funeral which was held in Goshen on November 10. Loren was baptized and received as a member of the Bethel College Church last spring. Dr. and Mrs. Gingerich and children lived at North Newton from 1941 to 1947 while Dr. Gingerich served as professor of history at Bethel College. Dr. Gingerich is now doing research and writing for the Mennonite Central Committee.

—**Ernest Bachman,** Newton, Kansas, is serving as district field worker for the Kansas Council of Churches in the Council's drive for wheat for relief. Mr. Bachman covers ten counties. Though middle-aged, Mr. Bachman went to Europe on a cattle boat shipment some time ago. Since that time he has been active in soliciting gifts for relief.

—**Lehigh Mennonite Church, Lehigh, Kansas:** An all-day sewing for relief in the church basement, with a hot lunch at noon, was carried out on November 12. A study club of young mothers was recently organized by our pastor's wife. They have chosen the name of Y.M.M. (Young Mennonite Matrons). They meet once a month in different home to review literature on "Building Christian Homes." This group will also do service projects for missions and relief. A "Candle Light Worship Service" is planned for our Thanksgiving service which is to be held in the evening.—Mrs. F.G.U., Corr.

Help Wanted: Single hired man to work by day or month. For paticulars see G. A. Busenitz, Newton, Rural Route 5; Phone, Whitewater, 71F22, or J. W. Fretz, The Board of Mutual Aid, North Newton, Kansas.

IN MEMORIAM

JOSEPH M. MYERS, was born March 17, 1871, the son of Aaron and Lydia Moyer Myers. He grew up to manhood in the Deep Run section. On April 12, 1894, he was married to Lizzie Rebecca Michael. He joined the West Swamp Church October 6, 1894. Here he put his talents to good use in many ways. He served for a period of over fifty years in the Sunday school as superintendent and teacher of the Men's Bible Class. For more than twenty-five years he served efficiently as secretary of the congregation. Four children were born into the union. Three survive: they are Huldah, teacher in the Oklahoma Bible Academy, Meno, Oklahoma, Byron here at home, and Dwight M., Petersburg, Virginia. Since the homegoing of Mrs. Myers in 1944, he spent most of his time with Dwight in Virginia, The end came August 31 when he fell asleep in the Lord.

LEWIS L. SHELLY, son of Thomas S. and Anna Landis Shelly, was born July 31, 1867, in Milford Township. His marriage to Clara Diehl, on May 25, 1890, was dissolved when his wife died in childbirth, the infant son passing on also. On April 17, 1892, he was married to Ellen Rase. This union was blest with six children; two have preceded their father in death as did his life-companion. Those that survive are: Mrs. Raymond Weiss, Mrs. Lillie Mack, Alverda and Mrs. Wilmer Bauman. On October 10, 1885, Mr. Shelly joined West Swamp Church by baptism. The end came suddenly and without apparent warning early on the morning of September 10, 1947.

Abraham S. Myers, was born September 22, 1857. On December 13, 1879, he was married to Annie Baringer. Three children were born into this union. One child died in infancy; a daughter, Mrs. Carrie Koder, has also passed on. Elmer Myers survives his father. The mother died many years ago. The second marriage was with Mary Alice Shive Beahm, and it took place February 22, 1894. Brother Myers became a member of Flatland Mennonite Church, May 23, 1885, and was a true and faithful member ever since. His second life companion was taken in death October 5, 1935. Much of his life was spent near and in Quakertown, but for the past eleven years he was a guest in the Mennonite Home for the Aged, Souderton, where he died, October 4, 1947.

Charles Thatcher, was born December 2, 1855, in Upper Bucks County. On March 5, 1881, he was united in marriage to Ellen Meyers. They lived together for almost sixty-five years. His companion having passed on December [illegible]4, 1945. Four sons were born into this union, but none survived the father. There are eight grandchildren and 7 great-grandchildren that survive. Mr. Thatcher joined Flatland Mennonite Church October 30, 1887. When they moved to Quakertown, both Mr. and Mrs. Thatcher transferred their membership to Bethany Mennonite Church, September 16, 1938. After a sick period of several months the end came October 15, 1947.

ISAIAH W. GROSS was born January 10, 1861, and departed this life on August 22, 1947. He was united in marriage with Mary Ann Fretz on October 14, 1884, and he joined the First Mennonite Church of Philadelphia by profession of faith on April 14th, 1890. He was a faithful servant in his church, serving it in many capacities. From 1917 until 1938 he discharged the office of deacon. From 1938 until his death he was deacon emeritus. His entire life was characterized by faithfulness and loyalty, intermingled with a wholesome sense of humor. In the Church and in the business world he had many friends, for he was a friend. He is also remembered as a benefactor of his church and of Eastern District Conference institutions. Preceding him in death are: a son, Russel F., born May 26, 1893, died June 24, 1894, and his wife, who died February 10th, 1911. Mourning his death are his daughter, Mrs. Robert Schmidt and her husband of 137 Seacliffe Road, Ocean City.

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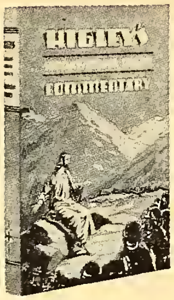
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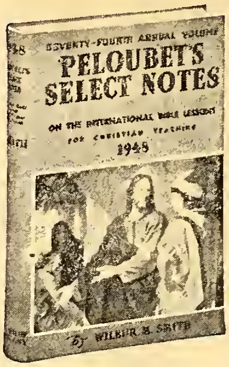
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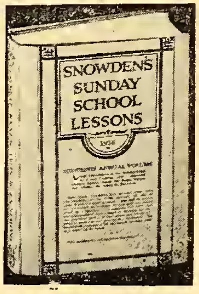
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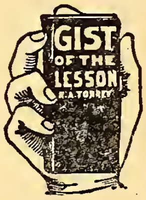
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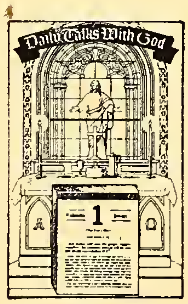
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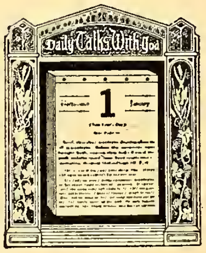
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An Ancient Brick Speaks

by Eugene W. Nelson

Four thousand years ago, a man wrote a letter. Then, about four years ago, a bookkeeper, a chemist, and an archaeologist all teamed up and deciphered that same missive. Does this sound a little bit queer? Well, it's exactly what happened—and here's the story.

For a number of years now—about seventy-five or so—archaeologists have been digging among the ruins of many ancient towns in the Babylonian area. This area is located in Asia Minor between the Tigris and the Euphrates Rivers. Much of the "booty" from recent excavations has consisted of material that we may call "the contents of ancient Babylonian wastebaskets." That is, the finds have consisted of the clay tablets on which the men of those far-off times used to write, just as we of today write on paper. Ever since the archaeologists started systematically collecting these bricks—covered as they are with queer-looking letters, the scientists have been trying to work out some simple system for preserving and deciphering the correspondence contained on them.

Of course, the secret of translating the writing that appears on the clay tablets was solved many years ago. But that was just the beginning of a lot of trouble for the archaelogists. In the first place, the clay tablets were likely to be ruined before they could be read. In the second place, it took a trained museum worker so long to look up the exact meaning of each little mark on any one tablet that it began to look as though our own civilization would be gone before all the Babylonian correspondence was figured out. And these bricks contained a lot of interesting information, since among them were personal papers, business contracts, legal documents, schoolboys' exercise books, texts used in schools, to name but a few of the subjects covered.

The ancient Babylonians wrote with a triangular-pointed stylus instead of a pen or a lead pencil as we do. The writer jabbed his "pen" into a small piece of damp clay, making a series of wedge-shaped marks that scientists call"cuneiform," or "nail," writing. Usually the completed document of wet clay was dried in the sun. If the tablet were of some importance, however, it would be baked in a fire. Naturally, after these tablets had been buried for a few thousand years, they began to get rather squishy. So, when they were dug up, they were in danger of being mashed out of shape before the scholars could translate them.

Even when the talking bricks were successfully dried, they were often so crusted with mineral deposits that the writing couldn't be made out. That's where the chemist came in. A consulting chemist figured out a method whereby the soft, wet tablets

YOUR LIFE IS A SERMON

The good St. Francis of Assisi once stepped down into the cloisters of his monastery and, laying his hand on the shoulder of a young monk, said, "Brother, let us go down into the town and preach." So they went forth the venerable father and the young man. And they walked along upon their way conversing as they went. They wound their way down the principal streets, round the lowly alleys and lanes, and to the village beyond, till they found themselves back at the monastery again. Then said the young monk, "Father, when shall we begin to preach?" And the father looked kindly down upon his son and said: "My child, we have been preaching; we were preaching while we were walking. We have been seen—looked at; our behaviour has been remarked; and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach unless we preach as we walk."—Paxton Hood

Couldn't and Could

Couldn't and Could were two promising boys
Who lived not a great while ago.
They had just the same playmates and just the same toys,
And just the same chances for winning life's joys
And all that the years may bestow.

And Could soon found out he could fashion his life
On lines very much as he planned;
He could cultivate goodness and guard against strife,
And win with the watchword, "I can!"
He could have all his deeds with good cheer to be rife,
And build him a name that would stand.

But poor little Couldn't just couldn't pull through;
All the trials he met with a sigh;
When a task needed doing, he couldn't he knew;
And hence, when he couldn't, how could he? Could you—
If you couldn't determine you'd try?

So Could just kept building his way to success,
Not clouding his sky with a doubt;
But Couldn't strayed into the Slough of Distress.
Alas! and his end is easy to guess—
Strayed in, but he couldn't get out.

And that was the difference 'twixt Couldn't and Could:
Each followed his own chosen plan;
And when Couldn't just wouldn't Could earnestly would,
And where one of them weakened the other made good,
And won with this watchword, "I can!"

—Author unknown

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could be removed from a "dig," as an excavation site is called, dried in the sun, specially packed, and firmly baked to hardness in an electric furnace. Next, he concocted an acid solution that removed all mineral crusts without harming the clay. There still remained the problem of the slowness of translating. The Babylonians, like the Chinese, used so many symbols when writing that not even a brighter-than-average scholar can remember them all. This meant hours lost hunting through reference books when translating the tablets. That's where the bookkeeper helped. An archaeologist hired a bookkeeper who worked out a visual index system whereby the meaning of any Babylonian symbol could be found almost instantly.

And that's how a chemist, a bookkeeper, and archaeologists have opened the door to the personal lives of people whose civilization lies buried beneath desert sands, Since each tablet is dated—whether legal document or merely a private letter—the scientists have been able to find out a lot of hitherto unsuspected things about life in Babylon three thousand years ago. For instance, the archaeologists have actually worked out charts showing how wages and the cost of living played tag with each other during those times. Then as now the wages always lagged behind in the race!

The tablets also tell us how much trouble was caused in the Babylonian business world when women started to work in industry. Doesn't that sound like something out of yesterday's newspaper? Eventually, in Babylon, the women were replaced by slave labor, which the men bosses could control more easily. After that—at least, this is the way the clay tablets tell the story—there was peace and quiet in the city and business went on as before.

But not all of the talking bricks tell of weighty business deals or the succession of kings. Take this one, for instance. On a bit of hardened clay, as hard, no doubt, as the heart of the girl to whom it was addressed, was found this wail from a baffled Babylonian lover to the current light of his life:

"To Bilbea: May the gods for my sake preserve your health. Tell me how you are. I went to Babylon, but I did not see you. I was greatly disappointed. Write me the reason for your leaving so I may be cheered. For my sake, keep well always. Gimil."—Forward

Figs From Thistles?

by Kenneth Morse

"Can you gather grapes from thorns or figs from thistles?" Jesus asked the question.

Can you make a friend of your neighbor by treating him as an enemy? This is the method many nations use.

Can you encourage the discovery of truth by passing on rumors and propaganda? Many reporters and speakers think so.

Can you expect to receive honors for schoolwork when you can't be bothered to do your assignments? This is the attitude of some students.

Can you jazz up a stately hymn tune and expect to help people catch the meaning of its words? This is the method some song leaders and pianists use.

Can you grow into a strong healthy person highly respected by everyone as you drink, smoke and gamble? These are the habits of some capable young people.

Can you gather figs from thistles? Jesus asked the question. And his answer was "No." Only a good tree yields good fruit. Bad men can't devise a good peace. If you sow your wild oats you'll reap a wild harvest; and weeds grow fast, as every gardener knows.

If you treat a person or a nation as an enemy you lose the opportunity to win a friend. If you lie to save your skin, you may lose it along with your reputation for honesty. If you loaf through school, you may loaf through life and live on charity. If you jazz up a hymn you get jazz and forget the hymn. If you break the law of moderation in living, you pay the penalty of broken health and defeated living.

No, figs don't grow on thistles. The fruitage of your life is determined by the kind of person you are. Now, when you are young, is the time to put down deep roots into the fertile soil of your Christian faith. Dig deep, grow tall, stand stalwart against the storm and yield abundant fruit. Christians, like trees, are known by the fruit they bear.

Skillman Service Unit Opens

A service unit to function the year around has been announced by the Mennonite Central Committee. The new unit will be located at Skillman, New Jersey, at the Skillman State Village for Epileptics. The unit will accept volunteer members in the fall, winter, spring, and summer on November 1 and 15, February 1 and 15, May 1 and 15, and August 1 and 15. Miss Amanda Ediger, graduate of Bethel College, who has had extensive experience in similar service units at Ypsilanti, Michigan, Gulfport Mississippi, and settlement house work in Chicago, is the director of the unit.

Work in an institution for epileptics has a great variety of opportunities for service. The patients may be brilliant, average or dull. They may be mentally ill or normal. The reason they are in Skillman is because they were unable to adjust to normal life. In the main, the cases in the institution are mentally ill or mentally deficient since these are the ones who find it most difficult to adjust to life situations.

The institution is in great need of attendant help in the Village. It is established on a cottage plan making each unit small and more family like. At present the numerous cottages are short-staffed thus making the unit one that would be greatly appreciated by the officials. The hospital staff is very considerate and interested in the workers at the institution.

Volunteers receive the regular attendants wages, having the same status as regular attendants.

Skillman Village is located half way between New York and Philadelphia. It is seven miles from Princeton University. The opportunities to see the ocean and cities of the East are added free-time attractions. Skillman is about 100 miles from Akron, Pa.

Those desiring more information on Skillman can get it by writing to Voluntary Services, Mennonite Central Committee, Akron, Pennsylvania. Other winter and one year units are at Gulfport, Mississippi, and in Mexico.

"Yist-day," remarks Uncle Zeke, "I drapped foah cents on the floah, an' day made a big racket. Ef day had bin foah dollah bills nobody would have heard dem drap. People is jest like money. Dem dat makes de mos' noise ain't allus of de mos' account."—*Our Youth*

Let Me Be Captured by a Cause

A Young Person's Prayer

LORD GOD, I confess unto thee my grievous sins of self-absorption.

Forgive me my wanderings of mind and will in the narrow confines of my one small self.

Pull me out of this small world by capturing me in thy Cause.

Grant me a purpose for which to live, a purpose that in some way is measured by thy will.

Through my cause lay thou the destinies and hopes of other men heavily upon my heart.

Let my cause cost me something, but grant me the joy of loving it with all my mind and heart and life.

Sanctify me through the perils of my cause. Hallow me in its heroisms. Stiffen me in its stern decisions. Baptize me in the necessities it imposes upon me. So let us achieve in it joy and power.

In the name of One who said of his cause, "And how am I straitened till it be accomplished!" Amen.

I sense here and there little signs that men and women are looking toward the Mennonite formulation of the faith with a new keenness of interest, a new receptive spirit. In Berlin I spoke to a leading Protestant churchman who said, **"I wish the Mennonites had great writers and spokesman—they have in their past a message for Germany today."** The man who said these words spoke out of great conviction, for he is one who had to pay the price of several years in a concentration camp.—Robert S. Kreider, Berlin, Germany.

SERVICE OPPORTUNITIES AT MCC HEADQUARTERS

The MCC offices at Akron are in immediate need of qualified competent stenographers. Girls who have had training and experience in office and secretarial work and who are interested in this type of Christian service would find the Akron office experience intensely interesting and gratifying. At Akron one can obtain that balanced "cross-road's glance" of Mennonite service activities by being in direct touch with the various phases of MCC work—relief, mental health service, voluntary service, refugee service, peace and others, together with fellowshipping and working side by side with other fellow Christian workers.

In addition to stenographers, a research assistant and two young men capable of serving in the offices in semi-administrative capacities are also needed.

Anyone interested and available should contact the Mennonite Central Committee, Akron, Pennsylvania at once for further information. Recommendations or advice of anyone probably available will also be appreciated.

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

How To Detect Propaganda

We are fooled by propaganda chiefly because we don't recognize it when we see it. It may be fun to be fooled, but it is more fun to know. We can more easily recognize propaganda when we see it if we are familiar with the seven common devices used by propagandists. These are:

1. **The Name Calling Device.** This device casts a slur at the thing one opposes. Negroes become niggers, Russians become reds and there is a cut in the voice. He says, "Those Jews" with an inflection that reveals disapproval.

2. **The Glittering Generalities Device.** Here, rather than face the issue and honestly analyse the problem, nothing but scintillating generalizations are made. It is nice to listen to, but when all is said, nothing has been said. The issue at stake has been skipped.

3. **The Transfer Device.** Rather than face the issue, the matter is avoided and attention is transferred to an area where the propagandist is on surer ground.

4. **The Testimonial Device.** By getting a bunch of names which people respect and admire under testimonies favoring the cause being presented, the propagandist convinces people.

5. **The Plain Folks Device.** The Presidential candidate has his picture taken out on his farm with his overalls and he is gingerly patting a cow.

6. **The Card Stacking Device.** The confidential note that this man will win!

7. **The Band Wagon Device.** Aw, come on, everybody is doing it! It is the popular thing. You're just not "on board" unless you "join up."

Why are we fooled by these devices? Because they appeal to our emotions rather than to our reason. They make us believe and do something we would not believe or do if we thought about it calmly, dispassionately. In examining these devices, note that they work most effectively at those times when we are too lazy to think for ourselves; also they tie into emotions which sway us to be "for" or "against" nations, races, religions, ideals, economic and political policies and practices, and so on through automobiles, toothpaste, soap suds and the other thing one hears sung about on the radio.

With the coming debate on Universal Military Training, these techniques will again be swaying people. Check up on yourself by measuring what is said by these seven measuring sticks.—Portions from **Intercollegian**

YES, GOD SPEAKS

by B. Bargen

The question, "Does God speak to us?" is not debatable. Yes, He speaks.

This morning we had a little experience in which, we thought, He spoke to us directly. Would you like to hear the story?

Mrs. T. A. van der Smissen, who, as you know, is editor of the JUNIOR MESSENGER, sent us about a month and a half ago a mat which is used by a printer to form a picture from hot lead. We had promised to return the mat to Mrs. van der Smissen when the printer finished using it in the August 17 issue of the JUNIOR MESSENGER. Thinking that we likely had forgotten it— and we had!—she wrote us a few weeks ago asking whether we would be so kind as to return the mat to her, since she had promised to return it to the MCC Headquarters. So we called the printers and asked them to return it to us and they said they would. After several days when it had not been returned, we called again, and they told us that it had been delivered and laid on the desk in the Publication Office. That is strange! We usually know what is on our desk.

Conferring with the girls in the shoproom at the rear of the Headquarters Building we discovered that the mat had, actually, been returned, but not knowing what it was they had thrown it in the waste-basket, and it had been taken out by the janitor for disposal. Rummaging through the accumulated waste of a week or ten days failed to reveal the mat. We would have to see the janitor when he came back.

When he came back we forgot to talk to him about it, and the next morning we recalled that we *must* talk to the janitor about it. When the janitor came, we again forgot it. And while he was outside sweeping the sidewalk, the thought came to us, "We *must immediately now,* before we forget it again, speak to the janitor and ask him to bring us the mat." Then the thought came to us that surely God does not wish us to jump up from our desk at every little impulse. His spirit guides; He will surely remind us when the janitor comes by the desk on his way in from sweeping outside.

Nothing was said about this thought of confidence to anyone, but we went about our task at our desk, piled high with the work of the morning.

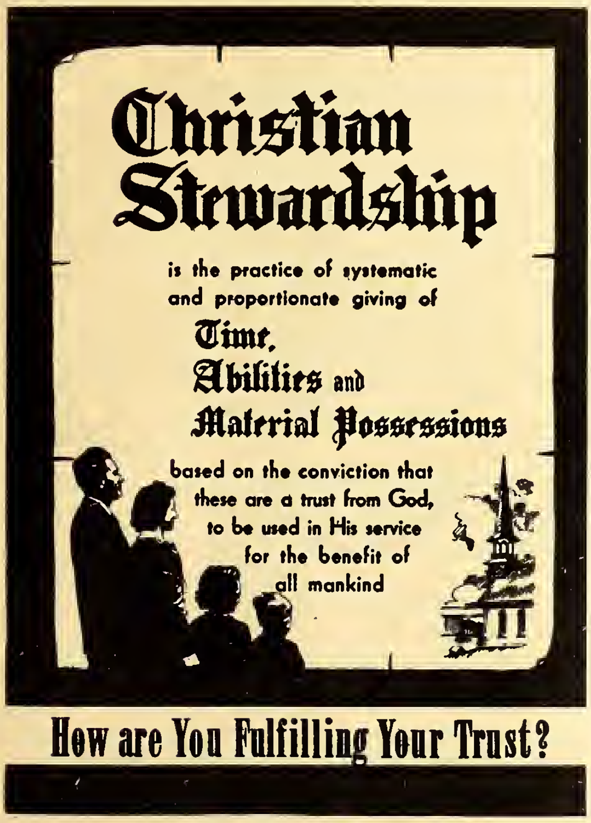
When the janitor came in from his outside sweeping, our mind fully occupied with the work at our desk, we failed to notice him. Only ten minutes later when one of the girls from the back room came saying, "Here is the mat you were looking for," did we realize that God's Spirit conveys the messages in His own way, in His own time.

You say, "Yes, but that is such a *little* incident." Indeed, it is a little incident, and God speaks to us in the little ways. We are reminded—and from this let us be cautious—of a little proverb which we learned when we were still young, "*Wer das Kleine nicht ehrt ist das Grosse nicht wehrt.*"

Yes, God speaks!

The Mennonite

Volume 62 —— November 25, 1947 —— Nnmber 46



Christian Stewardship

is the practice of systematic and proportionate giving of

Time,
Abilities and
Material Possessions

based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind

How are You Fulfilling Your Trust?

"Let us invest now: time, talent, and possessions for eternity to come."

A true steward is one who manages or superintends the affairs of another. Jesus said "Occupy until I come." These imperative words must challenge the very life of every one, who has appropriated salvation by faith, through the blood of Jesus Christ to dedication. To experience a personal acquaintance with **Him** as was the case with the Macedonian Christians, is God's gift unto us. Though great trial of affliction and deep poverty was the lot of the Macedonian believers, yet because of an experienced joy in Christ Jesus, "they first gave their ownselves to the Lord" in view of Christian service, which resulted in the liberality of their gifts. The Macedonian approach to this vital topic of stewardship gives us the Christian clue as to the method which is honorable to God and will produce the desired results.

To dedicate our life to God is to say with Samuel, "Speak Lord, thy servant heareth," backed with true obedience. To experience such daily relationship with **Him** is to make us keenly aware of these things which are at our disposal and which God can effectively use to promote His worthy cause.

Every Christian steward, who seeks to do the bidding of his Saviour, must become a conscientious dispenser of **Time.** Life is but a divine loan. We are responsible for the interest it bears. Time today is man's opportunity to utilize to the utmost for God our "Creditor." Eternity is God's day for striking the balance. If we consider time as a trust from God, then we have nothing to fear as to what God's time scale will reveal in the light of eternity. **Are we minute men for God?** Again every, Christian steward, who is conscientious in God's business, must exercise his abilities to the fullest capacity. Maybe you are gifted in one or more of the following fields: music, speech, artistry, accounting, farming, etc. But the question is, do you consider your particular talent as a "Trust-Token" for God? Claiming a selfish ownership is not enough. This gift, this talent of yours will prove a real asset to your personal life only, as you convert it into a channel for personal service to the glory of God. The Lord Jesus Christ today stands as the peerless Prince of Givers, because He gave what He had for the redemption of a sin cursed world. **Are we unselfishly outpouring ourselves through our God-given talents** to the glory of **Him** that loved us and gave Himself for us?

Lastly, every Christian steward must consider himself a co-partner with God. Thus he must give not only of time and talent but also of his possessions, be they few or many. In order to pass the test of giving of our possessions, we must look to **Him**, our chief **Partner,** Who gave us a costly and eternal pattern as revealed in John 3:16.

"The height of His giving was **Love.**
The depth of His giving was **Christ.**
The breadth of His giving was the **World.**
The length of His give is **Life.**"

If we in our Christian stewardship will be governed by this simple but effective pattern, then it will be: **Love** that constrains us to give of our ability and our possessions. **Sacrifice** will be the test of that love and devotion. The **World** will be the extent of our vision and mission. Eternal salvation to the lost, and edification to the redeemed will be the Alpha and Omega result of Christian stewardship. **Let us invest now: time, talent, and possessions for eternity to come.** —By **Jacob J. Regier,** Pastor of the Salem-Zion Mennonite Church, Freeman, South Dakota.

You Are Urged To Contact Key Congressmen and Senators on U.M.T.

November 17 was the opening day of the special session of Congress. Shall we in a special way remember our government officials in prayer as they seek ways and means to lead, direct, and protect our country and people.

At this session the question of Universal Military Training will very likely be acted upon. We who are opposed to Universal Military Training should make it a point to let our congressmen and senators know how we feel about conscription and why we oppose it. The senators and representatives are our representatives. If we will let them know what we want and let them feel that we have confidence in them, it will help them to make the right decisions.

We can be sure that they will appreciate a personal letter, a telephone call, or a telegram.

Following is a list of names of key congressmen and senators whose attitude on Universal Military Training will strongly influence House and Senate Action.—H. B. Schmidt in behalf of the Peace Committee of the Western District Conference.

CERTAIN KEY SENATORS WHOSE ATTITUDE ON UMT WILL STRONGLY INFLUENCE SENATE ACTION

President pro tem — Arthur H. Vandenberg, Michigan
Majority Leader — Wallace H. White, Jr., Maine
Majority Whip — Kenneth S. Wherry, Nebraska
Minority Leader — Alben W. Barkley, Kentucky
Minority Whip — Scott W. Lucas, Illinois

Republican Steering Committee:

Robert A. Taft, Ohio — Chairman
Eugene D. Milliken, Colorado
Wallace H. White, Jr., Maine
Kenneth S. Wherry, Nebraska
C. Wayland Brooks, Illinois
Albert W. Hawkes, New Jersey
Homer Ferguson, Michigan
Guy Cordon, Oregon
Leverett Saltonstall, Massachusetts

Armed Services Committee:

Styles Bridges, New Hampshire
Edward V. Robertson, Wyoming
George A. Wilson, Iowa
Leverett Saltonstall, Mass.
Wayne Morse, Oregon
Raymond E. Baldwin, Connecticut

(Democrats)

Harry Flood Byrd, Virginia
Harley M. Kilgore, West Virginia

Foreign Relations Committee:

Arthur H. Vanderberg, Michigan — Chairman
Wallace H. White, Jr., Maine
Alexander Wiley, Wisconsin
H. Alexander Smith, New Jersey
Bourke B. Hickenlooper, Iowa

(Democrats)

Walter F. George Georgia
Alben W. Barkley, Kentucky
Carl A. Hatch, New Mexico

Appropriations Committee:

Styles Bridges, New Hampshire — Chairman
C. Wayland Brooks, Illinois
Clyde M. Reed, Kansas
Homer Ferguson, Michigan
Kenneth S. Wherry, Nebraska
Guy Cordon, Oregon
Leverett Saltonstall, Mass.
Milton R. Young, North Dakota
Heiry C. Dworshak, Idaho

(Democrats)

Carl Hayden, Arizona
Elmer Thomas, Oklahoma
Pat McCarran, Nevada
Joseph C. O'Mahoney, Wyoming

Others:

John J. Williams, Delaware
Homer E. Capehart, Indiana
Irving M. Ives, New York

(Democrats)

Clyde R. Hoey, North Carolina
Claude Pepper, Florida
Brien McMahon, Connecticut
Charles W. Tobey, New Hampshire

CERTAIN KEY CONGRESSMEN WHOSE ATTITUDE ON UMT WILL STRONGLY INFLUENCE HOUSE ACTION

Speaker — Jospeh W. Martin, Jr., Massachusetts
Majority Leader — Charles A. Halleck, Indiana

(Continued on page 11)

THE MENNONITE

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Hasseoveo, a Beloved Christian!

by Mrs. Rodolphe Petter

A RAP on my back door . . . . It was the orderly from the local, large government hospital, which now only serves as a clinic, since the Crow and the Northern Cheyenne reservations have been consolidated. This orderly runs the ambulance which takes Cheyenne patients back and forth to the Crow Agency hospital.

Hasseoveo and son James on her right, her nephew on the left.

I greeted him . . . . In low voice he said hesitatingly, "The nurse sent me over to tell you Emma died on the operating table" . . . . Things suddenly got black before my eyes. I reeled and clutched the door for support . . . . In very agony of soul my thought was that it could not be possible. Why should my own wound in the process of healing so soon receive a new thrust and bleed again?

The news flew as on wings . . . . "Hasseoveo is dead" . . . . Not a house or hut or tent whose occupants did not bow in grief . . . . Only the other day we saw her walking with brisk step on errands of mercy and kindness. Just the Sunday before she had occupied the pulpit with me, and given her usual fine message to her people.

One Indian had just recently said to me, "Why not ordain Hasseoveo for the ministry? . . . . Although a woman, she is capable as the men. Her life is consistent. She knows the Word and speaks well. We all love her." My cousin from Ohio who visited me this summer said, "The quiet, reverent, devotional service, when Emma assisted you in the pulpit, was so fine, although I understood not a word of the Cheyenne. God was there and I was blest!"

Hasseoveo's parents were part Cheyenne and part Sioux. They lived at Pine Ridge, South Dakota, before coming to Montana. The father's name was translated Rolling Bull, and he served as scout under General Miles at Ft. Keogh near the present site of Miles City. Later he served as policeman at the Lame Deer Agency, up to the time of his death.

He had nine children. Emma was the youngest, born on the Muddy, which is a small stream running parallel to the Lame Deer Creek, both emptying into the Rosebud and finally into the Yellowstone River. Emma's mother died when she was quite small, after which "old lady Rondeau," as she was called, took care of her.

At six years of age, she was placed in the Catholic mission school at Ashland. When eight years of age, she was transferred to a large Catholic mission school near Ft. Shaw and Great Falls in northern Montana. She remained there eight years. When eighteen years of age, she married Marion King. Eight children were born to this union, among them James who attended Bethel College last spring, having been in the army over four years, mostly at an airfield in Texas, and then in the South Pacific, particularly on Okinawa and Iwo Shima.

From childhood, Emma had a thirst for God and things holy. She sought the Truth and reveled in it. The Word of God was her meat and drink. More than that, she lived her religion. She lived to serve. She not only served her home and family, but she continually reached out to serve others. Her natural gifts made her service increasingly valuable. She was intelligent and well informed in a wide range of subjects, ever eager to learn and to grow.

She was at home in the kitchen, the laundry, the

> *"So much is said about the work among the Indians being so fruitless, so hard, so unattractive, that it is well the other side be presented."*—Mrs. Rodolphe Petter

sewing room, the sick room, the nursery. She was a valuable aid to the nurses and the doctors, especially to the field matron in her camp visitations. Emma not only knew her own rich mother tongue, but she spoke English correctly and fluently. She delighted in the Cheyenne Scriptures and read whole books of it at a time. "We have such a beautiful language, and the translations are so marvelous" was her frequent comment when she discovered some new pearl of expression.

Emma served eagerly in the church, and when emergency called she gave able messages from the pulpit. She and Milton both spoke at the Cheyenne burial service of my husband. Her strong faith in God led her to abound in all kinds of service, ever fervent in spirit, instant in prayer, absolutely trustworthy and faithful.

The nurses loved her dearly. They placed a beautiful floral tribute on her casket, with white ribbons and gold lettering, "Mother of the Northern Cheyenne tribe." One nurse, while weeping bitterly, moaned "We will never, never, never have another Emma."

It was in 1919 that Hasseoveo and her husband were convicted, by a whole series of Cheyenne sermons my husband preached on the ten commandments, to bare to us missionaries and to the general public the secret, devilish demoralizing ceremonies of the Cheyenne priesthood. Marion had been initiated, and his wife according to Indian custom was obliged to be his accomplice. Both had been staunch Catholics. Both joined our church.

In the uproarious weeks and months that followed these revelations when Emma had given the decisive word at the Agency before the superintendent of the reservation, my husband, and a whole roomful of enraged medicine men she never weakened. Those were stirring experiences. Those were the days of Vohokass, Yellowfox, Ironhand, Vxzeta, Matae Esevona and others. The heathen raged. Psalm 2 was our confidence. We rejoiced that the very core of heathendom had been reached by the gospel and its power broken . . . . It may raise its ugly head again and again, but the message of God has been sounded forth and has brought conviction . . . . Three other initiated women were emboldened to give testimony and break with such a diabolic religious system and accept Christ.

We gave Hasseoveo a fitting burial. James directed all the arrangements with loving devotion to his mother, who had borne him up in prevailing prayer all through the war so that he never needed to carry a gun, not even on parade. Ex-service boys, who helped defeat the Japanese at Attu, share in levelling Naha on Okinawa, served in the Philippines, the isles of the South Pacific, and one who served in North Africa, Corsica, Italy, France and who as engineer helped construct the bridges that enabled the allies to cross the Rhine—all neatly dressed in civilian clothes—tenderly bore her body to its last resting place.

Floral tributes were many and beautiful. The church was crowded. Brother Habegger directed the service. Brother Wenger gave the English message. At the request of the family, William Fightingbear gave the Cheyenne message. Mrs. Wenger played . . . . I prepared and gave the obituary, and before the close Brother Habegger sang a beautiful solo, "My task."

Emma had given a ringing testimony to her faith just before her operation, when the Baptist missionary's wife visited her . . . . Other patients in the room were strangely moved by her joy and her utter confidence in the Word. In the language of the poet, she approached her grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams. The Scriptures assure us that such as she receive the glad welcome, "Well done, thou good and faithful servant, enter thou into the joy of *thy Lord*."

Emma embodied all that makes a devoted Christian mother. It was this that inspired a former lady stenographer here at the Agency, now in Seattle, to dedicate the following verses to the bereaved children:

Mother dear, we miss you so
Miss you as you come and go
Miss your form and kindly face
Miss your smile and tender grace.

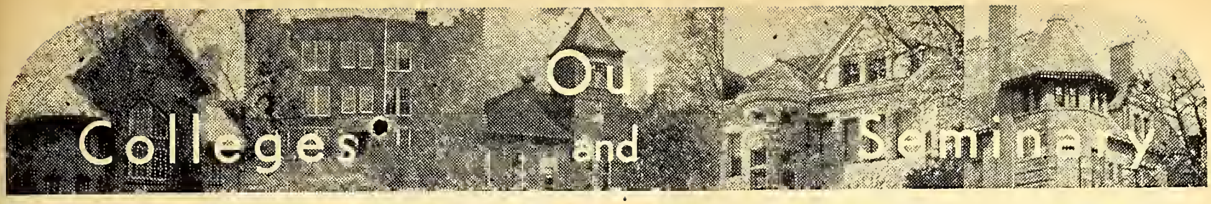
We are very sure and certain
No one else can fill your place
Among your friends and precious loved ones;
All your life was full of grace.

You've set us all a grand example
Of the Christian virtues true,
Whatever good we have acquired,
We, your children, owe to you.

We would not dare to wish you back
From realms so fair and bright.
You've earned the Master's words, "Well done"
For works of peace and light.

So rest, our mother dearest one,
Until the Master bids you go
On other tasks in His dear Name;
Your life in heaven is just begun.

The memory of your precious life
Will bless our Tribe and white men too,
Will draw them nearer unto God
Will make them faithful, kind and true.



CANADIAN BIBLE FREEMAN BLUFFTON BETHEL SEMINARY

MENNONITE BIBLICAL SEMINARY NEWS

During the past few weeks prayer meetings have been led by Alvin Franz of Lind, Washington, and Norman Abrahams of Hillsboro, Kansas. The latter individual is a non-seminary student who lives with us while attending the Illinois School of Optometry. The bimonthly fellowship meeting was led by Esko Loewen and Jacob Goering reporting on the Inter-Seminary Conference at Miami University, Oxford, Ohio, last June where 600 theological students met representing 121 schools and 47 denominations.

The quartet presented a program in Topeka and Nappanee, Indiana, on Sunday, November 16. On this same date Dr. S. F. Pannabecker preached in the First Mennonite Church in Chicago and Don. E. Smucker conducted the services at Pulaski, Iowa.

The new **Seminary Bulletin** should be in the mail by this time, containing among other things an important article on the history of Mennonite theological education by Dr. S. F. Pannabecker.

FREEMAN JUNIOR COLLEGE

Rev. Orlando Goering and Rev. Louis Linscheid attended the Northern District Ministerial Conference at Henderson, Nebraska. Rev Linscheid is a member of the Northern District Conference Program Committee, which will meet at the same time. Miss Ratzlaff gave a chapel report of the work of the summer service unit at the Rosthern Saskatchewan Youth Farm of which she was the leader. Dean Gross was ill for a few days last week. The Christian Youth Volunteers gave a program at the Silver Lake M. B. Church Sunday night. Leading chapel devotions this week were President Unruh and Prof. Benno Toews. The John Anglin Concert sponsored by the College was well rendered and very much enjoyed by the audience. Anglin is a talented young negro tenor.

BLUFFTON COLLEGE

The student-faculty relief committee sponsored a campaign to buy CARE packages for European relief. The goal of $150 for this purpose was reached. On November 12 the YM and YWCA sponsored the showing of the motion picture, "The Way of Peace." Bayard Rustin, negro representative of the Friends Service Committee, was a campus speaker November 11. For the chapel service he spoke on American-Soviet relations. During the day he discussed the problems of peace with various campus groups. In the evening he spoke on the non-resistant way of life in the First Mennonite Church. December 3 Dr. M. L. Pool, Ohio State University, will give an illustrated lecture on "Atomic Energy and the Bikini Experiment." Dr. Pool witnessed this experiment. He will use slides and motion pictures to illustrate his lecture. The purpose of the lecture is to inform people of the dangers if we drift into another war.

STRONG MUSIC DEPARTMENT AT CMBC

The need for good musical training among the Canadian youth has long been felt by the Conference leaders. It is of great significance that a strong music department be developed in our Canadian Mennonite Bible College. Mr. John Conrad, who is the head of this department is well known as a violin instructor in the Bornhoff School of Music. During the past three years, his students have won eleven medals in the Royal Conservatory of Music, Toronto. Other instructors are: Mrs. Helen Regier, A. T. C. M. Piano, Miss Irma Conrad, A. T. C. M. Piano, and Miss Annetta de Graaff, Holland, Voice.

Sunday, November 16, the College Choir rendered a musical program at Altona and Gretna. A bus was chartered for this occasion. The theme for our deputation work has been, **"We would see Jesus."** Readings, special numbers and talks are centered around this theme. It has proved to be inspirational and a blessing to all.

DEDICATE GENERAL FARM SHOP AT BETHEL

The new General Farm shop on the Bethel campus was dedicated at the Friday afternoon session of the Rural Life Conference which met at Bethel College on November 14 and 15. President E. G. Kaufman led the dedicatory services which took place in one of the large rooms of the new building. Several short talks were given. Melvin Klassen represented the students who will study agriculture, farm mechanics, and industrial arts in the shop beginning next quarter. Mr. Jonas Voran of Moundridge, Kansas, who is active in Harvey County soil conservation work, discussed the importance of such a building and the courses it makes possible in a farming community. Dr. Kollmorgan of the University of Kansas also made a few remarks. Miss Clara Franz read a letter written especially for the services by her father, Julius Franz of Lind, Washington. Mr. Franz represented Franz families whose generous contributions added to gifts from other friends made possible the new building. This addition to the Bethel College plant will be used by the agriculture and industrial arts departments of the College.

Mennonite Refugees Leave for Canada

by Arthur A. Voth

On Tuesday, October 7, 1947, the Mennonite refugee population of Germany was decreased by 125. Although this number is small when compared to the number that still remain—roughly 10,000—it is by far the largest single group that has left for Canada.

Promptly at 1:30 the train with its refugee "cargo"—they came in box cars—rolled in and stopped along the side of the ship at a distance of sixty yards from the ship. Crowded around the doors of the cars one could see 835 people with happy, smiling faces. That morning they had left the Diepholz Camp, where they had been assembled during the previous week. About half of the group were going to Canada on the "Close Relatives Scheme" and the others were lumber and household workers.

At Diepholz each had received a number, from 1 to 835, and that was the order in which they were to board the ship. At 1:45 the arrangements had been completed and the officials asked those in the first two cars to climb out; with the visum in their right hand and the cabin baggage in their left hand, or in both hands, they lined up in the order in which they had received their numbers. Those with considerable baggage, and especially mothers with children, had a bit of difficulty to walk along in the line, and then also have that precious document, their visum, ready. As soon as the first ones started up the gang plank, those in the third car climbed out; thus the process continued. The children especially could hardly wait until it was their turn to board the ship.

The people that walked up the gangplank of the Heintzelman yesterday afternoon had one thing in common—they were all overjoyed over the fact that they were now actually leaving; yes, they were sure of it now, for the first time. Outside of this one factor there were great differences between the various individuals and family groups. There were the husky lumber workers and the women who would work in hospitals and other public institutions and in private homes. But there was most variation within the third and largest group.

Thinking now of the Mennonites, there was the Reimer family consisting of the father and mother in their forties and the six children ranging in age from twenty years to one year. There were the two Neustaedter orphans, ages fourteen and twelve, traveling with friends. The oldest member was grandfather Foht, a seventy-nine-year-old widower, who several years ago had to leave his home in Poland. Included was also Frau Reimer, a widow of thirty-one years of age, with her two small children.

A Man's Thanksgiving: God of commonsense, I give Thee thanks for the heavy blows of pain that drive me back from perilous ways into harmony with the laws of my being; for stinging whips of hunger and cold that urge to bitter strivings and glorious achievement; for steepness and roughness of the way and staunch virtues gained by climbing over jagged rocks of hardship and stumbling through dark and pathless sloughs of discouragement; for the acid blight of failure that has burned out of me all thought of easy victory and toughened my sinews for fiercer battles and greater triumphs; for mistakes I have made, and the priceless lessons I have learned from them; for disillusion and disappointment that have cleared my vision and spurred my desire; for strong appetites and passions and the power they give when under pressure and control; for my imperfections that give me the keen delight of striving toward perfection. God of common good and human brotherhood, I give Thee thanks for siren songs of temptation that lure and entangle and the understanding of other men they reveal; for the weaknesses and failings of my neighbors and the joy of lending a helping hand; for my own shortcomings, sorrows and loneliness, that give me a deeper sympathy for others; for ingratitude and misunderstanding and the gladness of service without other reward than self-expression.—Arthur W. Newcomb. Taken from *Elbert Hubbard's Scrap Book*, p. 23; Wm. H. Wise & Co., Roycroft Distributors, New York City, 1923.

Often, as I watched the people climb out of the cars, line up, walk up the gangplank, my thoughts went back eight months, to January 31 and February 1. Yes, it was the same harbor, but how different circumstances and conditions must have been for those 2,304 that boarded the *Volendam!* Again, in a very definite way, I was filled with a feeling of thankfulness to God for His wonderful, miraculous leading during those difficult, tense days and hours.

The that whole procedure was smoothly and efficently carried out is evidenced by the fact that fifty minutes after the first person had stepped on the gangplank they were all on board. Once on board, the women were directed to the left and the men to the right. They were then shown to their "cabins" on Deck E, which consisted of dormitories accommodating up to fórty people—and this was using only two of the four-decker beds; the ship still had troop accommodation.

The whole ship was neat and clean. Meals will be served cafeteria style, as the people pass by with their trays. Lest they eat too much at first, they will be served a standard helping the first four days. During the remainder of the trip to Halifax they will have the privilege of coming back for seconds. This plan was undoubtedly instituted for two reasons. The first is that as a precaution against sea sickness it is well to eat regularly but not too heavily, and the second is that, having lived on such meager rations for years, the digestive system would need to adjust itself to a heavier, normal diet.

On board ship I visited with a number of our people for several minutes. After long years of persecution, fleeing, suffering, longing, waiting, and last-minute uncertainties they could not, even now, realize that they were really, definitely, on their way to a new home, to a land of freedom and plenty, to waiting relatives and friends. Yes, it will take even a longer period of time than the ocean voyage for them to realize what has taken place in their lives.

It was a privilege to be at Bremerhaven to see this group come into the harbor area, board the *General Stuart Heintzelman,* and be with them during their last few hours in Europe. May God continue to bless them during their ocean voyage and as they begin life anew in the New World.

Long, long ago when the heathen still persecuted the Christians, there lived in the Roman Empire a fine, Christian boy about twelve years of age, and his name was Cyrillus. The story of this boy and how he came to be one of the first martyr-witnesses to the Christian faith is interestingly told by Jacob H. Janzen in his book, TALES FROM MENNONITE HISTORY If you are looking for interesting reading material for your children, as background for our Mennonite faith today, don't fail to get this little book for them, available through your Conference book stores.

"We don't know one millionth part of one per cent about anything." Thomas A. Edison

'Young man — be honest — train yourself for useful work — Love God." Milton S. Hershey

Jottings

—**Butterfield, Minnesota, Church:** Our annual church meeting is scheduled for November 24. We have started to have all of our church meetings on Wednesday evening. This seems to be satisfactory. The Ladies Mission Society very much enjoyed Missionary Agnetha Fast's recent visit. Rev. and Mrs. J. P. Suderman of Mountain Lake spoke at the ladies mission program the evening of November 16.—Mrs. Gust Miller, Corr.

—**Grace Church, Enid, Oklahoma:** Rev. and Mrs. J. M. Regier were in our church on the evening of October 21. Rev. Regier delivered a timely message. Rev. Albert Unruh of Meno and Rev. J. J. Epp of Kingman, Kansas, are supplying our pulpit on alternate Sundays. Mrs. Sam Jantzen and Dahna Koehn both underwent operations recently.—Corr.

—**Richfield, Pa., Church:** November 7 was the closing evening of almost two weeks of evangelistic services with Rev. Walter H. McDowell of Quarryville, Pa., as the evangelist. Some of the topics were: "The Believer and the Holy Spirit," "Excuses," "An Unpleasant Truth (Hell), and "The Second Coming of Christ." Rev. McDowell showed pictures a number of evenings and also gave programs of pictures in the schools of Richfield and vicinity.—Mrs. Richard Cramer, Corr.

—**Zoar Church, Goltry, Oklahoma:** We had the privilege of having Rev. Walter Gering and also Miss Elisabeth Goertz with us. Our pastor, Rev. J. W. Bergen, just recently had a week of special meetings in the Mennonite Church of Kingman, Kansas. We sent 318 pounds of new and used clothing for relief this week. Included were five new comforters, four baby comforters and seven blankets. We plan to have Rev. Waldo Flickinger of the "Go Ye" Mission with us beginning November 16 and closing November 20 with a mission festival, when the children will break their banks and bring their project money.—Corr.

—"**Rev. and Mrs. Herbert M. Dalke and Evelyn Joyce** are now living in Weatherford, Oklahoma. Their address is Route 2, Weatherford. They have taken over the responsibilities of the mission work at Thomas and most of the work at the Concho Boarding school, and will help some with the work at Canton. We praise the Lord for these new workers here among the Cheyenne and Arapaho Indians." —Arthur Friesen

—**The First Mennonite Church of Christian, Moundridge, Kansas:** Our church has delivered 550 cans to the M.C.C. Food Center and 338 cans of meat this year. The seven committees which were appointed are busy making plans for the building of the new church. Three-fourths of the proposed cost of the new building has been either pledged or given in cash. Work will begin soon. Rev. Albert Gaeddert gave an interesting and challenging address to the C. E. on Novem-

Mennonite

YOUNG PEOPLE'S QUARTERLY

VOL. XII NO. 1
FIRST QUARTER 1948

Introducing
The NEW YOUNG PEOPLE'S *Quarterly*

For sometime there has been a feeling that more should be done to provide adequately for our young people of high school age and above, in the area of Sunday school literature. The Curriculum Committee, in session at Aberdeen, Idaho, June 10 to 13, 1947, recommended to the Board of Education the "preparation of a Young People's Quarterly, to be ready by January, 1948, by substituting a Discussion Section for Young People."

This action was confirmed by the Board of Education and endorsed by the General Conference at Berne, Indiana.

Beginning with January, 1948, the present SENIOR-ADULT QUARTERLY will remain the same as in the past with the exception of a new name and cover. It will henceforth be called the ADULT QUARTERLY, and the YOUNG PEOPLE'S QUARTERLY will be added to our list of Sunday school publications, with a discussion section designed specifically for young people of high school age and above.

We are asking various ones who have had experience with this age group to contribute, and may we emphasize that this is, to a large extent, an experiment. We trust that those who use it will feel free to send in their suggestions and criticisms.

—Ronald von Riesen, Editor.

ber 2, basing his thoughts on the concluding chapter of the booklet, **The Power of Love.** He stated that our churches must offer our young people something definite and constructive in order to live our daily lives in the non-resisting and peaceful way which Christ taught on the Sermon on the Mount. Mrs. Myron G. Stucky, Corr.

—**Zion Church, Souderton, Pa.,** The fourth annual presentation of Handel's **Messiah** will be given on the evening of December 7.

—**Missionary Leonard Wiebe** writes from Tuba City, Arizona: "We have received several Christmas boxes already, some coming through in fine shape and others breaking. Two boxes came into the post office at Tuba City yesterday broken open, one so badly it was left in the mail bag for the receiver. Will the senders please see that the boxes or cartons are strong and very securely tied. Christmas is coming and with the increase of mail the boxes must be extra secure."

—**Missionaries Leave**: Rev. Howard G. Nyce, Executive Secretary of the Foreign Mission Board, wrote on November 13, "Yesterday the Burkhalters and Desters left New York for India. I am glad to report that Miss Fast's passport has now been granted and that she is scheduled to sail with the Lester Wuthrichs on the **Dolly Turman** from Houston, Texas, about the twenty-fifth of this month."

—**First Church, Hutchinson, Kansas**: Final evangelistic services conducted by Rev. Marvin J. Dirks of the Mennonite Biblical Seminary came to a close November 9. The meetings were very well attended. Rev. Dirks, who is a proficient musician, conducted a choir each evening after the service.—Mrs. J. S. Friesen, Corr.

—**Bethel Church, Fortuna, Missouri:** We were blessed by the messages brought by Rev. J. J. Esau, October 26-November 2. Rev. Harry Yoder, who solicited here in the interest of Bluffton College, brought the message November 9 and showed interesting pictures in the evening. Our Women's Missionary Society is doing sewing for relief, collecting, and completing mending kits. Our midweek prayer meeting and Bible study is again held in the homes. Rev. P. P. Hilty is confined to his room as a result of several broken ribs. Louise Gerber, daughter of Mr. and Mrs. Ira Gerber, was married to Hassel Henderson, and Mary Gene Hofsetter, daughter of Ruf Hofsetters, was married to Robert Coale.—Corr.

—**Rev. Maynard Shelly,** pastor of the Boynton Mennonite Church, Hopedale, Illinois, spoke at a combined meeting of the Pekin and Boynton C. E.'s on the European Tour in which he took part this past summer.

—**Deep Run, Pa.** One hundred forty-five new garments and 278 pounds of used garments for relief have been sent to Akron, Pa., by the women of our congregation. Our relief worker, Marvin Wasser, has been transferred to France. Rev. Herbert Fretz, together with other pastors called on our new Pennsylvania Senator Lichtenwalter recently to oppose peace-time Conscription.—Mae Gross, Corr.

—**Salem Church, Freeman, South Dakota.** The total receipts in the flour drive amounted to $4,879.59. Rev. and Mrs. Orlando Waltner were in our church for Mission Festival Sunday. In the evening, pictures of their work in India were shown. The pictures showed the work there from a most interesting angle and were much appreciated by the audience. Rev. and Mrs. Claassen were called to Kansas because of the death of

Mrs. Claassen's brother. The ladies have packed the goods for relief. This included new and used garments, comforters, and canned and dried foods.—Elma Waltner, Corr.

—First Church, Bluffton, Ohio: Tuesday evening, November 1, Bayard Rustin, negro representative of the Friends Service Committee and Field Secretary of the Racial and Industrial Section of the Fellowship of Reconiliation, presented a most inspiring and challenging message on "Ameria's Responsibility for Peace." Mr. Rustin also sang a negro spiritual, "The Lord Gave Me a Life To Shine."—Mrs. N. Laurence Burkhalter, Corr.

—Hebron Church, Buhler, Kansas: A total of thirty-three mending kits and thirty-three shoe kits have been been prepared for overseas relief. The Hebron church observed its annual all-day Harvest Mission Festival November 9. Rev. J. W. Nickel, our pastor, delivered the sermon in the forenoon. For the afternoon's mission program our speakers were Puran Banwar, a native of India, and Rev. C. E. Rediger, executive secretary of the Congo Inland Mission. In the evening Rev. Rediger showed pictures of the mission-field of the African Congo. A collection was held at each session, giving us a total of $1,725.51. Of this amount $791.50 was given for relief, $427.70 to foreign missions, and 506.31 to the Friendship Train fund. An interesting C. E. program was given in our church Sunday evening November 16. The deacons were asked to make the program, and the requirement for anyone rendering a number was to have been married twenty years or more.—Mrs. Arthur Neufeldt, Corr.

—West Zion, Moundridge, Kansas: November 9 was observed as a Day of Prayer for Russia and for peace. Sister Lena Mae spoke at our morning service on November 16. The Eden Men's chorus presented a program of sacred music the same evening. We will observe our Annual Harvest Mission Festival on November 23. Rev. Walter H. Dyck will be the guest speaker at both morning and evening services. On the evening of November 19 there will be a roundtable discussion in our church basement on the question of what our Christian attitude toward universal military training should be. The Mission Workers will entertain their husbands as guests at a dinner on November 18, at which time Mr. Menno Schrag, Editor of the **Mennonite Weekly Review,** will show his pictures of the Holy Land. The ladies of our church made peach preserves, and with the help of the men canned beef for relief. Some of our men will help load a carload for relief to join up with the "Friendship Train"—Mrs. Ernest Miller, Corr.

—First Church, Pretty Prairie, Kansas: The portable canner was here November 13 through 15, and the congregation canned 5,273 quarts of beef, pork, lard and chicken for relief. This is an average of nine quarts per member. The Ladies Sewing Society prepared a number of "Shoe Repair Kits" and "Mending Kits." The Ladies' Sewing Society of the Bethany Church gave us an exchange program here last week. Missionary and Mrs. Orlando K. Waltner will show pictures and tell of experiences Tuesday night, November 18. The two Puerto Rican girl students at Bethel College spoke to us at our last Christian Endeavor program. The Eden Christian Endeavor will give us an exchange program, November 30.—Ralph Krehbiel, Corr.

Farm to Rent:
Wanted a dependable and honest young man to operate farm which is fully equipped. Farm irrigation facilities provided. Located in Mennonite community in South Dakota. Write to J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

—Boynton Mennonite Church, Hopedale, Illinois: Rev. Maynard Shelly, the pastor, recently had as his sermon subject, "What Did You Say?" The church had a fellowship potluck dinner after services on November 23 and a congregational meeting in the afternoon.

—Mrs. O. J. Sommer of Pekin, Illinois, passed away November 12, and was buried November 18. Mrs. Robert Kreider, a daughter of Mr. and Mrs. O. J. Sommer, flew from Germany to the United States to be present at the funeral.

—Bethel College Church: Francisca Santos, Lydia Santos, Puerto Rico; H. Leo Beck, Janke Van Wyland, Henk Ens, Holland; recently joined our church as associate members. Other out-of-state students who have joined recently as associate members are Mr. and Mrs. Burt Russel, Portland, Oregon; Neville Lewis and Carl Lewis, Negro students from New York City. —Corr.

—Topeka (Indiana) Church: Rev and Mrs. Russell Schell and family, returned missionaries from the Belgian Congo, Africa, have moved into the parsonage for the winter. Rev A. E. Kreider was the speaker on Sunday morning, November 16. In the evening a quartet from the Mennonite Biblical Seminary had charge of the service. A number of men from this church attended a men's brotherhood meeting of five Mennonite churches held at a cafe in Nappanee with the men of the Nappanee church acting as hosts. —Opal King, Corr.

—Mr. B. Bargen spoke to the Kiawanis of Hillsboro, Kansas, on the subject of "Vocational Counselling" on the evening of November 17.

—The Foreign Mission Board met at Bluffton, Ohio, last week. Rev. Walter H. Dyck also attended the meeting.

—The Friendship Train which passed through Newton, Kansas, on November 21 received a substantial addition when Mennonites of Oklahoma, Nebraska, Kansas, and Montana (Montana Mennonites had their wheat ground into flour in Kansas) added their contributions. Mr. Ernest Bachman reported that Mennonites added at least twenty cars of food to this train. Nineteen cars were loaded with flour and the other with mixed food. Ceremonies were observed at Newton on the morning of November 21.

—Gnadenberg Church, Whitewater, Kansas: Our pastor, Rev. J. J. Voth, will deliver several messages at Gotebo, Oklahoma, on November 21 and 23. In his absence Rev. J. F. Schmidt of North Newton, a former member, will bring the message on November 23.—Corr.

—Bethel Church, Hydro, Oklahoma: Members of our church have completed work on the "mess hall." Fifteen nine-pane windows were put in and the entire exterior of the building was covered with light gray asbestos shingles. The building presents an attractive appearance. The parsonage has also been painted.—Wilfred Ewy, Corr.

—Bethel Church, Langdon, North Dakota: Rev. Don. P. Shidler of the Gospel Missionary Union of Kansas City, Missouri, held a one-week series of meetings. He spoke on the first three chapters of Revelation. He told of the experiences he had while he visited different parts of the world. In one instance, hungry children gathered around him to pick up the orange peelings that he threw away to eat them. These hungry children not only need physical food, but also spiritual food. They know nothing of our Lord and Savior. Rev. Shidler showed pictures of various places ,but mainly of Africa.—Mrs. LeRoy J. Schrag, Corr.

—First Church, Aberdeen, Idaho: Sunday evening, November 2, Henry E. Wiebe, who has spent seven months in Poland with a tractor unit, showed us pictures of his work and his visit to other parts of Europe. Funeral services were held November 5 for Mrs. Anna Wiebe Toevs, who passed away Saturday, November 1. We are looking forward to our first young peoples Bible conference to be held November 26-30. Rev. Harold Burkholder of the Mennonite Church of Los Angeles, California, is to be our speaker.—Arnold E. Bartel, Corr.

CONTACT KEY CONGRESSMEN AND SENATORS

(Continued from page 2)

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Minority Whip — John McCormack, Massachusetts

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Editor
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Thanksgiving in Austria

by Burt Smucker, relief worker in Austria

Thanksgiving in Europe by and large is a non-existent emotion and principle not only because of the great lack of material blessings, but more because of the great emptiness of heart which freezes out any and all religious feeling akin to praise, adoration, Thanksgiving, and love. Nihilism, "the philosophy of the hopeless," almost cancels the word "Thanksgiving" from our vocabulary.

The position of an American in a land of starvation is psychologically and morally precarious. Having heated rooms, good food, and clothing while millions of other people about you are without these material advantages either makes one callous and unthankful, or the contrast weighs on one so much that he is thrown into a perpetual state of gloom because of his superior position. The fact that we as Mennonite relief workers have the opportunity of relieving the needs of some of these people somewhat dispels our gloom. But with daily decisions as to who should get food and clothing and who should not, we are placed in a position of superiority and power. We are given to feel sometimes that we are regarded as being "the powerful Mennonite nobles" sitting on our vast stock of life-giving supplies from America—on the one hand bringing joy to one group of people as we give them food, and then on the other hand reaping resentment when we refuse to grant clothing to another group of people. It is a real challenge to endeavor to give what we have in a true spirit of Christian humility, wisdom, love and patience so that both the giver and receiver will have a mutual emotion of thanks.

However, as I have indicated the absence of material blessings is not the greatest factor in the lack of a spirit of Thanksgiving in Europe, but rather the deadening of the heart and soul so that one becomes at least momentarily incapable of having any Christian feelings. At this point we again are very thankful that our hearts are still able to praise and thank the Lord; that we are given the grace to love all of our fellowmen, that we still have trust and hope. Some European people feel that it is easy for us to maintain our high Christian principles because we have not gone through the terrible suffering which they have experienced. There is sometimes resentment at our preaching to them because of this fact. Our aim in this matter is to be thankful that the Lord has allowed us to keep our Christian heritage, recognizing it as a gift from Him, and at the same time to appreciate the feeling and experiences of our European friends as it affects their moral outlook and their attitude towards us. With such a balance we have the possibility to doing great things here.

It certainly is not true, however, that the picture is entirely black—that all Europeans are completely incapable of real Christian living and emotions, sunk in waves of nihilistic gloom; and that we are as relief workers in impossible material and moral positions of superiority. There are little candles flickering here and there on the continent which give one hope, courage and real thankfulness. The ringing words of hope proclaimed by Pastor Martin Niemoeller in Oslo, Norway, this past summer as he preached about "The Lord of the Future," indicated another strong voice in Europe for Christ as the true Healer of war wounds. The fine response displayed by the young people listening to him showed us that they not only were in accord with

Now when the crops are gathered in,
The fruits of earth in bounteous hoard,
When harvests fill both barn and bin,
And pantry shelves are richly stored,
We pause to praise thy Name, O Lord.

True, we have toiled with stubborn ground,
With rock and weed, with pest and blight;
But still to thankfulness we're bound,—
The rain was thine, the soil, the light,
Thou Giver of the day and night.

How may we show our gratitude?
One thing alone can make it real,—
Can keep it from a passing mood,—
Can give it power to bless and heal
When we say grace before our meal.

'Twould be, to share our plenteous store
With hungry folk in other lands
Where shelves are empty, hearts are sore,
And Want in every corner stands:
We thank God best with open hands.
—R. W. Graves.

him, but that they had also forgotten their bitterness and hatred towards the German people.

The life and spirit of the Protestant churches which we have contacted here in Austria has also been a matter of Thanksgiving for us. The messages which we hear in the local churches have been a great help to us. At a "Dankbar Sonntag" several weeks ago Pfarrer Kuenzel very forcefully told his Gemeinde that: "The simple fact that we know God is still with us is cause for real thankfulness." Certainly this fine Christian leader has a true conception of Thanksgiving.

Then I think of Pastor Fuellbrandt, of the local Baptist Church saying: "It is a joy to me to see how many Catholics are reading the Bible today. I believe eventually through the force of the Word of God that the Protestants and Catholics will be brought together." Pastor Fuellbrandt has also told us how he placed Russian Bibles on various newstands, and how they were so eagerly taken by Russian soldiers, indicating a thirst among the Russians for the Word of God.

To see a rare old soul like seventy-five-year-old Dr. "Onkel Robert" fearlessly proclaiming the gospel and distributing Bibles to all, including American soldier, Russian Communists and soldiers, to Nazis and to commen Austrian people, is indeed inspiring.

The new relationship of the American Mennonites with the European Mennonites as pointed up by the conference in Basel in August was another candle on the continent. Dutch Mennonites are now helping in the relief program with food and personnel—Swiss Mennonites have sent much food to Germany—and German Mennonites are aiding in the administration of the MCC relief program. It is also inspiring to see the great unshakable faith of the Russian Mennonites.

The gloom of this age in Europe sometimes threatens to cast a veil over everything for which we might be thankful. However, if we look long enough and deep enough we still see much which brings genuine thanksgiving into our hearts. "The simple fact that we know God is still with us is cause for real thankfulness."

The Thankfulness of a Refugee

by Kaethe Kasdorf of Paraguay

The first sunbeams break through the heavy fog which has lifted over valleys and hills. They fall on the tops of the palm trees which majestically look down on the friendly earth below. The sun steadily climbs higher and higher, beaming on the inhabitants of this lovely land. Who are these people over whom the sun sends her bright light? They are people who have come from a distant, restless world to find peace here in God's unadulterated land. They are people who are seeking a home, after great tribulation. They are people who have fought for their faith; and hope, in this country, to find peace.

Now all Nature is awakened, and brisk activity in various forms comes to life in the Mennonite camp. Mothers, with a sigh, begin their day's work. Children, happy, laughing youngsters—these are part of the picture, for this country is meant only for laughing, carefree people. How beautiful Paraguay! My impressions are too deep for words. When I think back to the old smoked-up world I can hardly grasp the fact that I was the fortunate one, after all the suffering, to see this undisturbed land. Those of us who are yet ungrateful, can be so only through spite, for in his heart no one can remain unthankful. I have found Paraguay much more beautiful than it was ever described. True enough, here we don't have the massive structures and modern conveniences for which Europe was noted, but how much lovelier is God's nature than all man's skill; and anyone who has a faint bit of appreciation for Nature's gifts can only exclaim, "Wonderfully has God made the earth!"

Naturally, this expression can't be applied to the camp life; no, for we have been wandering from place to place for nearly four years, and have become weary. One yearns for a quiet home, and the children are in need of an ordered life. True, the youngsters aren't wicked, but they consider possible things which we thought entirely unthinkable years ago. Our seven-year-olds begin school—dear reader, do you remember remember your first day of school? Did not then a new world open for you? Didn't you shyly approach the schoolhouse clinging to the hand of your mother? And where did I lead my pupils? They came running from all corners of the camp and assembled under a beautiful tangerine tree, the blackboard leaning against another tree. That was and is our schoolroom. The little ones looked eagerly at me, nevertheless, as they were seated. I told them that they now were pupils. And, dear reader, is it not also a gift of God to sit under heavily laden fruit trees and learn the ABC's, the eager eyes directed toward the blue sky? Truly it is very wonderful, and our youngsters, I believe, would feel very uncomfortable and crowded in a small classroom. After two months of instruction we have come so far that the first-graders know all the written letters. Unfortunately we cannot think yet of the printed letters since we have no readers. We are not depressed, however, for there will be a solution also for this problem.

When the sun disappears again like a glowing ball behind the green trees, the day closes with a benediction for all. How I like to step outside once more into the open, to gaze again at the dark-blue sky with the numberless twinkling stars. And quietly, with thanks in my heart for God's grace, I commend myself to my heavenly Father for the night.

Worldwide Bible Reading Schedule

For four years, since a home-sick G. I. wrote home suggesting that he and his family would read the same portions from the Bible each day, the American Bible Society has inaugurated a program of world-wide Bible reading during the period from Thanksgiving to Christmas. This plan is widespread, being observed and used by all denominations and in many lands. This year, appropriately, the American Bible Society has chosen as the theme for this period of common Bible reading, "One World — One Book." The common experience of Bible reading with fellow Christians ranging over many lands should be deepening and enriching.

Theme: ONE WORLD — ONE BOOK

These readings feature Bible selections which bring out many helpful truths concerning the theme.

Thanksgiving— November 27	Psalm 145	"One God"
Friday	Psalm 103	"One Blessing"
Saturday	John 3:1-21	"One Birth"
Sunday—November 30	John 1:1-18	"One Word"
Monday	Matthew 5:1-16	"One Discipleship"
Tuesday	Matthew 6:19-34	"One Treasure"
Wednesday	Psalm 90	"One Dwelling"
Thursday	John 14:1-21	"One Comforter"
Friday	James 1	"One Wisdom"
Saturday	Philippians 2:1-18	"One Mind"
Sunday—December 7	John 15:1-17	"One Vine"
Monday	Psalms 91; 121	"One Keeper"
Tuesday	John 17:1-26	"One Prayer"
Wednesday	I Corinthians 13	"One Love"
Thursday	Luke 15:1-10, Rom. 1:16, 17	"One Purpose"
Friday	Luke 15:11-32	"One Redemption"
Saturday	Acts 17:16-31	"One Family"

(Continued next page)

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

SPECIAL TRIBUTE TO MENNONITES

Newton, Kansas, November 21, 1947—Special tribute was paid to the Mennonites of Kansas here today by both Governor Carlson of Kansas and Columnist Drew Pearson. Speaking at "Friendship Train" dedication ceremonies the Governor of Kansas told of the wheat for relief drive that he had proclaimed some time ago, how it had developed and how the Mennonites of Kansas, and especially Ernest Bachman through his promotional efforts of weeks and months for the Kansas Council of Churches, had given special impetus to the drive.

Drew Pearson, renowned for his Washington Merry-Go-Round column and his radio predictions, also singled out the Mennonites for special recognition. He told how after the First World War he served as head of the American Friends Service Committee work in the Balkans and how there he had worked with various Mennonites and found them very fine people.

These "Friendship Train" activities brought into the light of publicity Mennonite relief activities which might otherwise have gone on comparatively unnoticed by the public at large. Most of the contributions made by the Mennonites would very likely have been made anyhow, but Mennonite groups were especially glad to avail themselves of the free rail transportation offered by the Santa Fe Railroad, thus making their giving for relief go farther. Mennonites from South Dakota, Minnesota, Nebraska, Oklahoma, and Kansas, had a share in this giving. They contributed a total of twenty-six of the cars that were added to the "Friendship Train" at Newton. According to Mr. Bachman, this made a total of 17,680 one-hundred pound bags of flour with a value of $117,000, a car of mixed food from the M.C.C. food depot at Newton with a value of $10,720, and a carload of wheat worth $4,750, with a grand total in value of $132,470. At least about seven more "Mennonite" cars, it was estimated, were to be added at Kansas City. In addition Mr. and Mrs. D. C. White of Kingsdown, Kansas, contributed two cars through the Mennonite Central Committee.

Mr. Drew Pearson, who received credit for originating the idea of a "Friendship Train," estimated that this particular section would be 170 cars long by the time it got to New York. It is the third long section, for two "Friendship Trains" have already pulled into New York. Mr. Pearson estimated that a total of 450 cars ($5,000,000 worth of goods) would result from the "Friendship Train" idea. He said that two shipping companies would transport the food free of charge to Europe, where it would be distributed by church relief agencies, the first shipload by Christmas and the second one perhaps by New Year.

Dedication services began with the singing of "Faith of Our Fathers" and ended with the dedicatory prayer by H. A. Fast, Vice President of the Mennonite Central Committee. Both the French and Italian Embassies had representatives at the services.

Rev. Walter H. Dyck, Office Manager of General Conference Headquarters, reports that more than $40,000 was cleared through the Headquarters office for various Mennonite churches which contributed money for the purchase of flour and wheat.

Prominent Lecturer Stresses Beatitudes

New Haven, Conneticut, October 1—Rev. R. Newton Flew, President of the Conference of the Methodist Church in England, is delivering the Shaffer Lectures at Yale University Divinity School this year. His subjects will be. "The Ethics of Grace and Natural Ethics," "The Gateway: Repent and Believe," "The Main Road: A Discussion of the Beatitudes," and "The Originality of the Ethics of Jesus."

Universal Bible Sunday—

December 14	Psalms 119:1-19, 89, 105	"One Book"
Monday	Psalm 67	"One People"
Tuesday	John 4:5-30	"One Truth"
Wednesday	Psalm 19	"One World"
Thursday	Deuteronomy 5:6-27	"One Law"
Friday	II Timonthy 3:12 to 4:8	"One Crown"
Saturday	Revelation 21:1-7	"One Heaven"
Sunday—December 21	Isaiah 53; Matthew 11:28-30	"One Burden-Bearer"
Monday	Luke 1:26-38	"One Son"
Tuesday	Luke 1:39-56	"One Song"
Wednesday	Luke 1:57-80	"One Prophecy"
Christmas—Dec. 25	Isa. 40:1-5; Luke 2:1-20, 40	"One Savior"

The Mennonite

Volume 62 — December 2, 1947 — Number 47

In the Name of Christ

By J. M. Regier

pastor of Johannestal Mennonite Church, Hillsboro, Kansas

WHOSOEVER shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but Him that sent me.“ Mark 9:37. To the above verse we can also add the closing words that Jesus said, the Great Judge will speak to those who stand at his right: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Matthew 25:40. As this is being written, the train, that shall draw 120 freight cars loaded with food for hungry Europe, has started. May the train move swiftly as multitudes of hungry children are waiting. Only this morning we received a letter from Grosshessen, Germany, from a mother, who writes almost in desperation, “Ich weisz bei meinen vier minderjaehrigen Kindern (13, 11, 8 und 4 Jahre) bald keinen Rat mehr.” The children and they themselves have neither food nor needed clothes. Scores of supervisors in numerous children’s homes have written at various times, if we could have only seen the happy looks of the children when food arrived, the donors would have been amply rewarded.

Sometimes consecrated Christians wonder how they might render real service to Jesus Christ. In our land none is without this opportunity. American Christians could send many such trainloads of food, definitely serving Christ by feeding hungry children, and in our land we would not suffer.

The picture shows how a few of the 180 children of the Kindergarten of the Wendelstein parish at Nueremberg enjoy their dish of food. Pastor Maier of the Protestant Lutheran Church expresses their sincere thanks to the donors.

How necessary for *spiritual* reasons that this help be given! *We* need the inner experience that comes from serving Him by serving such to whom the Kingdom of God belongs. And the children need this service so dreadfully for physical, but also for intellectual and spirtual reasons. Multitudes of children are suffering from tuberculosis. What will it do to children’s faith in God and man if they grow up and learn that their distress might have been alleviated if people had been less selfish. They may wonder whether religious belief does any good. On the other hand, we have had letters telling us that their trust in God was renewed when they learned that people across the ocean were made willing because of their faith in God to send them food. They read it on the flour sacks and on the countless labels that the donors did this “in the name of Christ.” Ministers preached sermons on the clasped hands under the cross. They had believed that Americans considered them their enemies, and now they discovered that in Christ we are united. One minister closes his letter: “In the bond of faith in One Lord we greet you and the generous donors of your church in hearty gratitude.”

It is very necessary that in quiet meditation and prayer we say, “Lord, Lord,” but it is just as necessary to “do the will of our Father who is in heaven.” We do not expect to be saved by good works, but we also know that “we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should also walk in them.” Eph. 2:10.

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT: .. Howard G. Nyce .. the Editor

And So We Continue

Conference days are over. Boards and Committees have given their reports. No, we do not start all over again, but we continue with the work the Lord has entrusted to us. There may be several new avenues of activity during the coming three years, but even so, as we enter, we are not unmindful of the fact that God has directed. If we should plan to do anything in which He has not directed, we will fail. The Board of Foreign Missions understands the mind of the Conference about the possibility of opening work in Puerto Rico in that the Conference authorized the Board to continue its investigation with the possibility of opening a field. Even in this matter, we do not start all over, but we continue the work which is growing. This is as it ought to be. The missionaries are asking for more doctors to continue the work which has been started in the various fields. Will we continue? Will the new doctors be found? Yes, without a doubt, for this is the Lord's work and He will place His hand on those whom He plans to send as mission doctors. Personnel of boards and committees may have changed somewhat but neither does that mean that we start all over again. New members will soon discover the problems that have confronted the various boards and committees. Suggestions of new members should prove valuable. We should strive to work together for the good of the entire Conference and the glory of God. Nothing should be done for praise or self-glory. Surely, God has entrusted a great work to our Confernce, we dare not fail Him, for He is depending on us to be faithful. To do the work efficiently, members have been re-elected and new members elected. **And so we continue** by the grace of God.—**Howard G. Nyce,** Executive-Secretary of the Foreign Mission Board, and President of the Eastern District Conference.

A Vote for UMT Is a Vote for This

A vote for Universal Military Training is a vote for possible war. Wars cannot be fought without the following results as described by a letter from a mother in Europe:

"I got much help from the pastor's visit. He tells me I am not alone in my night troubles. You see, the children so often have bad dreams and nightmares. First one wakes and screams. Soon all are wild. One cries, 'There! There! Hurry, O hurry! There goes a jeep. Run! Maybe Americans will throw away food.' Then they run down the hall and I must catch them lest they fall from fatigue. I quiet them. I put them to bed again but for hours I hear their empty stomachs growl. I hear their teeth grind. I hear sobbing in the night. Sometimes I think I cannot stand it. Then often I seem to hear my husband's voice saying, 'Now, now Anna, be brave. I am counting on you.'

"The day brings hope again. Last week our boy worked 60 hours opening graves. It meant a meal a day and sometimes something in his pocket for us when he came home. The government is doing all it can to prevent epidemics. The graves are dug ready now before the freezing. Into them will be placed those of us who will not survive the winter for want of food and clothing. It is a sobering thought but we do not talk much of it. We all realize it cannot get worse, and there is the hope that help will come. We can endure all things through Christ who strengthens us.

"We wonder sometimes how things are with you. You too have had a war. You too must have suffered much. Tonight when my little ones cry I will comfort them saying, 'This day I wrote American friends. I told them of our daily life. Now, my little one, you must be brave. Perhaps help will come. Sleep well. American friends are counting on you to keep the faith.

"Across the waters we send you all that we have, our faith. Yes, we have kept the faith and it has kept us. May you keep it too.

Sincerely your fellow Christian,
ANNA SCHMID

P. S. This morning our littlest one. Anna Marie, did not wake up. Now we are four. Sometimes I wonder . . . ."

The Christian faith recognizes the existence and horror of sin on the part of nations, but it holds that behind that sin are persons who can be redeemed. The Christian faith holds that the way of redemption lies

(Continued on page 10)

THE MENNONITE

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"CAN YOU TELL ME WHAT THE WORK OF A MISSIONARY IS?"

by Mrs. Harold Ratzlaff

In *The Mennonite* of July 22, 1947, which just recently arrived in our home, I read of a daily vacation Bible school teacher in Chicago who asked a small boy, "Can you tell me what the work of a missionary is?" The boy replied, "A missionary is a traveling preacher who goes out to Kansas and places like that." Along with the rest of you, we smiled at this definition. But after a moment, I, being a Kansan, thought to myself, "I wonder what kind of answer our tried and true Mennonites of Kansas would give to the question, "Can you tell me what the work of a missionary is?" And then I, being a missionary, asked myself that question, and I pondered a long time over the answer.

The little boy's answer was certainly partly correct—"A traveling preacher." As missionaries we spend much time traveling, although with the coming of the jeep age this time has been reduced much in comparison with the buffalo cart days. However from Jagdeeshpur it still takes us the better part of two days to go to Conference in Champa and two days to come home, a distance of seventy-five miles as the crow flies. Trips to Raipur must be made regularly to get personal and mission supplies. This also means two days of traveling. Touring is also a time when one lives out of a suitcase, and one certainly is a "traveling preacher" at that time. It has become a matter of routine to me to pack food, bedding, and clothes in such compact form that all can be tied on to a bicycle or motorcycle so that my husband can spend a night or several nights out in the district. Each year a week or ten days are spent in traveling to and from a hill station. Yes, it is certainly the work of a missionary to travel.

As missionaries we listen to peoples' tales of woe. "We just can't make ends meet these days," "My husband beats me. I won't live with him any longer," "Our roof leaks. Please give us some of your tiles." I have to have milk for my sick child. Can you sell me some?" Yes, a missionary listens to other people's troubles. Is that the work of a missionary?

It is the work of every Christian leader, only as missionaries, we have to be able to differentiate between the real troubles about which we should do something and those troubles which are of the complainer's own making or those which are told with the aim of getting something out of the missionary and about which we should do nothing.

As missionaries, we spend hours and hours doing accounts and keeping records—mission and five district church accounts and records, Hindustani Conference accounts and records, statistical mission records, etc. etc. Is this the work of a missionary? It seems to be although many of us wish it were not.

As missionaries, we spend much time doing correspondence—letters to friends, known and unknown, who are interested in the work of missions; thank-you letters to those who have sent gifts, articles for publication, reports of the work. Is this our work as missionaries? A very important part of it, for *our* work is *your* work and all of us, you and we, have a responsibility towards God in doing it. And so it becomes our duty as missionaries to share the joys and sorrows of this work with you.

As a missionary wife and mother, I naturally spend considerable time "making a home"—keeping the house in order, mending and sewing clothes, planning meals, helping and guiding a little daughter. Is this the work of a missionary, or is a missionary-wife a "double career" woman? Whichever she is, I know she often wonders whether she is putting "first things first." Furthermore, there are those who feel that one of the greatest contributions we can make as missionaries is to build an exemplary Christian home.

My husband spends much time repairing this jeep, that car, a trailer, or the truck. Is this the work of a missionary? It must be until Indian mechanics get more efficient in this or until a mechanic is sent from America to relieve the missionary of this job.

As missionaries we spend some time teaching and preaching, but we spend the greater part of our time seeing to it that there are Indian teachers, preachers, Bible women, and evangelists out among their own people giving out the Bread of Life to Christians and to non-Christians alike. And this is the essence of a missionary's work. It is not only a matter of employing these workers; it is a matter of guiding, directing, correcting, supervising, encouraging, giving new ideas and new plans, enlarging their vision, keeping them happy and content and above all, zealous for the work of the Kingdom. A missionary teaching and preaching alone can touch a few people; a missionary along with his Indian co-workers can touch many lives. Thus the work of a missionary is broad and varied, but his purpose always remains the same—to present Christ as one's personal Saviour, to help Christians to grow in the things of the Spirit, and to establish more firmly the Church of Christ in India.

A Report from the Church of the Brethren

by Donovan E. Smucker

Because of the affiliation of Mennonite Biblical Seminary with the Church of the Brethren institution, Bethany Biblical Seminary, Mennonite people will be interested in a recent report given by Dr. Rufus Bowman of the General Brotherhood Board meeting of the Church of the Brethren in Elgin, Illinois, during the week of November 10.

The major program in the Brethren church is called "Advance With Christ." It is an all around attempt to reinvigorate the church into a more dynamic program of outreach and evangelism with the opening of new work in new frontiers. Dr. Bowman stated that evangelism was still the primary emphasis in the 1,018 churches which comprise his denomination. He pointed out that there are 486 congregations with less than 125 members, which is 47 per cent of the total; and that the average number of baptisms per congregation was five in the church as a whole each year. The Brethren leaders have therefore determined to increase the emphasis on evangelism in order to have more baptisms each year. A second new development is a greater exchange of students to this country from India, China, Africa and Europe. These students, like Puran Banwar at Bethel College, will mainly be products of Brethren missionary work, although this will not be the case regarding the European exchange. The third fact which was brought out by the moderator of the Brotherhood Board was the tragic plight of the Chinese missionary work and the necessity of opening up a new field. A fourth announcement was in connection with the European program of the Church of the Brethren. He announced that M. R. Zigler, the President of the National Service Board for Religious Objectors and the Director of the Brethren Service Committee, has been asked to go to Europe as permanent secretary of that work. He will be centered in Geneva, and his task will not so much be to organize new churches but to bring to the existing

Bibles by Brotherhoods

by J. S. Shultz

" 'The Word of God was simply everything to me,' says Dr. Niemoeller;" "The Christians of Japan in a single order asked 2,500,000 New Testaments and 100,000 Bibles" are two quotations from a recent copy of the *Bible Society Record*. This same issue April, 1947, also had pictures of our own Peter and Frieda Dyck distributing Bibles to Mennonites in Berlin. This suggests the outreach of the American Bible Society.

At the General Conference in Berne in August, over a hundred laymen gathered to discuss their part in the work of the church. Among various needs discussed was that of Bibles for war sufferers and especially for those of our own faith. This matter received perhaps more support than any other project mentioned for groups of laymen to take up in their respective churches. Unless some more urgent need demands the attention of men in your church, here is one we all can unite on, the whole General Conference over. Have the laymen of your church gotten together since the conference to talk it over? A number of churches report that they have, either men from one single church or the laymen from several neighboring churches.

Your interim committee, Temple, Fretz, and Schultz, is serving as a clearing house for all laymen's interests. Spiritual fellowship, social gatherings, and action can and will all result if someone will but take the lead in each church. We worship, study, pray together as a church but, just as the women and the young people make their faith live and put it into action, so we men are beginning to find our place in the total program of the church and the conference. When opportunities for service surround us on every side —relief, missions, peace and other national and international issues, evangelism, education, deepening our Christian lives in the individual, in the home life, in society—in such days, we dare not stand idle. We must unite and let our light shine. It is our prayer that we laymen in our Mennonite churches, with similar groups everywhere, rally to the great cause of Christ.

churches of Europe the evangelical peace witness of the Church of the Brethren. It was also announced that Byron Royer, a Bethany Seminary student, will go with his wife to Germany this spring to work with German youth. A fifth area, which will be undertaken by the Church of the Brethren, is with colored people. Dr. Bowman pointed out that the very severe persecution of Brethren people in the South during the Civil War period made the church reluctant to work with colored people even though the Brethren communion had totally repudiated slavery. Therefore, it was a great step forward when the Board in Elgin announced that interracial churches will be organized in various parts of the country. Of this he said, "This is consistent with our great missionary program in Africa and this is consistent with the Christian Gospel."

A sixth announcement concerned the development of broadcasting. There will be a Church of the Brethren hour starting soon over station WAIT in Chicago with a splendid radio choir under the direction of Professor Alvin Brightbill of the Seminary.

These were some of the developments indicated by Dr. Bowman who added that the General Brotherhood Board is made up of twenty-five men appointed by the annual conference with this Board then divided into five commissions, such as, missions, relief, education, with a system of checks and balances in relation to the various groups.

Neighbor Has Risen against Neighbor in the Punjab

by Martin H. Schrag

Today, in the land of caste and cow, neighbor has risen against neighbor and countryman against countryman. Driven on by goondas (bandits) and fear, millions have been uprooted and, taking only a few possessions, are forming huge foot convoys. They are trudging into the unknown seeking physical safety. Not since the religious wars of Europe's Middle Ages has there been such social upheaval for religions' sake.

Prior to Indian independence, the jockeying for position by Hindus and Sikhs on the one hand, and Moslems on the other brought communal tension and riots in different parts of India. The granting of independence and the division of India into Pakistan and Hindustan resulted in large minorities living on both sides of the border. Particularly in the Punjab, Moslems, Sikhs and, Hindus were living side by side. The division sliced the Punjab in two with Western Punjab becoming a part of Pakistan and Eastern Punjab a part of Hindustan, or now called the new India. The sudden transfer of power temporarily incapacitated the government to exercise full control, and thus the lawless element seized this opportunity, incited the masses, and in their wake left death, arson, abduction, and suffering. The minds and hearts of many were filled with the desire and spirit of retaliation. Soon the Hindu and Sikh minorities in Pakistan and the Moslem minority in Hindustan began to move toward Hindustan and Pakistan respectively. It is estimated that eight million people are on the move. Fleeing for their lives, these refugees band themselves together in large foot convoys, sometimes numbering 500,000 and stretching for fifty miles, and laboriously walk the distance. Some of the convoys are guarded by tanks, whereas others are open to attack. Many refugee camps are springing up over the Punjab with conditions similar on both sides of the boundary.

It is pathetic to listen to individual refugees tell their stories. With mingled emotions of pity, fear, and hate, this man tells about having lost all his children—that one saw his brother and sister killed before his very eyes in cold-blooded murder—a third tells how all the young women were taken away from his community—still another had his shop looted, the fruit of a lifetime of labor, the hope of his old age, gone in a blaze of fire and a puff of smoke. All realize they will never return.

Very real, today, is the historical relation of the Hindus, Sikhs and Moslems. Ever since the Moslems swooped down from the northwest and attempted to subjugate the country, Hindus and Moslems have been at odds with one another.

Seldom, in the annals of Christendom, has there been such a unique and significant opportunity for Christian service. While Hindus, Sikhs and Moslems are engaged in strife, Christians, maintaining a strict neutrality, can and must play the role of the good Samaritan. Already both sides acknowledge the fine work being done by Christians as indicated by the Hindu official's statement, "You have shown us the way." No longer identified with foreign imperialism, and desirous of registering true Christian concern for fellow men with the new India and Pakistan, Indian Christians and foreign missionaries are, and should be, bending every effort to heal the sick, feed the hungry, and clothe the naked. Although classified as relief work, such efforts may prove the greatest contribution made in recent years toward the building of the Church.

A Unit of five MCC workers has arrived on the scene and will begin work hoping to do their small bit in serving their fellow men.

Our
Colleges and Seminary

CANADIAN BIBLE FREEMAN BLUFFTON BETHEL SEMINARY

REV. ANDREW SHELLY APPOINTED PART-TIME FIELD SECRETARY FOR MENNONITE BIBLICAL SEMINARY

Rev. Andrew R. Shelly, Pastor of the Stirling Avenue Mennonite Church of Kitchener, Ontario, Canada, has been appointed part-time field secretary of Mennonitie Biblical Seminary and Mennonite Bible School, according to announcement by Dr. S. F. Pannabecker, Acting President of the Institution.

Rev. Shelly has been granted three months for this work by the board of the Stirling Avenue Church. In addition the church very graciously consented to pay his salary during this period and to cover all expenses brought about by his absence in the pulpit in Kitchener. The time of service will be divided into three periods of approximately one month each, one of these being before Christmas and the other two after New Years. For the first period from the middle of November to the middle of December his work will center in various congregations in Minnesota, Kansas, and Montana.

The purpose of his travels among the churches will be in connection with the financial needs of the Seminary. The primary need here is to retire the debt incurred by the purchase last year of three buildings on Woodlawn Avenue in Chicago and, secondly, to add to the funds of the Seminary for expansion and remodelling of its present equipment. The latter is based on the indications of an increased enrollment which calls for additional living quarters for faculty and students.

Andrew R. Shelly is a graduate of Bluffton College, the Philadelphia School of the Bible, and Hartford Theological Seminary. He is well known among Mennonite people having preached in many of the churches across the country, and has been widely used in various other responsibilities in the church. In Kitchener his ministry has been particularly notable for the cooperation he has helped to achieve among the various Mennonite branches. Recently he wrote an article in **Mennonite Life** describing some of these cooperative activities in Kitchener. The Seminary rejoices in having him contribute his time in this moment of need. It is believed that it is one more evidence of the way in which God has blessed the institution as it continues to grow and to develop in connection with the training of Christian workers.

FREEMAN JUNIOR COLLEGE

Rev. Willard Claassen of the South Church was a chapel speaker this week. Among recent campus visitors were Harry Graber of Moundridge, Kansas, Kathryn and Gertrude Goering of McPherson, Kansas, Margaret Ruth Tieszen of Marion, and Rev. Hugo Mireau of Freeman. Recent social events include a Junior class party held in the Gym and a social evening enjoyed by the Seniors, who started the evening by a supper prepared and served in the Home Economics rooms. The Academy play cast, under the direction of Miss Kaufman, gave two well-rendered performances of the play, **Freckles.**

CMBC CHOIR VISITS ALTONA AND GRETNA COMMUNITIES

On Sunday, November 16, the Canadian Mennonite College Bible Choir spent the day in the Altona and Gretna districts. In the morning, it participated in the morning service of the Altona Bergthaler Church. Rev. Arnold J. Regier brought the morning message. The students were graciously invited into various homes for the noon meal. A program was rendered at the Mennonite Collegiate Institute of Gretna in the afternoon. It was the first opportunity for most of the students to see this school, and it gave former students and graduates an opportunity to see the newly constructed auditorium. The M. C. I. students entertained the college students by serving lunch after the program.

Rev. Benjamin Ewert of Winnipeg has started a series of expository messages on the First Epistle of Peter during the Thursday chapel hours. He is a frequent and welcome visitor at the College, for he always has a cheerful greeting for all members of the College family. We admire his youthful spirit and his courage in venturing out during the Manitoba winter as often as he does.

BLUFFTON BIBLE LECTURES MUCH APPRECIATED

The Bible Lectures held during the week of November 16 were very much appreciated. The attendance was the best in many years. The Ministers' Conference and Women's Conference were also well attended. There was a one-day vacation for Thanksgiving. Classes were resumed on Friday. Dean Schultz attended the inauguration of President Fox of Findlay College on November 19. and President Ramseyer attended the inauguration of President Marble of Wilmington College on November 23. Wilmington is operated by the Friends, and Dr. Marble spent the war years in Civilian Public Service.

BETHEL STUDENTS TO BUY FLOUR FOR GERMAN UNIVERSITY STUDENTS

The Student Christian Association launched a drive for contributions from the Bethel College family for student relief funds. This year the local group is working on a special project in cooperation with the

M.C.C. Mr. Walter Eicher, relief worker in Germany, informed the group of the possibility of feeding hungry students at the University of Mainz in Germany. The funds collected will be used to buy flour to give the students bread for several weeks. The World Student Service with which the local S.C.A. has cooperated in former years has voiced its approval of the project.

Miss Icy Gruner, a student from Norway studying in some of the Eastern American universities, spoke in S.C.A. chapel on Wednesday presenting the services of the World Student Service Fund and the needs of students all over the world.

M.C.C. Relief Shipments Reach Record High

October Shipments Valued at $305,842

AKRON, Pa., November, 1947.—Good news for the hungry peoples of Europe and other areas of the world, is seen in the fact that a substantial stream of MCC material aid is flowing from this country to the places where it is needed so badly. The month of October represented a rather large "wave" in this stream. It was reported earlier that a record was reached during October in clothing contributions received at the MCC clothing centers. An all-time high record was also reached in the amount of material aid shipments during October. A total of over 1,167 tons of clothing, food, soap and hospital supplies (valued at a total of $305,842.00) was scheduled to leave port during the month.

This can be attributed partly to seasonal factors, for the materials harvested and contributed during the fall are now reaching the warehouses and shipping centers. Possibly more significant, however, is the fact that our people are becoming more conscious of the acute needs for relief which will prevail during the winter months, and are giving liberally.

Our Mennonite workers in Europe are unanimous in reporting that the needs this winter will be very great. All the food, clothing, shoes, fats, etc., as well as money, that our people are able to contribute, can be used advantageously to save people from hunger and suffering. To continue this ministry of love during these coming months is imperative **if we really care.**

New Location for Center in France

The MCC Center in France has been moved from Chalon to Nancy, which is near a French Mennonite settlement. At a meeting on November 8, a number of French Mennonite leaders discussed ways in which their people could cooperate in the MCC relief program. These delegates gave a whole hearted response to the work as outlined, and have already begun to carry this out. Continued interest was shown in the flour-sack sewing and canning programs, and this will probably develop into a large project during the coming months. They also expressed much interest in helping in the children's home which the MCC is planning to open at Nancy.

Peter Dycks back in Germany To Work With Refugees

Peter and Elfrieda Dyck sailed on November 15 for Germany where they will be engaged in helping Mennonite refugees. Brother Dyck is to assist C. F. Klassen in the general administrative work connected with the movement of refugees, and tentative plans are that Sister Dyck will be located at Bachnang, the Mennonite refugee camp in the American Zone of Germany.

Brother and Sister Dyck have had considerable experience in relief and refugee work, having served for about six years in Europe in this capacity. During the past few months they have been in the United States and Canada visiting many of our Mennonite communities, relating their experiences in connection with refugee work. Particularly impressive has been their message in words and pictures describing the movement of 2,305 Mennonite refugees to Paraguay aboard the Volendam.

Four Workers Join Skillman Unit

The following workers joined the Skillman Voluntary Service Unit (Skillman State Village for Epileptics, Skillman, New Jersey) on November 16: John C. Kurtz, Elverson, Pennsylvania; Gordon Sawatzky, Newton, Kansas; Bessie Zimmerly, Apple Creek, Ohio; and Dorothy Langenwalter, Gulfport, Mississippi. The leader of the unit, Amanda Ediger, has been in Skillman for several months in preparation for the opening of the unit.

Hospital Service in Mexico

The work which was begun this fall among the Old Colony Mennonites and Mexicans in Cuauhtemoc, Mexico, holds promise of being a growing avenue of service. Plans are going ahead to open a ten-to-twelve bed lying-in hospital, to be located about two blocks from the MCC headquarters, in a house which is now being remodeled for this purpose. The health work in this community was begun by Erna Klassen, R. N., and Randall Heinrichs. The most recent appointments for this work include Ruby Edwards, R. N., of Toronto, Canada, and Brother and Sister Willam Enns, from Winkler, Manitoba, Brother Enns has not only had hospital experience which will be helpful in developing the program, but is also acquainted with many of the Old Colony Mennonites.

Menno Travel Service

Since it was established in March, 1947, Menno Travel Service has assisted in travel arrangements for American students travelling abroad, returning foreign students, missionaries, MCC relief workers, and private tourists. The assistance which Menno Travel Service is prepared to render includes information on passports, innoculations, and baggage, the securing of visas, and the booking of air and ocean passage. Anyone interested in receiving this service, write for further information to Menno Travel Service, Akron, Pennsylvania.

FAREWELL! . . . AGANETHA FAST

Dear Churches, Leaders and Members:

Once more the Lord is calling me to follow Him to war-torn and famine-ridden China, the land of His compassion and deep concern. It is impressive to think that the Lord chose us as a conferenc to be a channel through which He wanted to convey His great love and compassion to the poor sin-tossed Chinese. For this He must needs single out certain individuals to whom He entrusts His message of love and salvation.

When a year or so ago I saw in several of the China missionaries such an urge, so irresistable, their courage so undaunted, I was deeply impressed. Then to see the joy and the enthusiasm with which they made preparation to go back to the land where they had suffered untold harships at the hands of the aggressor and of robbers, having been in danger of their lives for years, I wondered: how could they be so enthusiastic and so full of joy to leave all behind: homes, furnished, comfortable, and then face as it were nothing? I must admit, even I as a missionary was puzzled. Six years I had travelled through the churches and C.P.S. camps. China had always been on my heart and mind and in my prayers, but at the thought of returning a dread had always come over me.

But in February of this year, I too suddenly began to feel I must get ready to return in fall. And that same spirit took hold of me. I well knew the deprivations I would have to face, beginning with even less than thirty years ago, when I first went out. This courage that I now had, this urge, this joy could not be credited to men, but to the great compassionate heart of God. He it is who is calling us once more to go forth. It is **His** urge, **His** compassion that seeks to reach out a loving hand to suffering China. Can we, can you, or I refuse to be that channel? You by backing it up with Heavenly love and deep consecration and I by going, and so we follow, but not with fear, for He goes before us, and is with us, with you at home and me in China. And the reward will be alike.

"Dark is the sky! and veiled the unknown morrow!
Dark is life's way, for night is not yet o'er;
The longed for glimpse I may not meanwhile borrow!
But this I know, HE GOETH ON BEFORE.
HE GOES BEFORE! Be this my consolation!
HE goes before! On this my heart may dwell!
He goes before! This guarantees salvation!
HE GOES BEFORE; AND THEREFORE ALL IS WELL." — J. Danford Smith

Our freighter, **S. S. Dolly Turman** is supposed to set sail November 27. We are expected to reach Shanghai in from twenty-eight to thirty days. We are a bit disappointed not to reach port by Christmas. It reminds me of my first Christmas on my way to China, in a lonely hotel on a dreary rainy day in San Francisco, tied to the room due to severe headache.

Well, I wish all of you a Blessed Christmas and a Very Blessed Year to follow, and thank you all in every church and community and home where I have found such loving reception and kind hospitality, for all you have meant to me, inspiring me and being a source of strength to me. God bless you and may you continue to pray much for the work He has laid at your doors, even China.

Your representative in China for Christ
Aganetha Helen Fast

Jottings

—North Star Church, Drake, Saskatchewan: C. J. Rempel, director of the Canadian M. C. C. headoffice at Kitchener, Ontario, visited our church recently and showed colored slides of his five-month trip to the Mennonites of South America. Recently Rev. and Mrs. Hugo Lueck of the Victoria Avenue Baptist Church of Regina, Saskatchewan, told us of their experiences during the recent war. Mrs. Lueck and two children experienced more than two years of refugee life in Germany. Rev. Lueck came to America just prior to the outbreak of war with Poland.—P. Schroeder, Corr.

—Rev. and Mrs. Frank Dyck, home mission worker at Cuauhtemoc, Chihuahua, Mexico, visited with relatives and friends at Newton, Kansas, recently. The Dycks have to go to the border ever so often to renew their permit to work in Mexico. Having come this far, they decided to come on to Newton. Mrs. Dyck is a niece of Mrs. J. F. Sawatzky, Newton.

—Newport (Washington) Church: Rev. and Mrs. Rudolph Schmidt entertained the church council at dinner on November 3. Rev. Cooper and a quartet from Spokane gave a program in October. A number of mending and shoe repair kits have been sent to the M.C.C.—Mrs. Henry Hiebert, Corr.

—Rev. Gerhard Friesen, another one of the middle-aged men who went to Europe on a cattleboat sometime ago, also helped organize wheat for relief drives for the Kansas Council of Churches recently.

—The Christian Rural Overseas Program was the over-all organization which was responsible for getting at least sixty cars of wheat from Kansans for relief recently. It worked in cooperation with other organizations.

—B. Bargen, Manager of the Mennonite Publication Office, Newton, Kansas, left on November 22 for Winnipeg, Manitoba, where he plans to spend several weeks setting up an accounting system for the Canadian Mennonite Bible College. Mr. Bargen has had extensive training and experience in commerical work.

—Hoffnungsau Church, Inman, Kansas: A total of $2,000 was derived by the Women's Mission Circles from their sale, November 15. The church canned 3,128 cans of beef and pork during the recent visit of the portable canner. Earlier the women of the church had canned 351 cans of fruit preserves for

FARM FOR RENT

160 acre farm for rent. Good house and improvements. Five miles from Newton, Kansas. Interested parties write to Adolph Bachman, Halstead, Kansas, or J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

relief. Two men's Sunday School classes sponsored a "shoes for relief" project. This netted 312 pairs of shoes and $200 worth of shoe repair leather and new shoes.—Mrs. Elmer Voth, Corr.

—Walton (Kansas) Church: This church and the Methodist church joined in a union Thanksgiving service. The Methodist pastor presented the message, and the Sunday school classes gave a short program. The Ladies Mission Society had its sale on November 28. It began with a supper served at 5:30 P. M. The young girls have been busy the last several weeks preparing picture scrap books which will be sent to some mission station. The Relief Committee has been getting donations of wheat or money to help fill up a carload of flour which is being sent to Europe, and several of the young men volunteered for loading this car. The Men's Chorus has been giving vesper services for our shut-in members. Funeral services for John J. Wedel, sixty-eight, were held November 21 by Rev. Ronald von Riesen, former pastor, and Rev. C. B. Friesen, present pastor. Burial was at the Hopefield Cemetery, Moundridge. This was the first funeral conducted in the Walton building.

—Bethel Church, Winton, California: Rev. John Bartel of Shafter, California, was our guest speaker at our harvest mission festival, November 9. The offerings will go for foreign and home missions and relief.—Lorraine Heppner, Corr.

—Zion Church, Souderton, Pa. The film, "The Book for the World of Tomorrow" will be shown on the evening of Bible Sunday, December 14.

—First Church, Monroe, Washington: The seven city churches are uniting in a Thanksgiving service in our church. Our choir and Men's Chorus are furnishing the music. Following the service we are having a Thanksgiving dinner in our new basement. In the evening the Ladies Missionary Society is presenting the play "Seedtime and Harvest."—Mrs. G. Kopper, Corr.

—Immanuel Church, Los Angeles: Nine Neighborhood Bible clubs have been organized by Wilma Augsburger, our church worker. Two hundred and fifty are enrolled, and so far there have been fifty decisions for Christ. On November 16 our Missionary Society had charge of the evening service. Mrs. Henry Buller, former relief worker, was the guest speaker. Our fall evangelistic meetings were under the ministry of Rev. Edison Habegger. His messages were dynamic and challenging. The congregation recently surprised Mr. and Mrs. John Whitaker on the occasion of their fiftieth wedding anniversary.—Corr.

—Bethel Church, Hydro, Oklahoma: The Ladies Aid Society met with Mrs. Lena Ewy November 21. The men cut and sawed a winter's supply of wood for Mrs. Hilda Entz.—Wilfred Ewy, Corr.

—Salem Church, Dalton, Ohio: The Christian Endeavor meeting November 23 on the topic "The Psalmist Proclaims Thanksgiving" was very inspiring because all who took part were so capably prepared. Topics had been assigned a week in advance. Christian Endeavor and Willing Workers Sunday School Class have had their Thanksgiving socials. We are all looking forward to our Mission Sale and worship service on Thanksgiving morning.—Corr.

—Bethel Church, Inman, Kansas: During the winter months we again meet once a week for prayer meeting and Bible study. The evening passes quickly with interesting and helpful discussions of the Bible. Our choir also gathers once a week in preparation for a Christmas program. The theme for the Christian Endeavor program given November 23 was "Thanksgiving throughout the Year."—Corr.

—Bethel College Church: Our church council in their November meeting voted to preserve the records of our fiftieth anniversary celebration in the Bethel College Historical Library. They also considered the problem of educating our young people concerning Universal Military Training. The education and the peace committees have been asked to meet with the church council to discuss this matter.—EWG.

FIND CONGRESSMAN SYMPATHETIC TO CHURCH

Perkasie, Pennsylvania, November 12, 1947.—A very impressive scene took place in the office of the newly elected congressman, Franklin Lichtenwalter, in the Allentown Post Office Building, on November 10. Rev. A. J. Neuenschwander, Rev. J. Herbert Fretz, Rev. Melvin Bishop and Rev. Ward Shelly visited Mr. Lichtenwalter to express to him their concern in regard to Universal Military Training. Rev. Shelly, having been a neighbor of Mr. Lichtenwalter for many years and having gone to high school with Mrs. Lichtenwalter, introduced the group. At the close of the conversation all stood with the congressman while Rev. Bishop led in prayer. Mr. Lichtenwalter is very sympathetic with the work of the Christian Church and is very familiar with the relief work of the Mennonites, having had several relatives with the M.C.C. program.

GERMAN CHRISTMAS PROGRAM AT BETHEL COLLEGE

The annual foreign language Christmas program sponsored by the German Department of Bethel College will be given Friday, December 5, at 8 P. M. in the College Chapel. The program will consist of German chorales, a playlet, and Christmas songs in other foreign languages. Everyone is welcome and there will be no admission charge.

C. H. A. VAN DER SMISSEN NINETY-SIX ON DECEMBER 4

C. H. A. van der Smissen packed a lot of education into his early years. He learned to read and write the Dutch, German, Danish, French, and English languages when quite young, and later he studied Greek and Hebrew. He attended college in Husum and Weilburg. University studies were pursued at Tuebingen, Basel, and Halle. At the latter place he became a friend of Tholuck, a very well liked professor. Rev. van der Smissen treasures his educational experiences with many unique personalities, among them being: Mrs. Kober, a daughter of Bishop Gobat of Jerusalem; Inspector Rappard of Saint Chrischona in Switzerland. Dr. Ludwig Schneller, and Professor Tholuck, whom we have already mentioned. He also traveled extensively in Europe. Before he came to America (where his father was president of Wadsworth Institute) he visited Mennonite congregations in Holland, France, Palatinate, Baden, Prussia, etc.

In the United States C. H. A. van der Smissen entered actively into General Conference activites serving, as pastor, as secretary of the Conference for six years, as a member of the mission board for nine years, as editor of **The Mennonite** for three years, as editor of the **Bundesbote** for eighteen years, as editor of the **Kinderbote** for twenty-five years, and as editor of the German Sunday school quarterly for twenty-five years.

Now he is staying at the Bethel Home for the Aged, Newton, Kansas. During October he and his sister Hillegonda, who is looking forward to her hundredth birthday next June 30, went for a walk nearly every day. He still enjoys telling anecdotes. Happy birthday to you, Brother van der Smissen, General Conference worker for so many years.

BRIEFS FROM "FRIENDSHIP TRAIN" CEREMONIES AT NEWTON, KANSAS

Governor Carlson of Kansas pointed out that this was not the first time that Kansans raised carloads of food for relief. They raised forty cars of corn for the starving in India in 1900 and during the First World War Period several hundred cars of wheat for relief.

Ernest Bachman, who was a head solicitor of wheat for relief in the recent drive, said in his talk: "I could not help but sense the joy in all walks of life in the giving of wheat and money for the feeding of the thousands upon thousands of starving across the waters . . . . life isn't worth living without the joy of giving."

Wanted: A married man within thirty or sixty days to do general farm work. A six-room tenant house with water, gas and electricity provided. Good pay and partial provisions. Farm located on the edge of a Kansas Mennonite community. For information write to J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

TWO MENNONITE FAMILIES HELP REFUGEES TO COME TO UNITED STATES

Mountain Lake, Minnesota, November 21, 1947.— I have been requested to give some news on the help which A. A. Penner and J. John Friesen gave to the Neufelds - to mage it possible for them to come to the United States Magdalen Friesen, one of our relief workers, became interested in Justina Neufeld, a refugee in Holland. She asked her parents whether it might not be possible for them to have Justina come to the United States and even open their home to her. This the Friesens were willing to do. Justina had a married brother, who with his wife and daughter of eight years, were also in Holland. They did not want to be separated. Mr. Penner was then asked whether he would be willing to finance the passage of this family of three. Inquiry about this family was made from some of our workers in Holland. They recommended them as worthy people. Thereupon arrangements for passage were begun. The four arrived in Mountain Lake on November 5. The Neufelds were taken into the home of A. A. Penners until other living quarters could be found for them. Justina has found a home at J. John Friesens. Justina, seventeen years old, is anxious to begin school, while Mr. Neufeld is working in Mr. Penner's tireshop until he will be able to find other work. On November 20 the Mission society had a miscellaneous shower for the Neufelds. Blankets, bed linens, towels, dishes, kitchen utensils, canned fruits and vegetables, also fresh vegetables were brought. Eight-year-old Lina received a doll. It was touching to see her hug and kiss her dolly again and again. They will now be happy to start their own housekeeping.—Corr.

A VOTE FOR UMT IS A VOTE FOR THIS

(Continued from page 2)

in tackling the sources and causes of sin rather than in destroying those who are bound by their sins. The Gospel of Christ holds forth release from sin and not the destruction of the sinner. We need Universal Christian Training. It is this way of redemption that must be studied, and not the way of war, if not more mothers are to write letters similar to the one quoted above from an article by O. Walter Wagner in the **Christian Century** of November 26, 1947.—The Editor

IN MEMORIAM

John H. Schmidt, son of Henry and Helena Buller Schmidt, was born in Poland, Russia, December 15, 1862, and died November 10, 1947. When twelve his parents came to America. They first lived in Pennsylvania and later near Moundridge, Kansas. At the latter place John H. Schmidt was baptized and accepted as a member of what now is the Emmanuel Church. While here he married Miss Susanna Neufeld in 1884. In 1896 they moved to Ringwood, Oklahoma, where they became charter members of the New Hopedale Church. He shared life with his dear wife for fifty-three years until she preceded him in death nine years ago. He is mourned by his children: Hans, Covington; Mrs. Jacob Letkeman, Weatherford; and Mrs. Edwin Cain, Enid, Oklahoma. He also leaves one brother, Rev. David H. Schmidt, California, and two sisters, Mrs. Adam Unruh, Durham, Kansas and Mrs. John T. Unruh, Enid, Oklahoma.

Fred B. Schmidt, son of Benjamin K. and Katie Unruh Schmidt, was born July 12, 1898, at Halstead, Kansas. He lived for a short while at Taloga, Oklahoma. Since then he lived most of the time at Meno. In 1922 he married Miss Anna Buller, and both joined the New Hopedale Church in 1931. When he was operated in March, 1947, the doctors discovered internal cancer. After coming home from the hospital he helped repair the combine and went to harvest with the boys in June, but he came home early because of illness. After another operation and four and one-half months of intense suffering he breathed his last on November 4, 1947. He is mourned by his beloved wife, Anna; son Arthur of the home; his mother, Mrs. Katie Schmidt, Goltry; one brother Cornelius, Enid; and two sisters, Marie of the home, and Mrs. Eva Unruh of Garber.

Mrs. J. H. Stucky was born Helena Kaufman on November 21, 1870 in Volynia Province, South Russia. She departed this life on November 8, 1947. In 1874 she migrated along with her family to Freeman, South Dakota. In the 1880's the family moved to Kansas. When sixteen she was baptized and accepted into the Hopefield Church. Of this church she remained a faithful member for the rest of her life with the exception of seven years when she held her membership in the Monroe, Washington, Church. She was married to Jacob H. Stucky in 1889 and with him shared life for almost fifty-nine years. Eleven children were born to her. Three died when young. The remaining eight, with her husband, survive her and mourn her passing. They are: Mrs. D. J. Stucky, Moundridge; Mrs. B. C. Schmitt, Standford, Montana; Mrs. J. L. Stucky, McPherson; Mrs. A. G. Lennon, Seattle, Washington; Mrs. Jacob Daum, Elyria; Edward, Snohomish, Washington; Phillip, Seattle, Washington; and Marie of McPherson.

Eva Witt Kliewer Regehr was born March 22, 1860 near Thorwin, West Prussia, Germany.

Her parents died early, and she was left an orphan among other people. Since her parents were of the Evangelical faith, she was baptized as a child and later confirmed. When eighteen she, with the help of others, migrated to Peabody, Kansas. She lived in the Gnadenberg community, and in 1884 she entered into wedlock with Andreas Kliewer. She was taught the Mennonite beliefs, baptized, and received into the Gnadenberg Church. After twenty years of life the marriage was broken by the death of her husband. Twenty-six years of trials and hardships followed. In 1931 she entered into a second marriage with A. M. Regehr of Inman Kansas. Eight happy years were spent in the new church and community until death again took her husband. She went to the great beyond on October 25, 1947, moured by her daughter, Marie Rosfeld, and son, Edward.

Loren Lee Gingerich, son of Melvin and Verna (Roth) Gingerich, was born in Washington, Iowa, July 18, 1934; died in the Goshen Hospital, Goshen, Indiana, November 7, 1947. He was seriously injured when an automobile struck the bicycle on which he was delivering papers, and passed away six hours later. In 1941 he moved with his parents to North Newton, Kansas, and in 1947 to Goshen, Indiana. He was baptized on May 25, 1947, and was a member of the Bethel College Mennonite Church, North Newton, Kansas. He is survived by his parents and an older brother Owen Jay. Funeral services were held in the Goshen College chapel November 10, with S. C. Yoder, Lester Hostetler, and E. E. Miller participating. Interment was in the Elkhart Prairie Cemetery.

Agathe Hamm was born in Marienburg, West Prussia, July 26, 1857, the daughter of Peter and Emilie Hamm. She was baptized in 1874 and received as a member of the Heubudner Gemeinde. In 1879 she came to America with her sisters. They came to Nebraska. In 1880 the parents also migrated to Nebraska, but in 1882 they were taken in sudden death. This was a hard blow for the children; however, it led to a rich experience of God's grace. She became so ill in 1889 that the physician gave up all hope. However, God gave her a long period of grace. She experienced the first stroke in May, 1942. While she was an invalid she enjoyed repeating Bible verses and singing hymns. After being an invalid for nine years, she was called home October 29, 1947. She is mourned by two sisters.

Listen, Grandpa!

Beatrice, Nebraska
November 8, 1947

Dear Editor:

I want to read the JUNIOR MESSENGER a little longer for having it when the children come to see me, so please send it for one year. I cannot read much any more—I was 90 on October 23 of this year.

Yours truly,
Jacob Schowalter

★

MENNONITE PUBLICATION OFFICE

722 Main Street
Newton, Kansas

November 13, 1947

Mr. Jacob Schowalter
1321 Market Street
Beatrice, Nebraska

My dear Friend Schowalter:

Your good letter of November 8, asking us to continue sending you the JUNIOR MESSENGER for the sake of the grandchildren was indeed a delightful little letter for us to read in this office.

When anyone who has walked with God ninety years as you have, and is still thinking in terms of the grandchildren who come to see you and who love to hear you tell the interesting stories in our children's magazine, that is indeed something for all to be grateful for—the grandchildren, for having such a wonderful grandfather; for us as a Publication Board to have such loyal supporters; and for you, that at age ninety you are still spiritually aware and alive to the needs of those who are around you.

We will treasure your letter as one of the fine inspirations which come to us from time to time in this office. We send you our blessings, and trust that the days may be filled with rich experiences so long as God grants you life.

Cordially yours,
Manager

The accompanying correspondence is not made up, it's real. And let those who write books on how to grow old gracefully, please note.

(The letter from Brother Schowalter was a highlight in the morning's mail not long ago.)

Bernhard B. Neumann, son of Bernhard and Helena Enns Neumann, was born November 19, 1872, at Altonau, South Russia. The family moved to Sagradovka in 1878 and later migrated to the United States. Bernhard Neumann was baptized in 1892. In America he joined the Alexanderwohl Church and later the Tabor Church. While living in Marion he attended the Methodist Church where he was an associate member. He was joined in wedlock with Helena Voth in 1895. After forty years of happiness, death took his wife. In 1936 he married Anna Schmidt. Bernhard B. Neumann served in public offices, as township assessor for sixteen years and as county treasurer for two successive terms and about one year of an unexpired term. He served untiringly in the Mennonite Hilfs Plan for thirty-one years. On November 15, he passed to his reward. He is mourned by his wife, his foster daughter, Mrs. Jacob F. Voth; two grandchildren, Arthur A. Voth, who is doing relief work in Europe, and Helena Voth; two brothers John of Mount View, Oklahoma and Peter of Whitewater and one sister, Mrs. Julius Duerksen, Bessie, Oklahoma.

John J. Wedel, son of Jacob and Anna Stucky Wedel, was born November 12, 1879, in McPherson County, Kansas. In 1895 he was baptized by Rev. Diedrich Gaeddert and received into the Hoffnungsfeld Church, Moundridge. He remained a member of this church until four years ago when he became a charter member of the Walton Church. He was the oldest in this church. In 1901 he married Fanny Waltner, daughter of Jospeh and Mary Kaufman Waltner. To them were born twelve children, of which four survive. On October 10, 1946, the children surprized their parents with a celebration of their forty-fifth wedding anniversary. In August, 1947, he suffered a number of strokes, and on November 19 he quietly fell asleep to be with the Lord. He is mourned by his wife; one son, Milton J.; and three daughter, Mrs. Fred Gehring, Florence; Mrs. Elmer Stucky, Moundridge; and Mrs. W. G. Klein, Burrton.

John B. Johnson, son of Mr. and Mrs. Benjamin Helen Koehn Jantz, was born October 29, 1885, at Moundridge, Kansas, and passed away October 12, 1947. In 1906 he married Miss Lena Johnson. Most of his life he lived near Goltry, Oklahoma, and since 1938 he lived in Goltry. He was baptized in 1905 and received into the New Hopedale Mennonite Church, Meno, Oklahoma. In 1913 he joined the Zoar Church, Goltry. In May, 1943, a definite spiritual change took place in his life when he surrendered his all to his Lord. This resulted in spiritual growth and deep interest in Christian activity. He is mourned by his wife; three sons, Walter and Harry, Goltry; and Henry of Carrier; six daughters, Mrs. Mary Skorepa and Martha of Enid; Mrs. Mildred Wright of Ringwood; Mrs. Lucille Gradowski, Alaska; Mrs. Minne Gose, Enid; and Mrs. Edna Mae Koehn, Meno.

Gustav R. Esau was born November 13, 1863, at Neukrich, West Prussia, the son of Jacob and Justina Esau. He was baptized in 1879. His parents died early, and he chose adventure in the New World. In 1884 he came to western Nebraska, where he homesteaded. In 1891 he married Johanna Wiebe. In the same year he bought a far near Plymouth. The home was blessed with four children, but two sons preceded him in death, Gustav in 1910 and Adolph in 1941. These were hard experiences. From 1895 to 1919 the family lived in the vicinity of Hoag. After this they made their home in Beatrice. They celebrated their Golden Wedding in 1941. Mother passed away in 1944. Since then father was lonely and desired to be with his God. He was called home quietly on October 30, 1947. He leaves one daughter, Mrs. G. A. Penner, and one son, Loui H. Esau.

Lavina Agnes Schmidt, daughter of Mr. and Mrs. Ben B. Schmidt, was born April 10, 1919, near Goessel, Kansas. She was baptized in 1937 and received into the Alexanderwohl Church. As the first grand-child of her father's family, she brought much joy to her home. She had normal health until the age of eleven after which certain indications of failing health made their appearance. There were periods when her body was strong enough to perform the daily tasks of life, and then again her health had a setback and often laid her on the sickbed. These constant changes had a depressing effect upon her life. But she became increasingly strong in her faith in God. The death of her two sisters made a firm impression upon her spiritual life. Her last sickness was a long and hard battle, but victory came as the soul left the body on November 11, 1947. She is mourned by her parents, her sister Elva and her grandparents, Mr. and Mrs. Isaac Penner of Burrton, Kansas.

Consistent Christian Living

by Ruth Liechty

Consistent Christian living is a factor in which each Christian should be vitally interested. Living a consistent life requires the full surrender of our lives to the Holy Spirit who can then guide and direct us in the path we should tread. It is the full time—not only part-time—duty and privilege of each Christian to live a life that is pleasing in God's sight. Do we earnestly try to live such a life daily?

"We are not here to speak without the living
Of what we claim is ours by grace;
To tell of conquerings in Jesus and wear
No Victor's smile upon our face.

It is not ours to boast that Satan's vanquished
And sup with him in great delight,
Nor ours to wear a robe of virtue for while
We entertain the hosts of night.

We've talked until the hungry world grows weary
Of hearing what we have to say,
Until it turns its longing eyes upon us
And asks, "Why don't you live that way?"

Would we, like one of old, betray the Master,
And bring reproach upon His name?
Ah, no dear Lord! We pray Thee, move within us.
To make our lips and lives the same." *

If, in taking an inventory of our lives, we fail to make a passing mark, may we pray with the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

(* Taken from the book, **Musings At Twlight**, by George F. Santa. Used by permission of the publishers.)

WITHOUT HALOS

" . . . the Church is a haven for sinners much more than a household of saints . . . for aren't we all WITHOUT HALOS." Taken from advertisement of the book, **Without Halos** by Bess White Cochran

STENCIL DUPLICATOR FOR SALE

The Publication Office, some years ago, acquired a Commander Stencil Duplicator which is practically in new condition and which is for sale to some church within the Conference, if it fits your requirements. This duplicator is in perfect condition, so far as we know, not having been used to exceed, perhaps, a dozen stencils. If interested, write to the Mennonite Publication Office, 722 Main Street, Newton, Kansas.

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"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

How Do You Forgive?

by Amanda Friesen

Forgiveness is like a magical formula and when used correctly will remove friction, erase bitterness, and bring about a sweeter fellowship than was enjoyed previous to the application.

Omit forgiveness from family life for one week and the result will be more noticeable than the omission of soap and water for that length of time.

Is an unforgiving spirit the cause of much heartache among Christians today? Can an individual be a Christian and continue to harbor unforgiveness in his heart? Is it possible for a Christian to go through life without humbling himself to ask forgiveness of another? Truly mercy and humility must characterize the Christian's walk, and in forgiveness and reconciliation we find them both, for forgiveness is mercy in action and to ask for pardon is humility in practice.

Someone has said, "The Devil cannot hinder God's work, neither can the sinner; only God's children are able to hinder it." How the lack of love and fellowship between born again people and their bitter remarks concerning each other must please the Devil, whose work is to uproot and destroy. As sinners look at the lives of believers do they exclaim, "Behold, how the Christians love one another—in their mouths is the law of kindness?" If they would speak thus, many times it would be sheer hyperbole.

Have you as a Christian failed in a moment's temptation when your body was weary? You spoke unkindly. Immediately being reproved by the Holy Spirit you asked forgiveness only to receive no answer from the party you had offended. After repeating your request, an unsmiling "I will this time" seemed to increase your burden and the joy of being reconciled was missing. Does Christ forgive like that? A thousand times no! Confess your fault, forgiveness awaits. Truly He forgives and the fellowship with Him is soothing to our spirit as we contemplate our unworthiness and His unlimited love and mercy. His words to Peter concerning forgiveness were, "Not seven times only but seventy times seven." Dare we allow ourselves to be ungracious to our penitent brother who seeks to be restored to fellowship knowing that we also fail? The disciples were taught to pray, "Forgive us our debts as we forgive our debtors." Can we pray these words with joy?

For years Joseph's brothers carried a burden in their hearts concerning the unmerciful treatment Joseph had received at their hands. After covering their sin for years it came forth by confession. What balm to their hearts to hear the one they had wronged say, "Ye meant it for evil, but God worked it for good." What comfort to know Joseph's brother love had not been smothered by bitterness or revenge. How blessed to realize Joseph would nourish them and their little ones. Although he was a ruler in Egypt he would not make them suffer by inflicting punishment or ill treatment on them or their children. Forgiveness blotted out the past and fellowship was restored. Could it have been restored without their admission of guilt and sorrow for their sin? After Joseph assured his brothers that all was well, wouldn't it have been foolish for him to continue repeating the story to others concerning the ill treatment he had received years ago at the hands of his brothers? Forgiveness places a finger on the lip concerning what has been erased by reconciliation.

A child forgives easily. We are reminded of the verse in scripture which says, "Except ye become as a little child ye cannot enter into the Kingdom of heaven." A little child harbors no resentment or bitterness after forgiveness has entered his heart. A child freely forgives and quickly forgets. How gladly is the kiss of forgiveness given. How tightly are chubby arms clasped about the offending person's neck. How like music the happy laughter rings and rosy lips sing out, "We are both nice now."

Dare we be unforgiving in the light of Scriptures? Matthew 15:6 declares, "But if ye forgive not men their trespasses neither will your Father forgive your trespasses." Ephesians 4:32 commands, "And be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you."

Is there a lack of fellowship with the Lord? May the Holy Spirit cause us to search our hearts. May all bitterness and wrath and evil speaking be put away and may we earnestly and joyfully pray, "Forgive us our debts as we forgive our debters."

Dare we fail to ask forgiveness? Confessing your faults is as much a necessity as forgiving. Which of us is guiltless? We have all gone astray. Perhaps we should sing the negro spiritual more often—"Not my brother nor my sister but it's me O Lord, standing in the need of prayer." The poet must have shared this sentiment also when he wrote:

> "What paineth thee in others
> In thyself may be.
> All dust is frail,
> All flesh is weak,
> Be thou the strong man thou dost seek."

Why I Want To Study Medicine

by Jake Friesen

(Student from Paraguay at Freeman Junior College being aided by the Y.P.U. Missionary Education Fund.)

There are many professions which, if fulfilled in the right way, may be a blessing to others, to society, but there is probably no other profession that is greater than that of a medical doctor. Filled with the spirit of love to mankind a doctor can render a service to his needy people and so be a real witness for Christ.

The needs of our people in Paraguay are varied in nature. I think medical care is the most important thing needed there. Since the refugees came and settled down in the new colony. "Volendam," we have four colonies with nearly 8,000 people that don't have their own doctor. Colony Fernheim, my home colony, has its hospital and medical instruments, but for a doctor they are dependent on the Mennonites of North America. The other colonies are still without a doctor who takes care of the health of their people. Medical help is the most needed and also the most appreciated help the Mennonites in Paraguay can get. A doctor's joy would not be only the work done in the hospitals; he would have to give lectures concerning the welfare and health of the people by showing them the danger of some unsanitary conditions that might cause sickness.

Another field for a Christian doctor would be the mission. Our mission work is so young and weak yet; it definitely needs support. Medical service among the Indians would soon win the confidence of these people living in darkness and so would more easily open their hearts for the Gospel. The various tropical diseases can be studied where they occur, and a young doctor could stay right away with the association of doctors (Aerzteschaft) which can be done with six month's work in a clinic.

Thus we can say that Paraguay is an opportunity for doctors. It is mostly pioneer-work that has to be done. My desire is to study medicine, not to get a good career, but because there is a need of doctors who are willing to go out also to the lonely places. With the help of the Lord, I will be able to achieve this goal. Through God's grace and the willingness of the Mennonites of North America I was able to come over and continue in my study. I am so thankful to the Young People of the General Conference to give me such a chance, and my efforts are to show them that it is not in vain what they do for me.

If a Thing Is Worth Doing . . .

By J. W. Benjamin

It was my privilege recently to spend several days with an expert photographer who was making scenic views for a national publisher.

No doubt you take snapshots. How do you take your pictures? Do you see a lovely view, aim your camera, and "shoot"?

This man was not just a photographer. He was a member of a most exacting profession. He was an artist. As we drove along the road he was constantly on the lookout for good views, for possibilities of excellent composition.

He stopped at a famous old church, walked all around, looking at the building from various angles, and finally selected the position for his camera. Then he really went to work. When I thought he was ready, he took a final reading with his light meter to determine the proper exposure time once more. Then he started to wait. For what? For just the proper cloud effect! Twenty-five minutes later, after a final look at his meter and a final look at his view finder, he photographed the church. The result? Magnificent!

He found a breath-taking view of a little village nestling in a deep valley, and put the camera in position to get lichen on a fence in the immediate foreground. He needed a filter to get separation of objects in the valley and a "slow" picture to get detail on the fence. But the wind was blowing. Just as one gust would die down, another breeze would come along. Branches on an old tree, which were also to be in the foreground, kept moving in the wind. He waited forty-five minutes by the watch before getting that view. Again—a really wonderful photograph that was worth waiting for.

Maybe we don't need quite the "patience of Job," that most patient of all men, to do things well, but there are certain tasks that can't be done in the twinkling of an eye.

So let's take a lesson from the photographer, and complete the title above—IT IS WORTH DOING WELL!

—Forward

Cobwebs

They slip in through night's blackness
And shimmer in the grass
In wait for all observers
Who in the daylight pass;
But in the sun's bright brilliance
Soon there are none to find:
How like the grass's cobwebs
To cobwebs of the mind!

by Ethel Hope Hodson

Universal Military Training

The special session of Congress met on November 17 to consider the question of stop-gap aid to Europe, a means of stopping the inflationary spiral in this country and other important legislation akin to these central questions of the moment. Universal Military Training will not be on the docket until the regular session of Congress in January or later.

There will then be a tremendous drive to push through this legislation; "patriotic" groups continue to support this move. Educational and church groups disapprove. The outcome of this legislation if it is passed can well have far-reaching effects on family, educational, and church life, as well as in the shaping of national policy and plotting the destiny of nations in the future.

The National Service Board has suggested that a program for high school and college age young people of vital concern to them would be a study and discussion of Universal Military Training, what it is, what its implications are for the national life, the family, church and school life of the individual.

Available from the Mennonite representative at the National Service Board is material on this subject. Those interested in developing a program on Universal Military Training can obtain information from:

Paul Goering
National Service Board
941 Mass. Ave., N. W.
Washington 1, D. C.

GOD'S ACRE

The Western District C. E. Conference is undertaking a fund raising project to finance the purchase of a District Retreat Ground. This is the major project the C. E. is undertaking during the present year.

The Zion C. E. Society of Elbing, Kansas, is undertaking to raise funds for this purpose through a God's Acre potato crop project. The afternoon of October 29, eight young men assembled at the site, to be used for this purpose, with tractors, plows, axes and fencing tools to prepare the land for the project.

At the C. E. Conference various methods were suggested for raising the money needed for a Retreat Grounds. Another way would be a livestock project. Other means whereby local C. E's could raise money are being considered.

Items of Interest

The LeTourneau Foundation has recently purchased a 444-acre development on Pine Lake, near Little Rock, Arkansas, for the establishment of an interdenominational camp for young people. The new site will replace the Bethany Camp at Winona Lake, Indiana, which is reported to have been sold. (R.N.)

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

PRAYER FOR PUBLICATIONS

That our editors may be filled with the Holy Spirit.

That our publications bless the readers in the spots of their deepest need.

That the books sold by our bookstores may always and only be such that the thinking of our people may be enriched.

That our pamphlets may find a resting spot in the soul of needy people.

That the Board of Publication may be guided as they undertake the new publications authorized at our recent Conference.

That through the printed word Sunday school teachers and leaders in all areas of our church life may be strengthened and deepened in their spiritual thinking.

Many churches will be observing Youth Week from January 25 to February 1 again this year. The theme for the week in 1948 will be "Jesus Christ is Lord," which is the same theme that was used at the World Youth Conference at Oslo, Norway.

* * * *

Early this year a radio program appeared on the air on Sunday evening which has been considered to be very unusual. It is called "The Greatest Story Ever Told." It is a program dramatizing the teachings of Jesus. It appears on the American Broadcasting Network early Sunday evening and is produced by a highly trained cast, choir and orchestra.

* * * *

A recent survey reveals, according to **Youth** magazine, there is need for 41,000 additional nurses. The survey indicates that of all the public-service professions the nursing profession is hardest hit. Today there are about 320,000 women engaged in nursing in comparison to 807,000 in teaching and 75,000 as social-welfare workers. There is about one nurse to every 300 persons as compared with one to 6,389 in 1900, however, higher standards of medical care have greatly increased the demands on personnel.

* * * *

MCC Material Aid Slides Available

A set of sixty-nine colored slides on the MCC program of collecting food, clothing and other items for relief is available for loan to any group of individual interested. A descriptive narrative accompanies the slides. Work in both the United States and Canada is described. These slides are very suitable for use in connection with a discussion or program on the relief program of the church. For further information, persons living in the United States should write to the Publicity Office, MCC, Akron, Pa. Persons living in Canada write to the Mennonite Central Committee, 223 King Street East, Kitchener, Ontario.

The Mennonite

Volume 62 — December 9, 1947 — Number 48

Courtesy Eva Luoma

A seminary professor began his class with words something like this: "I used to claim that I believed the Bible from cover to cover, but I no longer make such a claim." Some of the students were shocked. The professor went on to explain that he had learned to see that he did not believe (by-live; live-by) all the high and difficult spiritual teachings and requirements of the Bible. He was not that far along in his spiritual growth. There are Christians who undoubtedly feel that they "ought" to believe all of the Bible and therefore say that they do. Consequently, they fail to go into what believing really would mean. And thus pious ardor becomes a hindrance rather than a gain.

Undoubtedly, there was a time when the Hebrew religious leaders had to put forth effort to build up a strong reverence for the Holy Scriptures. Centuries passed, and by the time of the Reformation there again was a critical need for discovering the spiritual heritage that is in the Bible. The Reformation lifted the Bible up high. Centuries passed and many again forgot this spiritual heritage in their mad pursuit after the material and secular. So today many need to come to a new reverence for the spiritual wealth (value) of the Bible. In contrast there are those who know the Book and profess reverence for it.

Among such are those who stand in need of a clear recognition of the fact that they do not believe as much as they may so easily profess that they do. For example, many who profess a very full and deep belief in the Bible do not be-

(Continued on page 9)

* * *

We Need To See Our Unbelief

Editorial Jottings

Mennonites might well make more use of community conferences, forums, and panel discussions for teaching the way of peace. On another page of this issue is an account of a community conference on world affairs, sponsored by the American Friends Service Committee. Undoubtedly, the participants in that conference heard some things that they ordinarily do not hear or read. The Friends gave them a chance to learn about peace. A Church of the Brethren pastor arranged for a community forum in which a Legionnaire upheld U.M.T. and a scientist opposed it. The United States congressman of the district was the chairman of the meeting. The people who attended were polled before and after as to their sentiments on U.M.T. The results, which happened to be a large majority against U.M.T., were given to the congressman, who had requested them. In this case the congressman was not badgered by one or two individuals but received the will of a large democratic group. Furthermore, those who attended the forum had an excellent educational experience. Mennonites can do something along these lines as is indicated by the fact that a member of the General Conference Peace Committee had an active part in arranging for the community conference described above. Mennonites need to give others a chance to learn.

Goodness for the sake of pride is a very sly temptation that may even bother the pacifist as suggested in the following parable: "Two men stood up in the meetinghouse to pray; one was a pacifist and the other a Legionnaire. The pacifist stood up and said this prayer: 'Lord, I thank thee that I am not like other men, militaristic, prejudiced, or reactionary, like that Legionnaire. I send food parcels regularly to Germany and entertain Negroes for dinner in my home.' But the Legionnaire would not even raise his eyes to heaven but said, 'O God, have mercy on me for my sins.' " Such pride in goodness is a very real temptation until the individual has a very strong grasp of the insight expressed by Paul, "If I give away all I have, and if I deliver my body to be burned, but have not love I gain nothing."

It may be more difficult for us to love "our" enemies rather than everybody else's enemies, and yet the experience of learning to love the enemies which we have created may enable us to love more helpfully and intelligently enemies all over the world. Jesus said love "your" enemies. That may mean someone with whom we differ theologically or someone whose personality traits tend to go against our tastes in general. As pacifists we are bound to have problems very near and real.

It is ever the business of the Christian Church to be vital as it expresses itself on paper, through worship services, and in general fellowship. Today it is being frequently indicted as being lukewarm. An editor suggests that "popular" Christianity could well be labeled "how to dodge the basic issues of the Christian gospel." One of the basic issues that he had in mind in this was the way of nonresistance and relief work as contrasted to the more popular way of war. Another writer suggests that "The close of many meetings leaves an impression simply of the climax of the casual." In contrast to this are some statements about Alcoholics Anonymous, the organization which today is more successful in reclaiming confirmed alcoholics than any other. Of them Wilburn Echols says, "They are incomparably closer together than a group of Presbysterians or Masons or college fraternity brothers . . . no matter who is speaking or how well or how inadequately he gets across, the A. A.'s listen as though their lives depended on attentiveness." To be vital we must be creative. To be creative we must be honest.

Inner control is one of the most distinguishing marks of a Christian and the basis of successful democracy. Americans are showing signs of bankruptcy in inner control in a number of ways. One of them is the "charge all the traffic will bear" attitude of large business. Before the end of price control the National Association of Manufacturers declared, "If OPA is permanently discontinued, the production of goods will mount rapidly and, through free competition, prices will quickly adjust themselves to levels that consumers are willing to pay." But outer controls once removed inner controls were so negligible that today prices stand at an inflationary level and business is jubilant about the biggest pile of profit which it has ever accumulated in American history. **Business Week** magazine, in its November 1, 1947, issue stated: Business this week was heading down the homestretch of the biggest year, profitwise, in all its history . . . . Unless something completely unexpected happens in the next couple of months, U. S. corporations are going to wind up the year with total income 50% or so above 1946 (itself a record)." After deduction of taxes Proctor and Gamble (soap) showed in nine months of 1947 a profit increase over 1946 of 226.5 per cent. When inner control vanishes, outer control or chaos is bound to be the result. The Christian way is that of inner control.

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EDUCATION FOR FORMER C.P.S. MEN

by Lloyd L. Ramseyer

DURING the war, we as Mennonites set aside a portion of our gifts for the support of Civilian Public Service. I believe one can truthfully say that in very few, if any, cases was this really a very great sacrifice. Although the total sum raised by the Mennonite Church for this purpose was considerable, yet none of us really suffered because of what we gave.

Saving forests during the "lean years"

One class of our church members did, however, make real sacrifices. These were the young men who sacrificed time, money, and in some cases social position for conscience sake. They were living up to the best in the Mennonite faith and tradition. The rest of us who believed as they did escaped with minor sacrifices, because of age, physical condition, or occupation.

Some of these young men want to proceed with their education. They received only $5.00 per month as spending money during the years when they were in base camps. Their income did not even pay for their clothing. Even the money which they earned as hospital workers and on other types of detached service was taken by the government. Now, older and with family responsibilities already incurred or looked forward to in the near future, without any savings from war years to draw upon, they are faced with the task of preparing for adequate service to the church and the community.

The various bodies of the Mennonite Church, acting through the Council of Mennonite and Affiliated Colleges and MCC representatives, decided that these young men should at least have free tuition granted them in our colleges. Yet these colleges, always inadequately financed, could not alone accept this extra financial load. Furthermore, this was an obligation of the church rather than of the college. Therefore, in the General Conference, it was decided that this tuition money should be raised through gifts to the Board of Education and backed by this and some other boards.

The Church is offering far less to those young men who followed the path it provided than is the government to those who followed its way. Discharged G.I.'s are getting college tuition, fees, books, and the like up to a total of $500 per academic year. In addition each single G. I. receives a grant for living expenses of $65 per month and each married man receives a monthly subsistence allowance of $90. The church does not grant any CPS man more than mere tuition, which is not more in any case than $250 per academic year.

This allowance is small, not because our CPS men do not deserve as much as other men, but because this money must be raised by voluntary contributions. Even with this small allowance, however, gifts for this purpose have been coming in so slowly as to jeopardize the entire scheme. With the war over and direct CPS expense at an end, can't we at least see this small expenditure through?

Not only do we owe this assistance to those who did our sacrificing for us, but it is to our own interest to see that these young men go on to complete their education. Included in this group are some of our most promising prospects for the ministry, the mission field, and Christian teaching positions in our schools, to say nothing of the number who, through further education,

They carried the banner of the Church

will have their value as lay workers of the church increased. When war came they were already sufficiently consecrated to the principles of the church to sacrifice for them. During their CPS experience they had their religious convictions strengthened and deepened through discussions among the group, and through regular programs of camp education. With this background they constitute our most promising reservoir of church leadership.

Thus in the light of an obligation which we owe and also because of its value to the future of the church we must secure the funds to carry this program through. Why not a church offering or two for this cause, after careful explanation to the congregation as to the need and values of the program? Why not gifts from Sunday School classes for this educational fund? Individuals, too, would find giving to this cause a satisfaction and a blessing. Send your contributions to the General Conference Headquarters, 722 Main Street, Newton, Kansas, marked for the Board of Education for this purpose.

These young men are capable and consecrated. They can form our leadership of tomorrow if adequately prepared. They carried the banner of the Church during the war at great personal sacrifice. We must see this thing through.

The Way to the Father - God's Telephone

by Mrs. Erland Waltner

"Lord, show us the Father, and it sufficeth us," begged Philip, and he spoke for us all. Today we are still asking the same thing—and with as little reason. Two thousand years Jesus has been with us and still we do not know Him. We thirst, with the cup before us; we hunger, with the bread in our very hands; we long for communication, with the telephone beside us. "My soul pants for the living God, — where shall I find Him?" is still the cry of our hearts.

We know where to find sinful man, and we know in great detail what he is like. Nearly every Sunday we hear sermons about him. Illustrations are plentiful. Even sinners can point out the faults of sinners, but it takes a friend of God to show us God. Many ministers who start out to preach a sermon in answer to the plea, "We would see Jesus," end by preaching one which seems rather to finish this sentence, "The trouble with man is . . . " The hearer's natural reaction is to bristle with defense, whereas the desired response of repentance is more effectively gained when he sees himself and passes judgment upon himself in the light of a clear picture of the Righteous One.

Does it comfort a child crying in the dark to tell him "You are in the dark"? All he wants is someone to open the door and show him the light streaming in from the Father's room. The way to the Father is the same today as it was for Philip; Jesus is the way.

There is a telephone line outside my house, where strong wires are stretched upon poles—crosses if you will. By means of a receiver I can hear the voice of a friend far away, and he sounds so real that I know it is he, and by what he says I know what he is like. By that same line he can also hear my voice. You see the parable right away; Jesus is the telephone line. The night before His crucifixion, when He was thinking about the fact that in a few hours He was going to be stretched upon a cross, His arms stretched by the weight of His body, and His hands stretched until the nails tore bigger and still bigger holes in His flesh, He said to Philip and the rest, in a figure, "I am going to be a telephone line for you. Before this you have never had a telephone. Talk to God through me from now on. I am your mouthpiece; I am also your receiver. If you speak through Me you will surely receive an answer, that your joy may be full." (John 16:2) "This line cost a great deal to put up, but it is going to be expedient for you, and a great comfort. It is no party line and the phone will never be busy, but you will have to get used to using it. The line is clear; you may now talk to each other."

By the use of this telephone I do not mean only prayer, but also the study of Jesus in all the ways open to us, studying Jesus in the Word, and in the lives of those who seem to live close to Him, and studying His dealings with us.

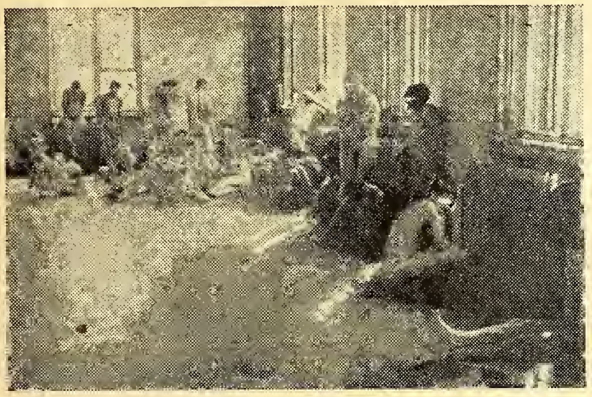
So we lift the receiver and put through a call; and the voice at the other end of the line sounds like Jesus' voice! Is not that a comfort? We may know He *looks* like Jesus too, and He acts and *thinks* and *loves* us like Him. There is no harm in imagining the Father to look like Jesus standing by us when we pray. God is also, as it were, imagining *us* to look like *Jesus*. (There is a strange transformer on this telephone line.) We come to God in Jesus' name; God also came to *us* in Jesus' name.

Having then such a great means of communication, let us not hesitate to use it (Heb. 4:14-16) but draw near with boldness and not think He will not hear us. We know God heard Jesus' prayers, tremendous ones for the raising of the dead and the forgiving of sins. But we need not think we shall receive lesser answers. "Greater things than these shall ye do," said Jesus. We need not say, "Oh, yes, the Father heard Him, because He was His Son, but He would not hear me." Remember that transformer. Every advantage of Sonship and of righteousness is ours when we step into His place. Certainly God will not hear us if we stand and shout up to heaven in our own strength, but if we use the telephone, if we speak in Jesus' name, we may speak ever so softly and He will hear us.

This study of God the Father through Jesus will be a telephone acquaintance which will grow and blossom into a great friendship deepening daily until at last we see Him face to face, "Whom not having seen, we love."

When God thinks of the price of that telephone line, the price of any request we make over it seems small; and when we think of the cost of that line, it makes us thoughtful of what we say over it, humble at how much God wanted to get in touch with us, and safe in the security of such love.

NATIONAL MENTAL HEALTH FOUNDATION IMPROVES CONDITIONS OF MENTALLY ILL



" . . . conditions in mental hospitals are shocking and appalling and . . . something needs to be done about them." (C. Lord photo)

"One out of every 10 Americans living today will be incapacitated by a mental disorder at some time during his life. One out of 20 will spend some part of his life as a patient in a mental hospital. About 600,000 Americans are confined in mental institutions at the present time . . . . The average mental patient is hospitalized for four years. In 1946, an average of $1.22 a day was spent on each patient in state hospitals, which care for 87% of all persons hospitalized for mental illness. This had to cover all costs of medical treatment, custodial care, housing and food. An average of 28c a day was spent for food. For every hundred dollars allotted for the care of any kind of mental disorder, only $1.00 is earmarked for preventive psychiatry. Yet it has been estimated that a typical state saves an average of $3,000 for each person prevented from passing into mental illness. Voluntary agencies spent only 25c per case of mental disease in 1944, as against $100 per case of infantile paralysis. According to Surgeon-General Parran, mental health is America's number one health problem."

Such is the vast need pointed out by the National Mental Health Foundation which is "an organization of citizens dedicated to the preservation and improvement of mental health and to the achievement of the highest possible standards of treatment and care for mentally handicapped persons."

The Foundation has already attracted nation-wide attention to mental hospitals through publicity articles carried by such magazines as **Reader's Digest, Life,** etc., and through radio programs broadcast in more than 175 communities in the United States and Canada. Furthermore, it has helped to raise the standards of care in mental hospitals by its monthly magazine, **The Psychiatric Aid,** which is published for attendants, by a **Handbook for Psychiatric Aids,** through an award to the attendant "who shows outstanding skill in the discharge of his duties, and kindness and devotion to the patients under his care," by securing college students for attendant work in summer, and by doing research upon which can be built more adequate state laws.

The Foundation, which is a non-profit organization, wholly dependent upon voluntary contributions, has been promised grants of $25,000 each from the Rockefeller Foundation and the Carnegie Corporation of New York, provided the Foundation succeeds in raising its budget by December 31. This organization, which is an outgrowth of the work done by C.P.S. men in mental hospitals and which numbers Orie O. Miller on its Board of Directors, is now appealing for contributions to its budget.

Membership in the Foundation is open to all who share its basic objectives. Any person may become a member upon written application and payment of $1.00 annual dues. The address of the National Mental Health Foundation is 1520 Race Street, Philadelphia 2, Pa.

"THE WORLD is passing through troubled times. The young people of today think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they alone knew everything, and what passes for wisdom with us is foolishness with them. As for the girls, they are forward, immodest, and unwomanly in speech, behavior and dress."—Reported to have been written by a monk named Peter in 1274 A. D.

Urges That Church Openly Refuse To Participate in Another War

South Bend, Indiana: Frederick K. Stamm, pastor of First Congregational Church, Chicago, declared here at a mass meeting on November 2 that the Church must openly refuse to participate in another war. Before the service, more than 300 lay leaders of the local churches, each group led by its pastor, took part in a procession.

ON TAKING THE BLAME OURSELVES

Psychologist Allan Fromme says: "It is when frustration is felt most keenly that we search most desperately for reasons outside ourselves to explain what has happened." An old proverb says: "The poorer the cause the louder the defense." And a Wiser than Them All has warned us against the habit of the hypocrite who hunts motes in the eyes of others to hide a beam in his own eye.

Confession of sin is prerequisite to sin's forgiveness, and Solomon observed that "He that covereth his sin shall not prosper." Newton said, "I have observed that when people are getting religion they are apt to be hard on themselves and easy on other people; but when they are losing religion or are already backslidden they are likely to be easy on themselves and hard on other people."

No doubt we have all found that very much the same conditions we have to meet to find God, we must keep to retain His favor. Just take this matter of confession: in spirit, confession means simply taking the blame ourselves. This does not mean of course that we are to accept blame when we are altogether innocent, but it does mean that we are to be ever ready to accept blame to the full measure that blame is assessable to us.

There is advantage in taking the blame ourselves, for in that case we may seek forgiveness of any who have been injured, and we are assured that we shall find forgiveness and mercy with God. But from the days of the first sin it has been man's trend to pass the blame on—to his wife, she to the serpent, and—but the blame must rest somewhere and it stops with the one at the end of the line.

It is always proper to avoid any course that may lead to blame, even to the point of doing things which are contrary to your best judgment (though not to the point of wrongdoing), for the sense of blame is a disagreeable and tormenting experience. But when there is blame to be attached, and a scapegoat is being sought, it is a happy person who can take his share without complaint.

Asked for the most difficult words in the English language, a man of experience said, "They are those: 'I was wrong.'" Try saying these as often as they are appropriate and you will be rated as a better neighbor, a more agreeable companion, and a more consistent Christian. And by such means you will keep "short accounts with God," in that your sense of grace will always be fresh, and your line of defense will be short and safe.—The late General Superintendent Chapman in the *Herald of Holiness*

A Meditation on U.M.T.

My son may have to take military training. I don't like the idea, but he'll have to take it like all the rest. Of course, I know there are some C. O.'s who won't take it, and I guess war isn't a Christian thing, but what are you going to do about it? We don't want some country to come and run over us. We don't want to be enslaved. If we didn't have a strong military defense they would be sure to take advantage of us. It's all right to be Christian, but in some of these things we have to be practical. My son could go to one of those C.P.S. camps, but what would that mean? I think a Christian is entitled to a decent job, a home for his family, and a future. Furthermore, we can't let atheism take over the world. We got to be prepared.

But what troubles me is what Friend Y———— claims. He says that another war may mean the end of civilization and that Einstein says that two-thirds of our population would be destroyed in an atomic war. It does seem as though this radiation business is terribly difficult to handle. I wonder if man might go so far as to make this world uninhabitable. But maybe if we can get them first—but the trouble there is that they might use bacterial warfare against us, and they say there is no defense against that either. I guess Y———— is right that even if we won and didn't get killed off too terribly much, we wouldn't have solved the problems of the world. In fact, we'd have the world in more of a mess than now; it would be one big WPA, and we just couldn't stand that. Then too it does seem that if every fellow goes all out for the material things of life, we may eventually start fighting among ourselves. Neither do I care for the idea of all-out conscription in a case of war. Fascism would be terrible. Maybe Y———— is right. What do we live for anyhow? Maybe correcting our own faults would help. Maybe to be Christian does mean to suffer and by the suffering help win the sinner. Maybe the Christian way would mean no more suffering than war and would do a lot more good. But how much of that am I willing to do right now? What is life for anyhow?—by a contributor who prefers to remain anonymous.

FATHER WANTS TO PLACE TWO SONS IN A CHRISTIAN HOME ON A TEMPORARY BASIS

I have two motherless children. They are boys aged two and three. I do not want to give them up, but I would like to place them in some Christian home until I am able to have them with me. I am willing to pay for their board and room and other needs.

Sincerely yours, Bruno G Dyck, Potwin, Kansas

Our
Colleges and Seminary

CANADIAN BIBLE FREEMAN BLUFFTON BETHEL SEMINARY

BETHEL COLLEGE CORPORATION MEETING

The Bethel College Corporation was in session for its annual meeting on Friday, November 28. The three men who were elected to serve on the Board of Directors were Louis Janzen of Elbing, Kansas, and Sam J. Goering of North Newton, Kansas, who were nominated by the Western District Conference, and Max Smith of Pawnee Rock, Kansas, who was nominated by the Corporation. The report of the President was gratefully accepted, and a feeling of praise and thanksgiving was evident throughout the day. A resolution was adopted to launch a financial campaign for the construction of a library building, with the hope that the corner stone might be laid on the day of the sixtieth anniversary, October 12, 1948. The following is quoted from the report of the President.

"During the last school year our enrollment has increased very considerably. For the school year of 1946-47 the total enrollment including the summer school of 1947, not repeating any names, came to 645 while for the previous year the figure was 429. Our student body came from twenty-five states and seven foreign countries. We had forty foreign students, twenty-seven of them from the five provinces of Canada."

Regarding the financial condition at the end of the fiscal year on July 31, 1947, the following may be noted: Current fund $67,641.45; Value of Plant $622,043.-71; Endowment $618, 225. 43; Net Worth $1,307,910.59. The school has been free of debt for three years.

The report concluded, "On October 12, 1948, Bethel College will celebrate the 60th Anniversary of the corner stone laying of the Administration Building. Our Heavenly Father has been good to our school and may this be a real Thanksgiving celebration. May Bethel College ever press on toward the high calling set for her by our Lord and Savior, Jesus Christ, and the founding fathers of the institution. May the school continue to move toward closer Conference affiliation, give more recognition to the true genius of our people and make its long range contribution to the church and Christ's Kingdom by helping to build our destiny upon our God-given Mennonite heritage with Jesus Christ as the foundation."

MARILYN PREHEIM JOINS FREEMAN STAFF

Into this week are crammed the quarter examinations and Thanksgiving vacation. Next week the second quarter begins. Miss Marilyn Preheim joins the teaching staff of the College as instructor in chemistry. Miss Preheim has just finished her college work at Bethel where she majored in chemistry. The past summer she was a member of the student group which spent several months in Europe. The Christian Youth Volunteers have been giving programs in the various churches this year. Rev. Albert Ewert was a recent chapel speaker. A group of students and teachers from the Mountain Lake Bible School were guests of the College last Sunday.

BLUFFTON COLLEGE

School will close for the Christmas vacation the evening of December 19. The recess will extend over three week-ends. During the week of November 30 Rev. Harry Yoder visited in the Pennsylvania territory in the interest of the Auditorium-Physical Education Building Fund while President Ramseyer was on a similar mission in the Sugarcreek, Ohio, community. The students opened a drive for $500 for the December 2 World Student Service Fund. The money is to be used for the relief of needy students throughout the world. Miss Simone Courbot, student from France, spoke in chapel November 28 in the interest of this drive, stressing the great need of students in Europe. Dean J. S. Schultz attended an education meeting in Chicago, November 30.

MENNONITE BIBLICAL SEMINARY NEWS

The Mennonite Student Fellowship met on Thanksgiving Day at the home of Frank King, formerly of Hesston, Kansas, who has lived in this city for many years. An illustrated lecture on a Western trip was given by Frank Smith, a Goshen College graduate who now teaches at Central High School at South Bend, Indiana. New officers are Esko Loewen, Newton, Kans., President; Irvin Richert, Los Angeles, California, Vice President; Mrs. Richard Pannabecker, Bluffton, Ohio, Secretary-Treasurer. The Mennonite Student Fellowship is composed of all Mennonite students in the city in the various educational institutions.

The Executive Committee of Mennonite Biblical Seminary will meet here Tuesday, December 2. On this Committee are A. S. Rosenberger, President; J. N. Smucker, Vice President; R. L. Hartzler, Secretary; E. W. Baumgartner, treasurer.

On the weekend of November 30 Marvin Dirks conducted services at the Buhler Mennonite Church, and Don E. Smucker addressed one of the Regional Middle District Youth Conferences. This series of conferences is to be climaxed here January 3 and 4.

Among the new students who have arrived for the second term is Leo Beck of Amsterdam, Holland.

Mennonite Communities Busy Canning Meat for Relief

AKRON, PA., November 28.—This season of meat canning for relief at Glick's Cannery, Smoketown, Pennsyvania, began on November 17. Since that time 1,000 to 1,200 chickens have been canned each day. In several weeks the chicken canning will be completed and then pork and beef will be processed. This cannery will be operated during the winter as long as there is material which is to be canned for relief.

A number of other canneries in various parts of the country also report similar activity, particularly in Kansas, Virginia, and Ontario, Canada. The meat canned in this manner is an ideal food for relief, and will certainly help much in the program of feeding the hungry.

Government Assists in Refugee Work

The Intergovernmental Committee on Refugees has recently granted to the Mennonite Central Committee the amount of £40,000 which is equivalent to about $160,000. (paid in the form of 60,000 U. S. dollars, 20,000 Canadian dollars and the remaining 20,000 pounds in the form of Dutch currency) to apply on the cost of moving the group of 2,305 Mennonite refugees from Europe to Paraguay aboard the **Volendam** last February. Application for this assistance had been made prior to the sailing of the **Volendam,** but it was only recently that various details were arranged so that payment was received. This assistance is indicative of the sincere interest which this agency has shown in helping our people and certainly merits our appreciation. This assistance helps to relieve the burden which our people are carrying and will make it possible for our assistance to reach more of the refugees who are still in Europe.

Official Opening of Heerewegen Home

The Heerewegen Children's Home in Holland was officially opened on October 18. Six children were present on the opening date, and three more joined the group a few days later. The Home will accommodate a total of fifty to sixty children.

India Calls

"Heartily I present again the great need of India to those who feel God's call to serve. For you, as for me, it will hold pleasant surprises and constant enjoyment, not from any sheer lure of the field, but from an inner feeling of complete surrender to God's will for our lives."—Ester G. Book.

Short History of M.C.C. Available

The booklet **Twenty-five Years** gives a dramatic account of the work in which the Mennonite Central Committee has been engaged since its origin in 1920. Profusely illustrated by photographs, diagrams, and maps, the booklet describes the development of this work from the time of the relief activity in Russia in the 1920's to the large program of 1945 which included relief work in various countries of the world, Civilian Public Service, the Peace Section, and Mennonite Aid. Copies of this booklet are available for 15c per copy from the Publicity Office, Mennonite Central Committee, Akron, Pennsylvania.

THEY TOOK A SWORD

Jacob H. Janzen in his little book TALES FROM MENNONITE HISTORY tells, in language which children can understand, the story of the early Anabaptists, some of whom misunderstood the doctrine of nonresistance and accepted the principle of military force in carrying out their selfish plans. How their military schemes came to naught through the power of prayer is an interesting story in the little book TALES FROM MENNONITE HISTORY, especially for children but to be enjoyed by children of any age. Available at your Conference book stores.

Conference on World Affairs Held in Upland Church

Upland, California, December 4.—A Community Conference on World Affairs was held at the First Mennonite Church, Upland, California, on the evening of December 3. Dr. Harold C. Case, popular Pasadena minister just returned from the Christian Youth Conference at Oslo, Norway, and visits in European countries, was the speaker of the evening. Dr. Case spoke on "Inside Europe Today" at the six o'clock dinner meeting and on "Two Worlds or One—Is There a Way Out?" at the public meeting at eight o'clock. His last talk was followed by a forum discussion.

Rev. Earl Salzman, pastor of First Church, served as chairman of the second meeting. The two meetings were planned and sponsored by the Chaffey Christian Men's Fellowship in conjunction with the Friends Service Committee. The offering of the evening went for Friends Service work.

The Chaffey Christian Men's Fellowship is an organization comprising the Brotherhoods of some fifteen churches in the Chaffey District, including not only Upland and Ontario but also Cucamonga, Etiwanda and the mountain district of Camp Baldy as well. Fontana with its huge Kaiser Steel Mill is also included.

The heart of the Fellowship is a council composed of one layman from each of the participating Brotherhoods. No clergyman or pastor of any church is a member of the council. The council is the governing and policy making body. It meets every month except during the summer. General meetings of the entire fellowship are held in the fall, winter, and spring.

L. J. Horsch, active layman of the Upland Mennon-

BETHEL COLLEGE AGAIN TO PRESENT UNIQUE CHRISTMAS PROGRAM

The music and dramatics departments of Bethel College will again give a unique and beautiful Christmas tableau in Memorial Hall on December 12, beginning at 8:00 o'clock. Art, dramatics, and music will be skillfully used to portray the great events of the Christmas story. The public is invited to this unusual and inspiring program.

ite Church, is president of the Fellowship. Incidentally, Mr. Horsch is also a member of the Peace Committee of the General Conference and of the Peace Committee of the Pacific District Conference as well.

EDWARD BURKHALTERS RODE STORMY ATLANTIC

(The following are excerpts taken from a letter written by Edward Burkhalter, from Southampton, England, on November 21, to Rev. Howard G. Nyce.)

We had a very nice, though small room on the **Queen Mary.** The stewardess in our section was exceedingly accommodating; in fact, we merely needed to buzz her and she would come with the baby's milk all mixed and heated. . . Yes, we were ill the first two days out . . . . the **Queen Mary** ran into a very heavy sea, and the skipper seemed in no frame of mind to slow down to accommodate the passengers. The stewardess said it was the worst trip she had ever made. Only about one-fourth of the passengers showed up in the dining room the first few days. They put two-inch boards on the table, wet cloths, and still some of the dishes managed to get to the floor. We were very thankful when we reached calmer seas. We thank the Lord that little Mary Kay turned out to be such a wonderful traveler . . .

On Sunday afternoon, the missionaries on board and those who cared to attend, all gathered in the theatre and had a singspiration and testimony meeting. We enjoyed meeting the missionaries from other denominations. Most of them are with us aboard the **Strathmore** I don't know the official count, but it has been said there are nearly seventy missionaries and children aboard.

I am typing here in the cabin aboard the **Strathmore** in Southampton before we leave. It certainly is a spacious room in comparison to what we had on the **Queen Mary.** The boat is very nice, and we are looking forward to a time of Christian fellowship on this trip.

WE NEED TO SEE OUR UNBELIEF

(Continued from page 1)

lieve in the non-resistance taught in the Scriptures. Such do not stand in need of a reiteration of the comprehensiveness of their belief; to reiterate would be like eating one full meal right after another. Such (and to how many of us does this not apply?) need an insight into their unbelief to the end that they may see their need, be convicted of sin, change their mind, and truly believe. By recognizing our unbelief we become prepared for greater belief.

As the Bible is revered on Bible Sunday there is need that we also become aware of the unbelief that actually clouds areas of our lives. Only by such honesty can we enter more deeply into the Life revealed by God.

HEAR WALTER H. JUDD

A number of members of the Fairfield Mennonite Church enjoyed the privilege of hearing Walter H. Judd on Sunday, November 23, and of speaking with him and Chester Gross (the local Congressman) after the address. Judd listed five foundations for peace — Repentance, Justice, Mercy, Co-operation, Faith. He spoke on world conditions and what churchmen can do for peace. He does not favor U.M.T., feels China should get aid, England less, and that aid should go only to those who will cooperate, toward long range development. Prosperity in France depends on prosperity in Germany, but France does not want a strong Germany. On that basis we will have to help France for a long time. Judd seems to have a fine grasp of the situation. I wish we had more like him in Washington.—George Stoneback

Jottings

—Jacob H. Janzen writes, "I have resigned my position as pastor of the Waterloo-Kitchener United Mennonite Church at Waterloo, Ontario, Canada, effective January 1, 1948. I have already turned over to the church council all business and organizational matters connected with my services in the above mentioned church. Therefore, please, address all correspondence pertaining to church matters to the corresponding secretary of the church council, Brother Cornelius Krause, 33 Gilder Street, Kitchener, Ontario, Canada. Send to me only such letters and messages as are meant for me personally. —Jacob H. Janzen, (Bishop Emeritus)

—First Church, Lima, Ohio: Recently the Eli Lehman family of Berne and the pastor's family presented a musical program. Every Wednesday after school, the children of the community meet for the Children's

January "Mennonite Life" Another Good Issue

The January "Mennonite Life" has many good things in it. The picture at the right is taken from an article on "The Canadian Conscientious Objector." Robert Kreider sees a vision for the Mennonites of today. There are intimate pictures of scenes from the Peter Dyck story. Two novel articles tell of Dutch Mennonite mission work in Java during a whole century and particularly the last war. The work of the Deaconess is beautifully told. H. E. Suderman, Mennonite banker, sketches his rise from janitor to president in sixty years of banking. Wilma Toews tells about Zwieback and dunking. C. Henry Smith tells of N. E. Byers as a pioneer educator. There's a news article of the Mennonite conference in Basel, Switzerland. A special treat is a copy of the Christmas favorite "Jesus ist erschienen." There are other good things, including the editor's outstanding editorial on "For God So Loved." Copies may be had from the Mennonite Book Store, 710 Main Street, Newton, Kansas for fifty cents a copy.

Bible Hour. On Sunday evening, November 23, Rev. Walter H. McDowell of the Calvary Church, Quarryville, Pa., concluded a series of special services. The nightly presentation of the messages was greatly appreciated by our people.—Corr.

—**First Church, Sugarcreek, Ohio:** On November 30, we will have Dr. L. L. Ramseyer as our guest. In the morning service, he will speak of his experiences in visiting the Mennonites in Europe last summer. In the evening he will show color pictures of his trip. Our choir will join with other choirs to present the **Messiah.** This chorus of 100 voices will present its program on Sunday evening, December 21.—Wiley McDowell, Corr.

—Last Sunday we **(First Church, Paso Robles?)** were privileged in having Aron Jantzens in our church. His topic was, "Who Will Fill the Gaps?" This afternoon we had a farewell for them. Their steamer is leaving San Francisco on November 28.—Katie Dyck, Corr.

—**Rev. J. Herbert Fretz** of Bedminster, Pa., writes, "I am at present working on local Mennonite History. Recently in one of my visits to Dr. Anthony Myers, I found out to my amazement that he was a student at Wadsworth in 1876. He is now ninety-three, somewhat hard to converse with, and not a Mennonite any longer . . . I would like to find out if any other Wadsworth students, besides Dr. Myers and C. H. A. van der Smissen, are still living, and if so, where."

—**Bergtal Church, Corn, Oklahoma:** The amount of $1200 was realized by the Ladies Mission Society at its sale on November 26. The missionary journeys of the Apostle Paul are being studied at the mid-week Bible study meeting.

—**Boynton Mennonite Church, Hopedale, Illinois:** An evening of recreation was featured by the C. E. on Saturday evening, November 29. Everyone was invited, especially all the young people. Ping pong and other table games were played. This recreation, which was held in the church basement, is to be a weekly event.

—**Zion Church, Souderton, Pa.,** will have its annual White Gift Service on Sunday evening, December 21.

—**Alcohol as a cause of auto accidents** will kill and injure as many persons in one year as would be involved in ten Texas disasters, it is estimated.

—**"Dress makers and designers** say women will bow to the inevitable and adopt the longer skirts, even though it takes 250,000,000 more yards of cloth a year to make them. And with more cloth going into women's skirts, less will be left for men's suits. They will be harder to find."

—**A Dutch Mennonite C. O.** writes, "For those who are accepted as C.O.'s, we try to get them to some civil work in the way of your C.P.S. camps. Now it comes out that our government has been active in this matter too, and they have arranged a camp for C.O.'s in the north of Groningen—Camp Lauwerpolder, near Ushwert. The camp is starting next Tuesday, and I am going there myself. The work that has to be done there is to assist in harvest work. The camp will begin with about 150 men . . . The leading of the camp is entirely in the hands of civilians, and the plan is that, except the leader who is appointed by

BURKHALTERS' BID FAREWELL

November 21, 1947
London, England

Dear Friends in Christ:

We were glad to meet so many of you at the General Conference, and now we wish to bid farewell for a time as we go to India, our field of service. Already we have experienced the truth of John 10:4, "When he putteth forth his own sheep he goeth before them." The Lord has graciously met our material needs in time of preparation, and we praise Him for His many answers to prayer on the journey thus far. Just as we have definitely felt His guidance in the past, we are trusting Him for the future.

It is our prayer that we shall be channels and clean vessels for use at every opportunity and that we may lead many to the knowledge of our Lord and Saviour Jesus Christ. We also hope that we can have a part in nurturing these young Indian Christians and in training them to evangelize their own people. As we go forth we are claiming Joshua 1:9: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest."

Your Ambassadors for Christ
Edward, Ramoth and Mary Kay
Burkhalter

the government, the camp will be organized and administered by the C.O's themselves."

—North Newton, Kansas: The members of the Newton Ministerial Association and their wives were guests of Bethel College on Monday, December 1. They had charge of the chapel service, had lunch in the college dining hall, and enjoyed a campus tour and a visit to the Kauffman Museum in the afternoon. On December 7 Bethel College entertained at dinner in the college dining hall the doctors and dentists and their wives of Newton and surrounding communities. After dinner the group toured the campus and visited the Museum.

—First Church, McPherson, Kansas: Collection of toys and dress material for the voluntary service camp at Gulfport, Mississippi, is a Christmas project on which the Friendship Circle has been working. The church put up twenty-eight Good Will Bundles and eighteen mending and shoe repair kits. Dr. Burton Metzler of McPherson College was our guest speaker on November 30. David Jantzen, a ministerial student at Bethel College, filled the pulpit on November 2. The Inman C. E. gave us a program on November 30.—Corr.

—Butterfield (Minnesota) Church: Fifty of the children, grandchildren and great-grandchildren gave the program at the golden wedding celebration of Mr. and Mrs. Jacob Lepp on November 18. Rev. H. H. Quiring spoke in German, and Rev. Paul Tschetter spoke at the close. At the close all had a dainty lunch in the church basement.—Mrs. Gust Miller, Corr.

—Walton (Kansas) Church: Gerald Lee Peters, infant son of Mr. and Mrs. Irvin E. Peters, died November 30 following a head-on automobile crash, two miles north of Newton. Gerald Lee suffered a fractured skull and broken leg, and passed away about four hours after the accident. He was born August 13, 1947. The parents, who live three miles west of Newton, are members of the Walton Church. Gerald Lee is survived by his parents, a brother, Ronald, and by the grandparents, Mr. and Mrs. Ernest A. Peters, Walton, and Mr. and Mrs. Henry Woelk, Newton. —Corr.

—The Curriculum Committee, which is a sub-committee of the Board of Education, met in Chicago, December 2, 3, 4. Members and others who attended the sessions were: Paul Shelly, Bluffton, Ohio; Erland Waltner, Mountain Lake, Minnesota; Henry Harder, Aberdeen, Idaho; Mrs. Ed Miller, Chicago; Mrs. H. J. Andres, Newton; Ronald von Riesen, Newton; R. L. Hartzler, Bloomington, Illinois, and A. J. Metzler of the Mennonite Publishing House, Scottdale, Pa.

—Executive officers of the Young People's Union and **Ronald von Riesen,** Executive-secretary of the Board of Education, met at Bluffton, Ohio, December 5, 6. Y.P.U. officers attending were: Kenneth Bauman, president; Verney Unruh, vice-president; and Myrtle Wasser, Secretry-Treasurer.

—The Henry Bullers now live on the Bethel College campus. Mrs. Buller has accepted a position on the faculty as instructor in French, while Mr. Buller has accepted a teaching position in a rural school north of Goessel. Mrs. Buller is also enrolled as a student in the college. Both Mr. and Mrs. Buller have had extensive experience as M.C.C. relief workers in Europe.

—Eicher Church, Noble, Iowa: Rev. H. P. Fast of Orienta, Oklahoma, has just completed a week of evangelistic meetings. Decisions were made and souls were consecrated to God. Rev. Marvin Dirks of Chicago was the speaker at our annual harvest and mission

We still have some Christmas box assortments of greeting cards from the 1946 season which we are offering, while they last as follows:

2 $1.00 boxes of Christmas greetings
1 $1.00 box of Everyday greetings

Total value $3.00, Special $1.59

At this special price you save $1.41. Airmail your order at once to our address below. (Note: These cards do not have Scripture texts. If you desire Scripture text cards, we have plenty of the new 1947 boxes at the regular price of $1.00 per box.)

MENNONITE BOOK CONCERN
Berne, Indiana

(This offer available only at our Berne, Indiana, store. Do not send orders to Newton or Rosthern.)

TO CONSIDER PUERTO RICO AS POSSIBLE MISSION FIELD

For several years some of the young people, who were in C.P.S. service in Puerto Rico, have expressed a desire that the Board of Foreign Missions open a mission field in that country. The Board met with several interested young men on several occasions, and finally the Board put the matter before the General Conference in Berne, Indiana, at the last session of Conference in August. The Conference gave the Mission Board the "GO" signal asking that further investigation be made. Mr. N. Paul Stucky of Bethel College volunteered to go along as an interpreter during the Christmas vacation. The Board asked Brother Kreider, President of our Board to go to Puerto Rico and if possible to go to Colombia, South America, from there to visit our work in Cachipay. The brethren Kreider and Stucky plan to leave from New York December 22. We covet your prayers in the interest of these men and their mission.—Howard G. Nyce, Executive Secretary.

festival, November 23. The relief offering of $314 will be used for CARE packages.—Mrs. W. H. Regier, Corr.

—Alexanderwohl Church, Goessel, Kansas: B. B. Neumann, well known for his work in the Mennonite Hilfs Plan for over thirty years, passed away at the age of seventy-five and was buried in the Alexanderwohl Cemetery, November 19. Recently our pastor, Rev. P. A. Wedel, held meetings at the Emmanuel Church, Moundridge, and also at the Inman Mennonite Church. He also participated in a mission festival held by the Buhler Mennonite Church, November 30. Rev. Orlando Waltner gave an illustrative lecture on his work in India, in this church on the evening of November 20.—Corr.

—Mrs. J. E. Weaver of Goshen, Indiana, was killed in an automobile accident on Thanksgiving Day. Mrs. Weaver was serving in the work of the Women's Home and Foreign Missionary Association as district advisor from the Central District Conference.

—The Mennonite Clothing Center at Newton, Kansas, received a total of 23,408 pounds of clothing, etc., during November. October contributions were 24,328 pounds. The Center baled 164 bales of clothing during November, packed thirty-seven cases of shoes, and eighteen cases of soap. Total poundage packed was 19,539. The baling was all done by volunteer labor.

—Rev. Henry Thiessen's new address is: Route 2, Fredonia, Kansas. His old address was Independence, Kansas.

—Johannestal Church, Hillsboro, Kansas: We were able to carry out our plans for our harvest thank festival on Thanksgiving Day with Dr. H. A. Fast, Missionary Frank Ennses, and relief worker Sam Goering sharing with us of their experiences. The contibutions for relief and missionary work were very generous. Esther Peters from Henderson, Nebraska, and Allen Unruh were united in marriage in November 28. We are planning on having our annual mission sale on December 5, on this occasion the Juniors give the result of their Quarter Fund—Corr.

—Arlington Church, Arlington, Kansas: Our congregation recently took a collection for wheat for relief. The amount contributed was $546.50. There are twenty-four active members in our church.—Mrs. Lester Ewy, Corr.

—Apostolic Church, Trenton, Ohio: November 23, our church held its annual thank offering services. Miss Lulu Smith of Eureka, Illinois was our speaker. Miss Smith having recently returned from doing relief work in Holland under the M.C.C. In the evening she showed interesting pictures. The offering went directly for European relief through the M.C.C.—Lydia A. Augspurger, Corr.

IN MEMORIAM

Norah Lambert Sommer was called to her eternal home on November 12, 1947. She was born January 1, 1887, in Elkhart County, Indiana, the daughter of the Reverend George and Amanda Gehman Lambert. She was reared in a home of high ideals where love and a sympathetic understanding for the poor and the underprivileged was taught and understood. At the age of eight years she united with the Mennonite Brethren in Christ Church of Wakarusa.

It seems natural, then, that from such an environment, Norah felt called upon to leave Goshen College to join her sister, Rose, who was serving among the Armenians and the Turkish orphans, as a missionary. After five and one-half years of effective and fearless service in the mission field, she returned to continue her education at Bluffton College. While there she was sent by the College on numerous lecture tours. She spoke in behalf of the great task of mission work remaining. Her zeal and ability to inspire others brought great blessings to her—as well as to her Church.

It was while on one of these tours that she met her husband, Oscar J. Sommer, of Pekan, Illinois, to whom she was united in marriage August 18, 1918, at Elkhart, Indiana. They established their home on the beautiful site of Mr. Sommer's pioneer forefather, where they have since resided. They worked for and planned a Christian American home of the finest type for the three children born to them: Theodore Levon who with his wife, Josephine Conrad Sommer, resides at Tremont and works with his father in the Sommer Bros. Seed Co.; Lois Lydia, now carrying on the family tradition by serving with her husband, Robert Kreider, in voluntary relief in Germany for CRALOG, having been among the first representatives to arrive there after military permission was granted; and John Lambert who is a pre-medical student at the University of Chicago.

Her enthusiastic interest in her fellow-men has grown with the years. She will be remembered by many as a greatly respected lecturer, educator, and scholar. She was an especially diligent worker in foreign relief and a capable organizer of missionary projects. So recently as October 28 she met with a group of Peoria women, inspiring and organizing them for relief work. Two days later, October 30, she attended an all-day meeting of the Women's Organization of the Central District Conference of Mennonites at Carlock in the interest of foreign relief work. From this meeting she returned filled with zeal, enthusiasm, and ambitions, some of which she did not survive to accomplish.

The memory of her humble and unassuming manner endears her to those who worked with her, especially those of her church and community. Although, often not physically able to do what her heart and mind demanded, she served faithfully as chairman of the Women's Council of Relief Organizations, teacher of the Women's Bible Class of Bethel Mennonite Church, an active member of the Elm Grove Unit of Home Bureau, and of the Elm Grove Community Club.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Student Tour to Europe

We met at Akron. Twenty-seven Mennonite college students, with two responsible leaders, were about to set out on a new venture for all concerned. Akron was certainly the place to meet, partly because here we could see in action the American headquarters for much of what we would see in action in Europe, and partly because any Mennonite (and we represented many branches from many states) can certainly find a common meeting ground at these M.C.C. offices.

You read who these twenty-seven actually were and how one of their leaders, Dr. Ramseyer, evaluated the whole experience in the September 23 issue of *The Mennonite*. Now, you ask, "How did the students themselves feel? What did they gain from such an experience? What will they give to their schools and home communities after such a summer?" The answers are complex, and we hope that some of them have been answered in these home communities to some extent already.

Embark on the "SS Marine Tiger"

Naturally there were "butterflies inside" that drizzly June 24 as we eagerly walked the gangplank of the SS Marine Tiger. Everyone dreams of some day going to these distant lands, and we were no exceptions. This was our dream shaping itself quickly into reality. I say quickly because there is no question of reality when the boat begins to roll. We soon saw that life on board ship was a leisurely process of becoming acquainted and accustomed to one another and the other students going to Europe. The group held its own devotions and language and Mennonite history classes every day and then joined with the other groups in the sings, lectures, and discussions which were given as part of the orientation program held throughout the nine-day journey. We were many groups going for a summer's study, travel, or work in Europe. Nearly all our fellow passengers were from the universities and colleges all over the country—Oslo World Christian Youth Conference delegates, Youth Hostelers. Experimenters in living and many others. The discussions were animated and full of zeal—young people are deeply concerned about the world which is slowly falling into their hands for management, and these expressed their desire to do something about it by first-hand contacts and friendships in an effort to make "one world." The orientation program made all of us realize even more that we would spend only two months in these battered countries and that our opinions and observations would always have to be made with that in mind. Nothing can be so wrong as a quick first judgment. That is why we tell you only what we did and saw and felt in the short moments, we could spend.

first French learned
was
"mal du mer"
S.S.
MARINE
TIGER

England's Green Shores

With this and the caution to be always open-minded to guide our observation and experience, we left the ship for England's welcome green shores. The old tingle of excitement roused again as we boarded the train for London and became a permanent thing all through the next few weeks. The two days in England were packed with sightseeing tours of London and the Shakespeare Country. We visited the historical and cultural spots of Westminster Abbey, the London Towers, Saint Paul's Cathedral, Big Ben and Picadilly Circus, Warwick and Kenilworth Castles, Stratford-on-Avon, and Oxford.

France and Belgium

Then we sailed across the channel to the bombed harbor city of Bologne in France. Quickly from here we were thrust into gay Paris. These days in France were crowded with visiting the Eiffel Tower, Arch of Triumph, Notre Dame and other beautiful cathedrals, de Louvre, the palace which now is a museum housing

NOTES FOR THE DIARY

works such as Winged Victory, Venus de Milo, the Mona Lisa. The scene of the 1914-1918 Peace Treaty at Versailles, with all its Louis XIV elaborate splendor, certainly seemed ironical.

The battlefields of Waterloo, and the Antwerp Cathedral, with Ruben's masterpieces, claimed our attention in Brussels. Of special interest to us as Mennonites was the medieval prison of Christian martyrdom in which many Mennonites were executed. In Brussels we were also privileged to meet a few relief workers. Most of the workers were far out of the city. They had made it possible for some of the group to stay in the Evangelical Mission in Brussels; here the hospitality was unlimited. A few of us got the thrill of seeing many of the clothing bundles (which people at home had sent and which had been packed at Newton,) first-hand as we slept right among them in a warehouse during our stay here in Brussels. Then on to Amsterdam—

These crowded first days had their share of smiles. People who grew up back in Pennsylvania's hills and Kansas' prairies, etc., don't just naturally do the right thing all the time when suddenly found in Europe. The camera enthusiasts were risking their all to get just *the* picture for the folks at home to see. No doubt many of you have heard the "time—got lost" stories or some of the other "rare" mistakes in our language difficulties.

Holland

We welcomed the comparatively lengthy stay in Holland not only for the rest it gave us from the crowded travel schedule of the preceding days but also for the opportunity to become really acquainted with the people. So far, we had been "doing Europe"—a thoroughly bad practice, for it is done too excessively by tourists—but nevertheless almost essential to some extent since the opportunity to see as much as possible can hardly be overlooked when a return trip is very unlikely. Now we could become students and, to the extent which one month and a crowded schedule permitted, learn to know these friends and their way of life better. Most of the group was assigned to the homes of Dutch Mennonite families where we were made to feel a part of the family and taken into the life of the people in the finest kind of manner. An appreciation of others' points of view came very easily around the tea table or drying the dishes. The families gladly changed their schedules to fit into ours. With commuting to Leiden for the University course, this meant pretty early and late hours for everyone.

That friendly cup of tea
four o'clock

Study about Holland

The actual course of study, "The Culture of Our Cities," was conducted in English by leading professors in their fields at the University. Here too, through lectures, discussion, and excursions to museums and the cities themselves, we learned much of Dutch history, culture, and general trends in religious life, political life, and social conditions before, during, and after the war. Not only did we learn to appreciate these aspects of the Netherland's people, but in seeing so much of Dutch art (Rembrandt, Hals etc.) we learned a far greater appreciation for art and architecture. There were students here from eleven different countries which also helped to broaden our views in many ways. Mennonite leaders of Holland gave us lectures two evenings each week to present their work and organization. The informal way in which we were able to hear about this and learn to know these people, and many others who also attended, was just one of the good things we remember about the MCC center at Koningslaan. The planning and atmosphere, which the workers here provided for us, made it almost like second home.

Weekend Trips-- Elspeet, Aalsmeer, Roverstein

Week-ends all provided their highlights. The first is memorable for the service at the hidden Singelkirk in Amsterdam. Our first real contact with Dutch youth as a church group was at our week-end visit to their retreat ground at Elspeet. The Dutch speeches based around the theme, "Church and Society," were translated for us, and special discussion groups were held in English for our benefit. The walks in the woods, the games in the heather, and the long talks with these young people rate just as high as the impressive services of the conference.

One Sunday was spent in the garden village of Aalsmeer. The young people here met us at the station, took us to their church services, then into their homes for dinner. We gathered in the afternoon for sailing on the lake. Even with some twenty "rookies" there were no mishaps. We were certainly glad to see a few of the friends made here again in Basel.

Another Sunday is remembered for the visit to the Russian Mennonite refugees and the new children's home near Roverstein. The church service, the fellowship around our "borscht" dinner and after, impressed upon us the grave trials these people had undergone and would still undergo before reaching a home. Most tragic of all are the many broken families. We were again thrilled to see in the storeroom, the jars of food which churches at home had sent. But we realized too that the need is not over.

Friesland and Walcheren Island

The last week in the Netherlands was spent touring into the north, Friesland, and then down to Walcheran Island. In the northern lake country we delved into the scenes of Mennonite history. Menno Simons' Witmarsum and Pingjum and the many plain village churches in that area seemed quite like some of those at home except for age. Here again we stayed in different homes of Friesland village and farm Mennonite folk. The hospitality and kindness here and again in Walcheren villages made the experiences even richer. The Walcheren Island Builder's Unit, which is repairing damage caused by the ocean inundation of the island during war bombing, gave us a first-class truck tour of their work and the island life. That picnic on the sand dunes and the run on the beach bring back memories.

It seemed very strange to think that we were now leaving Amsterdam, perhaps, forever. These people had certainly spread the warmth in their hearts into ours, and the days of daily contact with such friends ended with a degree of sadness overshadowed, only by the gratefulness for the privilege of such acquaintanceship. Their hope and actual action in again rebuilding what is left of the homes they once had and the lives they had is something any of us can take humbly and gratefully as a lesson in faith.

Germany and Alsace - Relief Work

The group began to peer eagerly from train windows as we crossed the border into Germany. The actual sight of the ruins, physical and human, which we saw through that day, far surpassed any picture of war's horror we had been told about previously. We traveled up the beautiful Rhine valley through one battered town after another—Cologne, Frankfurt, then Mannheim. The ghostly sight of this once busy city, now in ruins as we saw it by the lantern light of the depot workers, will certainly always be imprinted on our minds. The M. C. C. truck from the Neustadt relief center took us on into that city in the French zone. Our two-day transit visa gave us only time enough to see some of the relief work in action and then spend an afternoon in fellowship with some of the people here. We spent the next morning visiting the child-feeding programs in Kaiserslautern. Nothing can mirror the horror of war as can the eyes of a hungry child. This look greeted us in every pause we made along the way that day. We stopped for a very nice greeting with the Sembach Mennonites. Their village church heard the echo of a joined choir in the singing of a few of the old German chorales we all knew. During the afternoon, we visited with more of the Mennonites from the area and then were transported by these very gracious relief worker hosts to the unit right across the border into France.

CAMERA FIEND

The Wissemburg Builder's Unit and the Children's Home workers near there took up the hospitality right where the Neustadt unit left it. The contrast of the massive fortifications of the Maginot and Siegfried lines on the one hand and the battered homes and homeless children on the other was a sobering thought. The afternoon at the children's home where we heard their singing and helped with the distribution of Christmas packages, and the evening which followed were two of the highlights of the whole summer. We spent that evening on the two "bruderhofs" near there. None of us will ever forget that machine shed which had been converted into the home of the Hege family after most of the farm had been destroyed by bombs. Nor can we forget the choir's songs, "Lobe den Herrn" and "Grosser Gott wir Loben Dich" as they rang clear in the evening air midst the ruins of what had been their home etched against the setting sun. There is nothing more beautiful than the light of such hope and faith amid such ruin and destruction. Certainly, the American group was learning more and more of this beauty and more too of the gratefulness we could feel for being spared all this.

So we saw some of the relief work. The greatest thing we observed in all the relief work is that it is given to any who need regardless of their belief or background; and still more that it is given "In the Name of Christ." After a stop here and there to see the remains of war along the roadsides and also the American Military Cemetery at Hochfelden, we left the Wissemburg group and the truck at Strasburg to board the train for Mulhouse. Here again we lived with the Mennonites of the area and enjoyed the new friendships and kind greetings of these brothers. Everywhere we went, it was not the points of difference which were most noticed; it was the similarities that were most obvious. Here too, the church service and the fellowship seemed like Sunday night services in many of the communities at home.

We left after a day for the last leg of our journey and Switzerland. Basel was the scene of our first three days here.

Basel - "Spiritual Life Conference"

The relief center workers and the Swiss Mennonites received us and provided for our stay when we arrived here. The Conference opened the next day, August 16, and continued through Sunday night in the Holes Mennonite Church in Basel. The services centering about the theme, "Jesus Christ Our Lord," were conducted in German, English, and French. Translations were made into the other languages immediately following the presentation or during the message.

The International Spiritual Life Conference was primarily a youth conference. Brother Geiser, president of the Swiss Youth Commission, opened the Saturday sessions to a large group of men and women from the various countries represented and including nearly 100 Americans, mostly in European relief work. Brief survey reports on the Mennonite churches in Europe and America by representatives from USA, Canada, Holland, Luxembourg, Germany, Switzerland, and the Waldensian brethren from Italy followed. Meals were provided by the Swiss people on the church grounds.

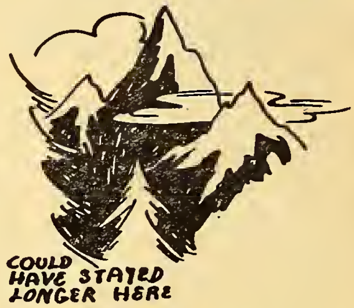
Dean H. S. Bender spoke that afternoon concerning, "What Is the Church of Jesus Christ." In the evening two European brethren spoke of the new creature in Christ Jesus and the power of God.

Early Sunday, a group of the conference young people left the church and walked into the wooded countryside to meet for a service of meditation, song, and two short messages. Brother Geiser and Robert Kreider spoke in German and English. The inspiration of "Deep calleth unto deep" here with the deepness of a forest so near was marked. Morning services included five ministers' interpretation on the theme "Saved to Service." Mission work and nonresistance themes took our attention in the afternoon. Then the evening service summed the entire tenor of the conference, "Jesus Christ the Great Challenge for Our Youth." We have failed, not entirely, but youth of today must live more dedicated Christian lives to build a Christian world.

The inspiration of these messages was greatly heightened by the music given by various groups throughout the meetings. The Swiss choirs and the Wissemburg men's chorus of relief workers were especially fine. The privilege to meet and fellowship with the many representatives from the European Mennonite communities and also those from home in relief was certainly one of the finest experiences of the conference. You've probably heard one of the group mention straw mats. It was here that we found ourselves in especially close fellowship with these people, for we all slept in the balcony (for the girls) and basement (for the men) of a Basel church on straw mats. Any of the group will assure you that a straw mat on a church floor furnishes all the comfort a night's sleep demands.

Switzerland - Then Home

With our hearts still keyed to the high thoughts of renewed dedication, we began to end our journey—wending physically as well as spiritually and mentally to the mountains. You have read of Swiss Alpine beauty. We cannot better describe it to you. So we will leave it saying these were breathtaking moments—to rest in the early morning or late evening after a long mountain hike on a hillock and hear the cowbell melodies as the cattle answer their keeper's yodel far down the valley and wend homeward over their rolling meadows — or to wander down Berne's colonnaded streets and listen and see the famous old clock toll the hour—or to see Byron's "Prison of Chillon" through the willows along the lake—or to stand before the UNO buildings (Can the work here bring any kind of peace?)


COULD HAVE STAYED LONGER HERE

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

Then came our last contact with European Mennonites, this time with the Swiss in the Jura Mountains. These farming folk live deep among the hills and can be reached along the narrow mountain trails. The stay here was again an experience of brotherly hospitality. We walked the five miles to the lovely church on Sunday morning. As we neared, we saw the congregations coming down the trails from the nestling valley villages. The services, and especially the song festival, held out on the hillside that afternoon warmed our hearts once more.

Thus, our dream come to a very real reality came to its end. All this, and all that we cannot tell or write, for it lies too deep as yet, came to us this summer. Certainly, there were twenty-seven Mennonite young people with a new, vital sense of world brotherhood. The futility of divisions and distinctions in any phase of our lives, but most of all the religious, became deeply a part of our thinking. The friendships of such a summer embracing Swiss, German, French, Dutch, English, develop understanding, and understanding in great quantities must develop peace if it is based on Christian love. Certainly, too, many misconceptions we had so long held were quickly wiped away by actual contact with the people and their way of life.

Mennonite youth, the Mennonite church-yes, the whole world, needs the sense of oneness in Christ and thus, a world consciousness overshadowing any material boundary and a world consciousness characterized by unselfish, unbounded Christian love.—*The Bluffton, Bethel, Freeman Mennonite Student Exchange representatives.*

The Mennonite

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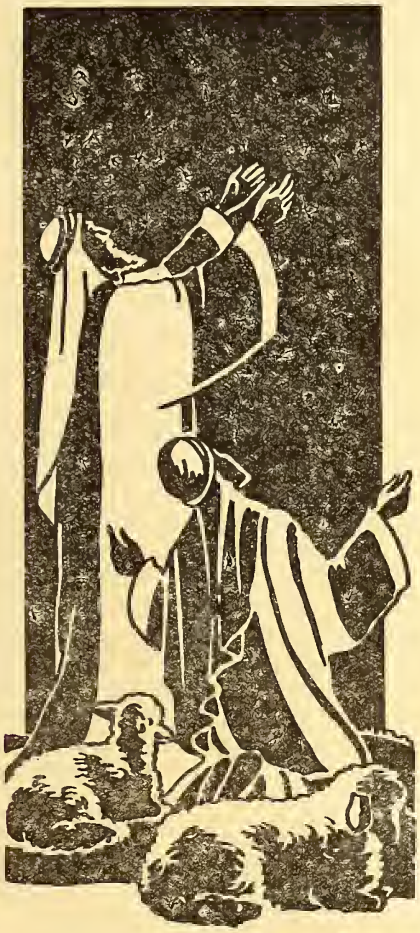

Drawing by Harmon

Expectation

by Joanna S. Andres

It may be that I too must stand
Quite silent in the night
Until to me shall come again
A new revealing light . . .
Until my soul with wonder stirred
Shall listen to a song
That shall go echoing through the years
And through the ages long.

It may be that I too must leave
My flocks upon a hill
And speed away to Bethlehem
The heart with love to fill.
It may be that I—kneeling there—
Beside the manger bed,
Shall find the new compelling force
A glorious hope to spread.

It may be that my soul must go
A long, far way to Him
Before my spirit humbled be
That I can homage bring.
It may be—when I seek the Christ
The star of grace shall shine
To lead me gently to the place
Where I shall know He's mine.

It may be—Oh, I know He comes
To meet earth's seeking hearts!
And should He come to me this day
Before my journey starts . . .
It may be that my heart could hold
A joy so full, complete . . .
I only know that I should fall
To worship at His feet!

AS WE SEE IT: ....the Editor ....Marie W. Lohrentz

"Christ the Saviour Is Born"

" 'Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Saviour, who is Christ the Lord.' "

The joy of Christmas is dimmed by the power of destruction that has wrecked the world, is still evident, and threatens to wipe out civilization in the future. Man desperately needs a Saviour, a Saviour who is not generally presented by Christendom, for the power of destruction has become evident in millions of Christians.

Jesus is the Saviour precisely because he saves men from the dark powers within, which when unredeemed destroys them. Jesus healed men. He took veterans of inner wars and made them whole. He brought out the hidden possibilities in men. He knew about the powers of darkness and did something with them. As a result men became new, dynamic, powerful, creative. Jesus called men to repentance and new life.

Unfortunately, Christendom of today calls men to new life but rarely to repentance. The Church with all its idealism and "challenges" has hardly caught up with Jesus who said, "You are like tombs whitewashed; they look comely on the outside, but inside they are full of dead men's bones and all manner of impurity." The world today gives evidence of what this "inside" is like, but the Church generally makes the mistake of shunning sin instead of investigating and discussing it. A doctor has to study a disease to conquer it. So must the Church face and study sin.

Behind sin are tremendous possibilities of power for the good. Drunkenness may be the substitute for improperly used or unused possibilites of life. Sin is indicative of buried talent. As that talent is unearthed and brought into use, it bears interest. Far enough behind every sin lies the desire to love, to give oneself, to share, and to be a part of the living brotherhood. Sinners can become saints.

But if this is to happen on a scale that will make the future more hopeful and joyous, then the average minister, who is a specialist in light, will also have to become a specialist in the powers of darkness. He will have to learn to lead men to repentance.

We need this emphasis as a General Conference. For example, ideally we are non-resistant; actually far more men went into the armed forces than into C.P.S. We need to keep the idealism of non-resistance in mind, but we also need to become clearly conscious of the powers within men which make them go into the armed forces. Only as the two are kept side by side can a new spirit be born in individuals.

The Spirit of Christ is a creative Spirit, who makes all things new. As the individual brings into consciousness the darkness and the light in himself, Christ can come to life within him.

Praying the Lord's Prayer

The Lord's Prayer is a model, given by Jesus to his disciples, when they asked Him to teach them how to pray. Hence it is a model for us too. To them it, very likely, did not become a meaningless form, as one finds it to-day at times. Sometimes in meetings to-day, it is used when no one can be found to offer a prayer, or as a convenient and easy way to open or close a meeting. Often one hears this: "Let us now stand and **repeat** the Lord's prayer." Yes, often it **is** a mere **repeating** of words, maybe without really thinking of the meaning of them.

When we pray "Our Father," what are our thoughts, our convictions about, or our actions toward the poor family living down by the tracks, or the people of another language or color, Jews, colored people and others? How do we help His Kingdom to come and His Will to be done here in our countries, as it is done in heaven, after we have prayed that part? We do not pray "Give **me** this day **my** daily bread," but "Give **us** this day **our** daily bread." We get our daily food and sustenance, but what do we do to help Him to pass the bread around to those of His other children, who are hungry, starving and cold, especially at this time, when conditions are so terrible? When we pray "Forgive us our debts as we forgive our debtors" and in our actions do not forgive others, we are really praying," Dear Lord, do not forgive me, because I am not willing to forgive my brother, my sister." That is praying condemnation down on our heads! Every petition places a grave responsibilty upon us, both toward God and our fellowman, our brother. How can we then so often, so glibly **repeat** the Lord's prayer. May it be instead, "Let us now **pray** the Lord's prayer and do it slowly, thoughtfully and reverently."—**Marie W. Lohrentz**, President, Women's Home and Foreign Missionary Association.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICAN. Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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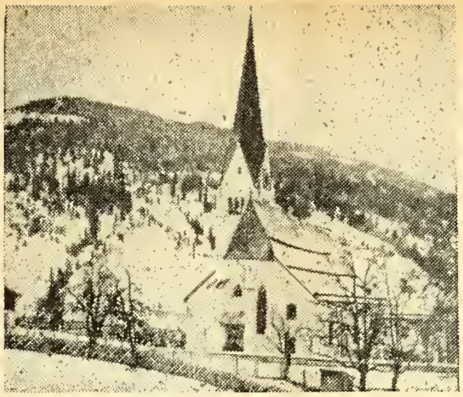
Silent Night Holy Night

The
Story of Its Origin

By
Rev. Lester Hostetler



Religious News Service Photo

Saint Nicholas Church and School in Oberndorf, Austria, where the author Joseph Mohr was assistant priest and the composer of the music, Franz Gruber, was school teacher and organist.

Stille Nacht, heilige Nacht

Stille Nacht, heilige Nacht!
Alles schlaeft, einsam wacht,
Nur das fromme so selige Paar,
Das im Stalle zu Bethlehem war
:Bei dem himmlischen Kind:

Stille Nacht, heilige Nacht!
Hirten wird's kund gemacht;
Durch der Engel Hallelujah
Toent es laut von ferne und nah.
:Jesus der Retter ist da.:

Stille Nacht, heilige Nacht!
Gottes Sohn!—o wie lacht
Lieb' aus deinem holdseligen Mund,
Da uns schlaeget die rettende Stund;
:Christ in deiner Geburt.:

Stille Nacht, heilige Nacht!
Erd' erwach' aus dem Schlaf,
Hoch ertoen' in melodischem Klang,
Hoch zum Himmel dein Jubelgesang,
:Friede auf immer der Welt.:

The most loved and most widely used of all Christmas carols was composed December 24, 1818, by Joseph Mohr (1792-1848), assistant Priest in an obscure German village, Oberndorf, near Salzburg, Austria. At a Christmas celebration in the village school adjoining the church, Mohr withdrew for a time, then returned with a folded sheet of paper on which this carol was written. He handed it to Franz Gruber, (1787-1863), schoolmaster, song writer, and church organist, as a Christmas gift. Gruber promptly composed the tune for the words after which author and composer sang it together, the latter accompanying on the guitar, and a choir of girls from the village joining in the melody. The words and tune became immensely popular in Germany and Austria through their use by wandering Tyrolese singers. The carol first appeared in print in the **Leipziger Gesangbuch,** 1838. It has been translated into many languages and is today sung in all Christian lands. It was a favorite song of the great contralto, Madame Ernestine Schuman-Heink, and she used it on many of her concert appearances.

(Inscription referred to below)

"Stille Nacht, heilige Nacht!
Wer hat dich, O Lied, gemacht?
Mohr hat dich so schoen erdacht,
Gruber zu Gehoer gebracht,
Priester und Lehrer vereint."

A plaque in the school house at Oberndorf where the carol was first sung bears the inscription in the box above:

This Child Grew to Manhood

by Edmund J. Miller

"And they came into the house and saw the young child with Mary his Mother, and they fell down and worshipped him . . . " Matt. 2:11.

It is easy and natural to worship the Christ Child, especially when the news of His birth is brought to us on wings of music, with angel faces in the background, and all wrapped up in the glamour and haze of poetry. Even in fairyland no one ever heard so thrilling a story—a story that tells how, in a stable in a tiny town under a singing sky and at "the end of the way of a wandering star," God was born a babe.

There is nothing in the face of this lovely, innocent Baby that rebukes us—that makes us uneasy in His presence or casts a sharp, piercing look which penetrates to the depths of our consciences. That is why it is easy to worship Him, to sing praises and bring gifts to Him. That is why for a few days each year, people can forget their petty differences, jealousies, and selfish ambitions at the manger bed of the infant Christ.

But this Child grew to manhood; yet we still try to treat Him like a baby. We bring Him small beribboned packages when He wants our very *lives;* we kneel down and offer smooth, pious words of praise, when He asks for *deeds*.

This Child became a Man who had revolutionary ideas about so many things that had been taken for granted; who said that the blessed are, not the rich, the cultured or the famous, but the poor in spirit, the mourners, the meek, the merciful, the persecuted. The Child's voice changed to a quiet but firm manly one: "Resist not evil," it said, "but overcome evil with good; whosoever shall smite thee on thy right cheek, turn him the other also; love your enemies . . . do good to them that hate you, and pray for them which despitefully use you."

A Christmas Prayer

by John F. Schmidt

Grant us this Christmastide, our Father, the spirit of little children to give and take in glad remembrance of the Son our Lord, who came, a little child, to bring us into holy brotherhood. Let the gracious spirit of Jesus enter our lives and bless them, teaching our love to remember, our anger to forgive, our unkindness to forget.

We thank thee for the honor thou hast put upon our life through him, for the glory of motherhood and the high worth of every human soul. In recognition of that worth grant us grace to bow ourselves to other's needs. Let our hearts hear the cry of the needy and give us to feel the love of the unlovely. Heal the wounds of misunderstanding, jealousy, or regret, that scar our hearts; and let the gentler air of the Christmas spirit touch our lives, as though the cold of winter were touched by the kindlier breath of spring.

May the joy and gladness of Christmas remind us of the great and abiding joy which thou art; may we find in thee the source of all real gladness. Grant the power of the Prince of Peace to all who beneath the guise of mirth struggle with temptations which press them hard and make them more than conquerors through him who strengtheneth them.

As the old year ends, and the new year begins, grant us peace with the world, and peace in our hearts, that those we love, and those whom we may help, may have joy and rest, and all together bow before the Prince of Peace, our Savior Jesus Christ. Amen.

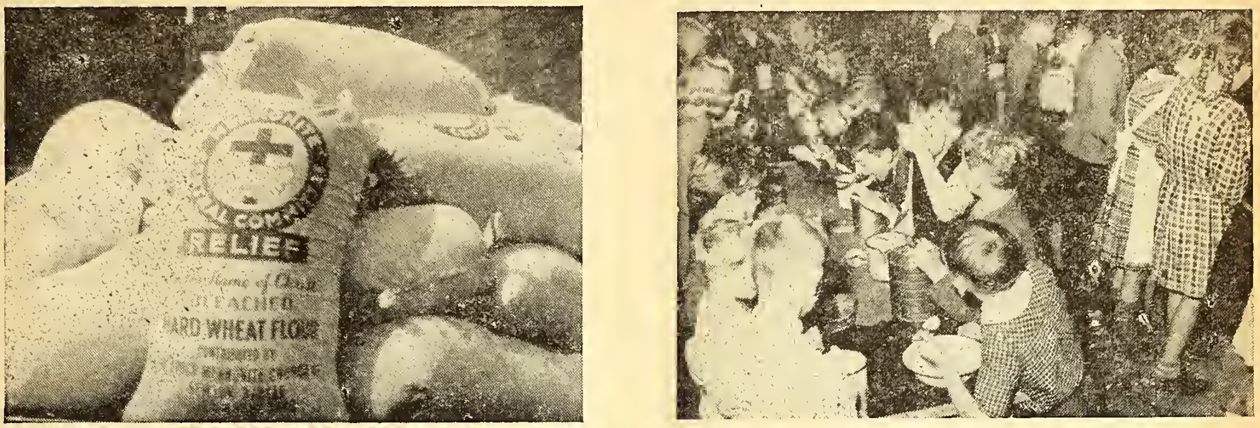
The world is quick to say, "This is madness, it is too much, it runs counter to common sense and upsets all ideas of social order. If everybody did what He asks them to do, civilization would end in chaos; besides, it can't be done. It is all very well to preach about such far-off, shining ideals, but in an unideal world they will not work." And the world wishes that the Man of Galilee had remained the Babe of Bethlehem. How much easier it would be to sing praises to the infant Christ, bring Him a little gold, frankincense and myrrh, and then return home to live selfish and indifferent lives!

The grown-up Jesus was not the Christ that men expected. It is still easy to let our preconceived ideas of what truth ought to be blind us to the truth as it is. Jesus was not the Christ men wanted, but He was the One men needed. How often what we want makes us pass by what we really need! Too often we want to worship the Babe all of our lives when we ought to know the Man who followed the way of the Cross.

Let us, in this Christmas season, not only adore the Child, but accept and follow and serve the Man who became our Savior.

Bringing the Christmas Spirit to Hungry Children

Erna J. Fast, M.C.C. Worker in Germany, Writes:



(Cuts courtesy "Mennonite Life")

November 27.—Yesterday I was working in a basement bunker, clammy and cold, below the Bieberhaus here in Hamburg. We were arranging food allocations for the nine convalescent children's homes which are to receive a daily supplementary meal. Suddenly I spied the name: FIRST MENNONITE CHURCH OF NEWTON, KANSAS, on one of the sacks of flour. That meant very much to me, especially as I began to think of what this flour would mean to those little wan-faced, undernourished children who spend short six to eight week terms in these suburban homes. If only it were possible for the children (and parents) of the Sunday School of the First Mennonite Church to see the happy and grateful boys and girls who receive the little 50-gram "Brotchen" made from the beautiful white flour sent by them.—Sincerely yours, Erna J. Fast

With the letter, Miss Fast enclosed a Menno Karte, evidently for children. On it as is this message to children:

Liebes Kind!

Ueber dem grossen, blauen Ozean lieget ein Land—Amerika—in dem vielen Menschen wohnen, die nicht unter dem Krieg gelitten haben. Die Menschen—unter ihnen auch viele Kinder—haben gehoert, dass hier in Deutschland die Leute oft hungrig bleiben, weil sie nicht genuegend zu essen bekommen. Dies vernahmen auch die Mennoniten, und sie fingen an, in ihren Kirchen und Haeusern Lebensmittel zu sammeln. Grosse und Kleine, Arme und Reiche brachten ihre Gaben, jeder soviel er konnte, bis es zuletzt ein ganzes Schiff voll ergab. Sie freuen sich sehr, dass sie dies "Im Namen Christi" tun koennen und dadurch dazu beitragen, Euern Hunger einwenig zu stillen.

Deine Freunde, Mennonite Central Committee

HOW FAR to Bethlehem?

by Ruby Lornell

"THEY tell me a wondrous event has happened at Bethelem. They say a Child has been born, in whose blessed eyes is all the wisdom, all the power and all the love of the ages. How far is it to Bethlehem?"

IT IS A LONG, LONG WAY from our twentieth-century cities to Bethlehem. It is the long distance from arrogance to humility. We give homage to those who are able to command. We honor them that have great wealth. We give the head banquet seat to him who is able to say, "Go and do it," and it is done.

BUT HE SAID: "He that is greatest among you must be servant of all."

IT IS THE LONG DISTANCE from anxious concern to quiet confidence. We pile up great wealth in a desperate effort for security. We work furiously,

NEW MUTUAL AID BOOKLET AVAILABLE

The ninety-page booklet, "Christian Mutual Aid," by J. Winfield Fretz, is now available from the Mennonite Central Committee, Akron, Pa., for twenty-five cents a copy. This "Handbook of Brotherhood Economics," by the Chairman of the Section for Mennonite Aid of the Mennonite Central Committee, is to be reviewed in a coming issue of this paper.

with no regard for the beauty of today, in order to store up for tomorrow. We even lie and cheat to make the bank book figures tell us that next year, too, we shall eat and drink and be well clothed.

BUT HE SAID: "Consider the lilies of the field, how they toil not, neither do they spin; yet your heavenly Father careth for them. Be ye not therefor anxious for the morrow . . . . ."

IT IS THE LONG ROAD from revenge to forgiveness. We carefully keep ledgers of the treatment we receive. If people are kind to us, we are kind to them in return—sometimes. But if they push us around, let it be known we shall certainly push them back! And harder, too, since they asked for it!

BUT HE SAID: "Father, forgive them . . . ."

IT IS THE LONG WAY from hate to love. We nurse within our hearts the burning hatred of those who have more than we have. It is not theirs by right, and they shall not keep it! And toward those who are trying to gain a greater share of the bounty of this earth, we have a burning contempt.

BUT HE SAID: "A new commandment I give unto you, that ye love one another . . . ."

IT IS THE LONG WAY from selfishness to selflessness. We are so careful to see that we first have our share, and what is left over can be divided among the needy! We are so anxious that our desires shall be satisfied, that our needs shall be met, that our interests shall be looked after!

BUT HE SAID: "Seek ye first the kingdom of God and his righteousness . . ."

IT IS A LONG, LONG WAY to Bethlehem, and a costly road to travel. Only those who have traveled that road know its cost. But how infinitely worth while! In comparison, nothing else really matters. For only when we have come to Bethlehem can we hear the song of the angels ringing through the heavens and filling the earth with music: "Glory to God in the highest, and on earth peace. . . ."

ONLY IN BETHLEHEM can we see the pure radiance of the Blessed Mother as she smiles at the Christ on the straw. Only in Bethlehem can we come to know the humble adoration of the shepherds. Only in Bethlehem can we see the Light of the glory of God, the only Light which no darkness can ever put out!

—Reprinted from the "Christian Advocate"

COLOMBIAN CLIPPINGS

The American Mission to Lepers has recently made a grant of $150 per child for this year to help in the support of the untainted children of leper parents in our work in Colombia, South America. The Lord has greatly blessed the opening of our work in Colombia. At present the school has twenty-one such children. Scores and scores of other children desire to be taken into the school just as soon as facilities are available. The grant made by the AML will pay about one-half of the expenses incurred in the care of the children.

* * * *

After about six months delay, our mission in Colombia has been granted its papers of incorporation, making them a legal corporation in Colombia, with power to buy and sell property and to take care of all legal matters pertaining to the operation of a mission in a foreign land. The present building that houses the mission is rented, but steps can now be begun to buy or to build adequate facilites for the carrying on of our mission work there. The American Mission to Lepers has a large tract of land in or near Bogota that they are turning over to our mission for its use in carrying on its work in Colombia.

* * * *

The first year of school is drawing to a close in our Colombian Mission. Of the twenty-four children that have been living under the care and guidance of our missionaries, nineteen have been enrolled in the school. Ten of the children made a definite and voluntary decision for Christ. Others of the children had made their decision for Christ previously. Mr. Stucky writes that though it is the first aim of the missionaries to win the children to Christ, this is but the beginning of a much longer and more difficult process—the making of solid Christian characters.

* * * *

What should a missionary be able to do, or how should he prepare to be a missionary? One of our Colombian workers writes that the first and prime thing should be that he ought to know how to win a soul to Christ— to be an evangelist. Besides that he may be called upon to be a teacher, a doctor or nurse, a barber, a shoemaker, a carpenter, a plumbber, an electrician, a writer, an office worker, an accountant, an author, a scoutmaster, an expert farmer, a builder, an expert on legal affairs.

* * * *

It was a genuine pleasure, writes Rev. Gerald Stucky of our Colombian Mission, to talk for several hours over the radio to N. Paul Stucky in North Newton, Kansas. The latter used his own amateur radio station, WHOM, while Mr. Stucky used a short wave station that belongs to a friend in Bogota. The reception on both ends was very excellent, and the two talked about many interesting phases and problems of the mission work in Colombia in conjunction with the proposed mission field in Puerto Rico.

* * * *

The children of the First Mennonite Church of Nappanee, Indiana, are making preparations to send to the Colombian Mission a much needed piano. Should any other churches desire mission projects, also needed are a microscope and some second hand sewing machines.

Atlee Beechy, European M.C.C. Director, Summarizes Winter Outlook

AKRON, PA., December 5.—Atlee Beechy, European M. C. C. Director, writes:

"The people are facing the most severe winter in recent history." This statement has come to us a good many times during recent weeks in a number of different countries from high governmental officials, railroad employees, farmers, military personnel and others. I do not think this is an alarmist cry generated with a desire to get all help possible, but rather springs from a deep, real fear in view of the prospect for the necessities as they appear at the present time. This fear cannot be hidden, for it is written on the very faces of the unfortunate people."—Atlee Beechy.

Mennonite Contributions Included in Friendship Train

Mennonites in various parts of the country were able to contribute to the food that was transported East on the Friendship Train. These Mennonite contributions, which totalled twenty-seven cars in all, consisted chiefly of flour, small amounts of whole wheat, soy beans, and mixed food. Arrangements have been made that when this relief material reaches New York, it will be channelled through our regular shipping agent making it possible for this particular material to reach the MCC projects in Europe where our workers will distribute it.

(In a letter of December 3, written by Wayne Henard, Director of M.C.C. Material Aid, to Rev. Walter H. Dyck, Executive-Secretary of the General Conference, there were these additional interesting facts:

"We have also been able to make arrangements to handle the car of bulk wheat that was included on the Friendship Train at the last moment. Inasmuch as this wheat came in the bulk form, we are having it shipped, along with a larger lot, that is destined for Bremen, Germany . . . . we will probably have about 23 carloads of food, mostly flour from the Friendship Train on one boat leaving for Germany on the 10th of December. This to date has been the largest shipment on any one boat that has sailed from the States with M.C.C. products.")

Special Projects in Paraguay Terminate

The Sanitation and Child-Feeding projects which had been carried on among native Paraguayans in the city of Itacurubi have recently been closed. The work of supervising sanitation, giving of medication, and making examinations has been carried on by Dennis Lehman during the past few months and was concluded on November 14. A child-feeding work, under the direction of Ella Berg, has been carried on in connection with the schools. Although this work was affected by the revolution, the participating pupils and also their teachers have expressed many times their gratitude for his supplementary nutrition in the childrens' very meagre diet.

These projects have been carried on as expressions of appreciation to the Paraguayan people for the way in which their country has opened its doors to homeless Mennonites.

A group of ten Mennonite refugees from Russia arrived in New York on December 4 on their way to the homes of relatives in this country.

Susanna Toews and her sister, Katherina Dyck, who are aunts of Susie Peters, MCC relief worker in Denmark, are going to the home of their niece, Mrs. G. P. Schroeder, in Minneapolis, Minnesota. Johan and Susanna Toews and their daughter, Greta, have been able to come under the sponsorship of Jacob Toews of Manheim, Pennsylvania, and Peter Toews of Reedley, California. Pauline Greilich and her four children, Klara Timnik, Viktor Timnik, Tamara Timnik, and Ida Greilich, have come under the sponsorship of a sister and brother, Mrs. Ernest Boettcher of Newman Grove, Nebraska, and Gustav Schroeter of Lindsey, Nebraska.

These people are refugees from the Ukraine and have spent the past several years at the Roverestein Home in Holland.

Before this renewal (Romans 12:2) each day and each hour of the day and each knock at the door and each letter that we open becomes alive with the adventure into which we are being once more drawn. Our plans, our friendships, our time, the disposal of our money, our work are no longer settled as they once were settled but are now open to direction. Instead of being locked to our conventional occupations we may be open to consider revising our plans to respond to some call of urgent need. Most of us will not be led necessarily to do radically different things but to do all that we do differently.—Douglas V. Steere

Our
Colleges and Seminary

CANADIAN BIBLE FREEMAN BLUFFTON BETHEL SEMINARY

P. E. SCHELLENBERG TO SPEAK AT FREEMAN FOUNDERS' DAY

Founders' Day comes on December 15 this year. As usual there will be three programs that day. Dr. P. E. Shellenberg, president of Tabor College, will be the speaker of the day. He will speak at the morning and afternoon meetings. For the evening meeting the music department, under the direction of Ernest Lichti, will present a Christmas program. A noon lunch will be served to all guests by the Home Economics Department. Mr. Ted Haar, a local business man, is placing his fine collection on display in the museum on a loan basis. The Declamatory Elimination Contest was held this week. The winners enter the Academy Tri-State Contest. New students enrolled for the winter quarter are, Eugene Graber, Delmar Saner, Bernice Gross, and Harold Fast of Mountain Lake.

BETHEL COLLEGE

Dr. J. E. Hartzler, a former President of Bethel College, was guest speaker for a morning's chapel service. His home is in Hartford, Connecticut, where he is professor in the Hartford Seminary foundation.

An annual pre-Christmas Debate Tournament was held in the Bethel College Campus, Saturday, December 6. A total of thirty-eight teams from twelve colleges sent for applications for participation in the tournament. The debate question for the 1947-'48 school year is: "Resolved That a Federal World Government Should Be Established." Reford Wedel and Leland Harder debated as representatives of Bethel College.

An Annual Foreign-Language Christmas Program was presented Friday night, December 5 in the College Chapel. The program consisted of German chorales, a playlet, and Christmas songs in other foreign languages.

The Newton Community Chorus, under the direction of Dr. Walter H. Hohmann, presented the twentieth annual rendition of Handel's oratorio, **The Messiah,** Sunday, December 7. The solo parts were sung by Miss Maud Nosler, soprano, Evanston, Illinois; Miss Gertrude Hohmann, alto, North Newton; Mr. Orcenith Smith, bass, Winfield, Kansas; and Dr. Suderman, North Newton.

BLUFFTON FUND UP TO $110,000

The college has just received a gift of $20,000. from Mrs. C. H. Musselman and one of $5,000 from from her daughter, Mrs. Luella Arnold. These gifts are to be applied to the Auditorium Physical Education Building Fund. This brings the fund up to a total of approximately $110,000. Mrs. Philips, negro YWCA secretary of Youngstown, Ohio, was a chapel speaker Friday, December 5. She was a representative at the Oslo, Norway, youth conference this past summer and gave an excellent report of her impressions of that conference. The College Church showed the motion picture, "The King of Kings," on Sunday evening, December 7. Rev. Paul Shelly attended a meeting of the General Conference Curriculum Committee in Chicago December 3 and 4. From there he went to Newton, Kansas, for a meeting of the Cultural Conference Committee.

MENNONITE BIBLICAL SEMINARY NEWS

A fine turkey dinner was enjoyed at the Seminary Thursday, December 4, through the courtesy of Gerald Kreider of Goshen, Indiana, and the assistance of a great number of people in the Seminary itself. The joy of the dinner was enchanced by the presence of the following guests: Mrs. Robert Kreider, Stuttgart, Germany; O. J. Sommer, Pekin, Illinois; Cornelia Unrau of the Congo Inland Mission; Ronald von Riesen, Newton, Kansas; Henry Harder, Aberdeen, Idaho; Erland Waltner, Mountain Lake Minnesota; I. I. Friesen, Winnipeg, Canada; Joanna Andres, Newton, Kansas; and Paul R. Shelly, Bluffton, Ohio.

The Seminary was happy to have the Curriculum Committee of the General Conference meeting here in our buildings during three days of this week. We rejoice in the privilege of being a center for creative Mennonite thought and leadership.

Marvin Dirks presented a moving message, based on his experience in the Philippine internment, to the entire Bethany student body and faculty this week. It made a profound impression upon all who heard the message in showing the tremendous difficulties of Christian unity on the one hand and affirming the fact that to know the Lord Jesus Christ truly makes a difference in the characters of men. The latter was proven very forcibly during the internment when the Christian way of life became the only possible answer to those in the camp.

The Seminary staff continues to be busy with speaking engagements. S. F. Pannabecker preached at the Mennonite Bible Mission on December 4 and on the same Sunday John T. Neufeld occupied the pulpit at the Pulaski, Iowa, Church. Edmund Miller has returned from a week of meetings at the Wayland, Iowa, Mennonite Church; Don. E. Smucker was scheduled to address the Christian Workers Band of Goshen College on December 14.

Andrew R. Shelly, part-time fieldworker for the Seminary, has sent us an enthusiastic report concerning his work in Mountain Lake, Minnesota, and his

(Continued on page 28)

In Heilbronn, South Germany, 30,000 perished in a 30-minute raid. Cut courtesy "Mennonite Life."

A Vision for Our Day

BY ROBERT KREIDER

We live in a secular age—either non-Christian or anti-Christian. The old religious faiths have been neglected or rejected. In the optimistic days just past, men paid homage to a god of progress. Man's faith in progress now seems shattered.

This age which has prided itself in scientific objectivity has actually sunk to new levels of cruelty. The brilliant American theologian Reinhold Niebuhr has recently written: "Not only Marxist fanatics are involved in the cruelties of our age, but democratic idealists also. The ancients were certainly not more merciless to their foes than we; no one has been so merciless to a vanquished foe as we since the Assyrians. We are pitiless because we do not know ourselves to be pitiable." **We do not know ourselves to be pitiable.**

Three weeks ago we saw written large the demonic nature of modern man. The first scene was Dachau—one of the dreaded concentration camps of the Nazi terror. It was a Saturday afternoon. We passed the barbed wire encircled stockade where 18,000 S. S. men are held prisoner. We entered the death enclosure where in years past 238,000 men and women were exteriminated by the Nazi state. We saw the gallows. We saw the pistol range. We saw the sealed torture chamber. We saw the gas chambers where human beings were herded for death. We saw the German instructions on the operation of the gas chambers. We saw the furnaces and the metal carts on which the bodies were wheeled into the furnaces for burning. We saw where the human ashes were piled. Two hundred thirty eight thousand met their death in that house of monstrous evil. It was late afternoon. The shadows were lengthening. The enclosure had the ominous atmosphere of lurking danger and terror. Dachau is of our age.

The following day was Sunday. That lovely Sunday morning we stopped in Heilbronn in the valley of the Neckar. The center of the city has been completely destroyed. We stood on what had been once

A Prayer of Dedication for Food for Relief

by H. A. Fast

(The following prayer of dedication was given by Dr. H. A. Fast, Vice-president of the Mennonite Central Committee at the Friendship Train ceremonies held at Newton, Kansas, November 21. The petitions expressed in it are fitting for all food sent to the needy peoples of the world.)

"Great God, our Father. All good things and all noble impulses come from thee. As we stand in front of this Friendship Train we thank thee for the noble impulse that led to this outpouring of generous Christian concern for the people in need. We thank thee that we are among those who have things to share and need not be among those who must receive. We thank thee that our American people and the people of Kansas have not become calloused to the cry of human need.

"Now we are gathered here in solemn assembly and yet in a glad and thankful spirit to dedicate this trainload of food to the hungry and suffering people of the world. The love of Christ constrains us to bring this contribution and we pray that the people may receive it in the spirit in which we offer it.

"May this food reach its destination safely. May it serve to feed children because children should not be hungry. They should be well and their voices should ring with laughter. May it feed the aged because old people should not go to the grave neglected, starving, heartbroken. May it feed young people because young people should not become bitter and resentful. They should believe in God and good and man and the church and in good government and in high ideals and high adventure. May it feed the middle aged so that home life may again be possible and happy and wholesome and men may again be able to work at great constructive tasks.

"Our hearts and our prayers go with this Friendship Train as it proceeds on its journey. As we cast our bread upon the waters may it come back to us after not too many days in terms of a deepened sense of friendship and understanding and a strong feeling of world solidarity and mutuality. As we reach our hand of friendship across the sea in this gesture of Christian concern may it be but the beginning of a great chain of friendship that shall ultimately encircle all mankind.

"As we dedicate these gifts in a spirit of Christian love to the hungry and bruised peoples of the world we would also dedicate ourselves to the great unfinished task of building a world where people under God will no longer inflict such terrible suffering upon their fellowman but where they will dwell together in peace and security as brothers in a veritable Kingdom of God under Jesus Christ as Savior and Lord.

"Let Thy blessing rest upon these gifts and upon all the people of the world."

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the market place—the center of civic and business life. There was only the silence as amid ancient ruins. And as we waited a shepherd came leading his flocks slowly through the paths of the debris, looking for green pastures. It was a sunny afternoon in 1945 when bombing planes swept through the skies above the city and drenched the city with liquid fire and high explosive bombs. It was a thirty-minute raid. Thirty thousand perished in the raid. Another objective was achieved in the strategy of war.

The 30,000 of Heilbronn and the 238,000 of Dachau bear stark, awful testimony to the spiritual decay of our day. If this be the world in which we live, what is the Mennonite vision **for** and **in** the world?

I sense here and there little signs that men and women are looking toward the Mennonite formulation of the faith with a new keenness of interest, a new receptive Spirit. In Berlin I spoke to a leading Protestant churchman who said, "I wish the Mennonites had great writers and spokesman—they have in their past a message for Germany today." The man who said these words spoke out of great conviction, for he is one who had to pay the price of several years in concentration camp.

Add up the number of Mennonites the world around and the total is no more than 500,000. What can such a tiny group give to the harsh world today? What can our little brotherhood do to stem the violent flood of world tragedy?

We find the clue to our problem in the teachings of Jesus. It is the paradoxical teaching of leading a life in the world but not of the world. Jesus referred in several ways to the role of the Christian and the Christian brotherhood in the world. The Christians were the "remnant"—the connecting strand of divine truth from one generation to the next. "Ye are the salt of the earth." "Ye are the light of the world." Then again He speaks of the Christian witness as a creed.

I suspect that we shall find our Mennonite world vision not in master plans, not in grandiose schemes, but rather in the beauty of the birth, nurture and fruition of the individual soul and the Christian brotherhood. Our hope lies in being as candles, radiating light amid a world of gloom—the remnant—the salt—seeds of the kingdom.

We may be skirting on spiritually dangerous territory when we speak of a "Mennonite Vision." We run the risk of denominational idolatry—worshiping the 400-year-old institution of Mennonitism more than the Christ which this brotherhood was formed to serve.

Today we as Mennonites stand on the threshold of a new era of prophetic vigor. There were in the early Anabaptist period several decades when the Brethren with great zeal swept through Europe—spreading the glad tidings. Then came the persecutions. And the period of introversion began. Mennonites began to pride themselves in their quietude. This period has persisted for generations. We must confess that as the "Stillen im Lande" we have all too often kept our candles hidden under the bushel. In our effort to save our precious light, we have run the danger of losing that light.

As we point toward a formulation of our Mennonite vision for the world today, it seems to me important that we evaluate rather realistically wherein we have fallen short of our high calling. If we are not to be cursed with the sin of self-satisfaction, it is good that we view ourselves objectively, critically. In this short critique, I draw principally from my knowledge of Mennonites in America. But perhaps the same may be said of European groups represented here.

1. One is conscious of the persistent, ever-present fact of materialism among our people. We love our acres, our good cars, our well-furnished homes. We take pride in our economic respectability in the community. If a strange teacher were to tell us one day, "Go and sell that thou hast, and give to the poor," we would go away perhaps irritated.

2. We have blind spots in our ethical responsibility. We are senstive in some area of Christian responsibility—as nonresistance—but in other areas we are blind. Sometimes we have succumbed to political quackery despite the fact that historically we are non-political. Sometimes the loathsome disease of race prejudice has crept in among us: Anti-Semitism, anti-Negro feeling. In one department of our life we may be good—in other departments evil.

3. We have often failed in making our Mennonite faith and practice attractive to others. That strong in-group feeling with the tendency toward self-righteousness and spiritual pride has erected barriers. Often we have lacked love in our hearts for men not of our household of faith. All this is related to a distortion of the doctrine of separation—which is not a cold hostile defense against the world but rather a Spirit-filled life **in the world** but not **of the world.**

4. We have been lacking in our missionary impulse. To possess an evangelical, missionary concern, one must have a conviction of the unique authority of one's message. We need to believe that fact and to articulate that conviction. We must live God-intoxicated lives. If we thought we had a message, we would be less apologetic. We would write more. We would do more pamphleteering. We would carry our message to the non-Mennonite world. We have perhaps a group inferiority complex, a quietism. We have been satisfied with just holding our own.

5. The Mennonite testimony has been dimmed by the fragmented character of the church. The intra-Mennonite theological strife, the divisions have been a blight on our testimony of Christian love. In America we have found in the M.C.C. a countercurrent—a bringing together of likeminded Mennonites on common ground. This conference exemplifies these new polarizing forces in our larger brotherhood. I do not subscribe to the position that all Mennonite branches should be welded into one church—finding the best common denominators for one church.

All that we may say in a critique of the Mennonites does not diminish our love for the brotherhood. For me that love for the church has grown parallel with an increasing awareness of the faults of the group.

What is that Mennonite vision which we cherish so much? If we turn back to Mennonite origins in the Anabaptist movement, we catch a glimpse of the original vision of our brotherhood. It was a world vision applicable to our day. "The Anabaptist vision was not a detailed blueprint for the reconstruction of human society, but the Brethren did believe that Jesus intended that the kingdom of God should be set in the midst of earth, here and now, and this they proposed to do forthwith." Immersed in the New Testament teachings, their vision was that the Christian life was one of discipleship, that the kingdom of heaven was to be found and nutured in the blessed brotherhood to which the brethren joyfully commit themselves, that the love of this brotherhood penetrates as far as light can radiate into the world of men about them.

And now our contemporary vision:

1. Ours is a humble vision, which has yet the riches of the kingdom. Ours is an ancient vision,

"Christians are not different from the rest of men in nationality, speech or customs; they do not live in states of their own, nor do they use a special language, nor adopt a peculiar way of life. Their teaching is not the kind of thing that could be discovered by the wisdom or reflection of mere active-minded men; indeed, they are not outstanding in human learning as others are. . . . They live, each in his native land—but as though they were not really at home there. They share in all duties like citizens and suffer all hardships like strangers. Every foreign land is for them a fatherland and every fatherland a foreign land. . . . They dwell on earth, but they are citizens of heaven. They obey the laws that men make, but their lives are better than the laws. They love all men, but are persecuted by all. . . .

"In a word, what the soul is to the body Christians are to the world."—From "The Apostolic Fathers," as quoted in "Time" magazine

The following are excerpts from letters of thanksgiving for flour sent to Europe by Mennonites of the United States:

"There is a great want here . . . Our town with normally 4,000 inhabitants has now to entertain more than 2,000 fugitives from East Germany and till Christmas our little village shall receive 2,000 fugitives more."

"If our children say grace, they pray: God may bless the unknown benefactors in America for this kindness . . . the want is growing daily. Many children and adults are without warm shoes and clothing . . . "

"In a bag of the nicest white flour, which I could distribute here, I found your address and I want to thank you from the bottom of my heart . . . Now we were able to give to some inhabitants where illness increased the need, some flour . . . . There was often no more flour in the houses, when we brought some . . . . God may reward you and all the spenders, for all the good they have done on their German Brothers and sisters.!"

"Many thanks for your great kindness to send a sack of flour to Germany."

which has yet a fresh, new loveliness. Ours is an unfolding vision, which yet has revolutionary explosiveness. In our vision we see that the most significant contribution the Mennonites can make to the world is the God-filled individual Christian character. We want men to find rebirth in Christ. Seeking new disciples is our calling.

Thomas á Kempis gives a pointed description of the life of the dedicated disciple: "Daily ought we to renew our purposes, and to stir up ourselves to greater fervor, as though this were the first day of our conversion."

I like to think of the Mennonites as a lay church where the rank and file pour out their time in the service of the Kingdom. Among Mennonites we should be prepared to give several years of our life to the service of the Church. Consecration ought to reach the pocketbook. The misery of the hour calls us to be frugal. I wish we could present a solid front to the world of giving 10 per cent or more of our income for the work of the church. Our vocations and avocations should mirror the Christ-centeredness of our lives. For the world the Mennonites have a vision of the new man—a disciple of Christ.

2. Ours is a vision convinced that the world needs colonies—growing colonies—of Christian brotherhood. These are "demonstration projects" of God's love in faith and practice. In the family can be the kingdom. In one community of a hundred souls can be the kingdom. These brotherhoods are not walled off from the world but rather in the world of men, and yet not of it. If in the world there be weariness, here let there be energy. If there be discouragement, here let there be confidnce, If there be fear, here let there be security. The function of the blessed community in the world is to draw men into its fold and there nurture them for wider service. Here is a "colony of heaven."

3. Our vision today impels us to reach out beyond our group. Here we have fallen short. There is the spoken word. Like our Anabaptist forefathers, we ought to be captured by the gospel message so that we would want to preach it to the whole creation—not alone through professional missionaries and preachers—and our message is that Christ is risen, repent and believe, come join the fellowship and serve. I have an increasing conviction that we have something to offer to the non-Mennonite world. In Mennonitism there is a unique synthesis of theological conservatism and ethical sensitivity—this synthesis has answers for the needs of this day. Particularly are we called in this day to share with others the faith which lieth within us. If we appreciate our life in Christ—in the brotherhood, let us speak so others may know.

4. Our vision calls us to be bridge builders of love and reconciliation. Mennonites are people who should have the courage to span the chasms of misunderstanding that keep us apart. This we can best do through loving services to those of other lands and groups and it can be done in a variety of ways: relief and reconstruction projects, friendship correspondence, joint conferences, exchange study, joint projects. When the hot winds of fear and anger sweep the world, I would hope we could keep ourselves free of hatred and prejudice. If ever in our 400 years of history there seemed to be the holy war in which Mennonites could engage, some might feel it would be the war against Communist Russia. With the grace of God we must seek to cleanse ourselves of such antipathy. If bridges can be built between East and West, Mennonites should be among the builders.

I like the picture of Mennonites as builders. The world is in shambles. When others destroy, let us always be in the wake rebuilding missions, building schools, building hospitals, building church-centered communities.

5. As in all ages, there are all too few—only a remnant—who have an ethical clean-cutness. Mennonites should give evidence of this uncompromising ethics in the personal virtues—chastity, honesty, generosity. But also we must give evidence of it in the social virtues— where so often the great churches prostitute their position with small and great compromises. I wish we would maintain as sharp a witness against murder in volume as we do in regard to murder in the singular. The world needs the

absolutists whose position is not diluted with compromise.

6. Particularly do I cherish for our brotherhood a heart which is universally sensitive—the heart which hears the stifled sob of human needs not only within the brotherhood but also anywhere in the wider world. We know our responsibility to our own people in need. This mutual aid we want to fulfill. But if our ethical sensitivity halts here, our testimony is covered with a bushel. Study the operations of the various relief agencies now in Europe. Most of them represent a dominantly partisan approach to human need—Catholics to Catholics, rebuilding Protestantism, restoring the labor movement, aiding anti-Fascists. If Mennonites can feel sensitive to need apart from all particularisms and partisanships—there is a magnificent vision for the world.

And in our sensitivity to injustice and need—I sense that we should do more than we have in the past in voicing our concerns to those in authority . . . presenting the the case of the wronged, suggesting courses of action. I like the Quaker word "concern."

But we must guard against the tendency of some who think they can make the world over with a mimeograph, who feel their moral responsibility is fulfilled when they write a few letters a year to Congress.

The genius of our position is backing up our sensitivity with deeds large and small. In our sensitivity let us ever be creative—ever seeking out new frontiers of Christian labor.

We have staked out here in our discussion of the Mennonite vision only the broad principles. Coming from different Mennonite groups, we represent each in our own way our individual group genius. We will be led to make, in our respective ways, applications from these principles.

I feel within that we are called for just such a time as this. That there is just such a conference as this at Elspet gives testimony that our brotherhood is sensing the challenge of the hour. I am attracted by the words of St. Dominic to the papal representatives who came in their splendor to help him fight the Albigensian heretics of Southern France. These words might be directed to the disciples of our brotherhood in the struggle against the secularism, the godlessness, the cruelty of the world.

"Zeal must be met by zeal, humility by humility, false sanctity by real sanctity, preaching falsehood by preaching truth. Sow the good seed. Cast off those sumptuous robes. Go barefoot, without purse or scrip, like the apostles. Out-labor, out-fast, out-discipline these false teachers."

Mennonite Refugee from Denmark Finds "Home" at Last

by Walter Gering

(Rev. Walter Gering, who served the Mennonite refugees in Denmark in a pastoral capacity, here tells about the arrival of one of these refugees in Newton, Kansas, recently.)

IT was in one of the refugee camps of Europe that we met A__ for the first time. She was one of those countless numbers of refugees, who during the course of the war, were forced to flee from their home leaving everything behind. The life of a refugee is a most difficult one; to be homeless, separated from loved ones of the family, bereft of all earthly goods, is a role which one must experience in order to understand. Life in a refugee camp at its best is a most trying experience for even the most courageous spirit. The monotony of passing days, the dread of a seemingly hopeless future, the daily wear upon nerves is more than many can bear. A__ was one of these countless unfortunates of the world. Often we had dreamed and spoken of the time when some of these might by God's grace find a new home where life might begin anew. And often we had dreamed of the possibility that we might be on hand to welcome personally into their new home those unto whom we had ministered in the refugee camps.

So it was with a sense of real anticipation that we eagerly paced the platform of the railway station on December 2, awaiting the arrival of the west bound train. The moment was upon us. For months preparations had been made; prayers unto the Lord, countless letters and consultations had gone into the preparations. Hopes had risen and fallen repeatedly, but this time it was to be a moment of joy and thanksgiving, for the train speeding upon its way was bringing to a close a long, eventful journey. A__ was to arrive and begin life anew in the home of relatives. Behind were the smoking ruins of her beloved city, the barbed wire enclosures of a refugee camp with all of its deprivations, the countless tragic experiences which are crowded into such a journey. Life was to begin anew once more in the friendly atmosphere of new found loved ones. Yes, this was the moment for which we had waited.

Once again our spirits sank; we were disappointed. The train had arrived; the passengers had disembarked and gone their way. But A__ had not appeared. Could it be that she had lost her way in this strange, new country? Could it be that she, not knowing that this was the right station, had failed to disembark? Anxiously we hurried from porter to porter inquiring concerning her whereabouts. The train began to move when suddenly from the car came the word: she has gone into the station.

Back into the station we hurried. Nowhere seated in the waiting room could we see anyone who might be the answer to our search. Then it was that we saw her in the telephone booth; she was courageously trying to find her way. At last the moment had come. A—— had come home. Life was beginning anew.

Let Us Give Non-Mennonites the Opportunity To Give for Relief

by Ernest Bachman

WITH many the Friendship Train may by this time be history, but some of us, who were directly connected with it, are pondering where we might have made it more successful. Many and varied were the experiences in dealing with people in all walks of life, the common laborer, doctors, lawyers and ministers. In our travel from county to county, speaking to groups and organizing solicitors, many received us graciously and with a good response; again others were very sarcastic.

Now for a few personal experiences. In one small town (naturally these towns are easier to work than larger towns) the churches united for a union meeting at which I was invited to speak in the interest of relief. After the meeting solicitors were organized to make a house to house canvas and over $6,000 was solicited.

In another county the minister of the Christian church with a membership of about 500 was approached. He remarked that at their last meeting, concerning the drive for the Friendship Train, it was remarked how much the Mennonites were doing for relief and what the motive back of it was—whether the Mennonites here were trying to build a strong Germany again which would make America fight another war. Fortunately, my church affiliation was not asked, and it gave me an opportunity to relate the history of the Mennonite people and their method of relief. This minister then called the ministerial alliance for an organization meeting and in two days time sent in a check for over $1,600.

In another county a very successful house to house canvass was made. When completed a minister from that county wrote me that while I was in their county I mentioned about the CARE package work and correspondence with people in Europe. Through Dr. Krahn I received a group of names and went back into this county to present the work of CARE as a followup to the Friendship Train.

One more experience. In one county I met a young man who was an officer in Europe who related this experience. Army life was very monotonous to him, and he became very well acquainted with several families in Europe who opened their homes (such as they were) to him and he was welcome any time. Upon his discharge he, being an officer, did not have to turn in his supplies to the Government. So he divided all his supplies except what he needed to wear home between four families. Since he is home, he and his young wife have established a home on a farm and have adopted these four families. They follow them up regularly with CARE packages. He is not a member of a Mennonite church.

Conclusion: I have only touched on a few experiences in my travels here at home, but my eyes have been opened. We speak to our young people to consecrate their lives for the missionary cause, and that is well. But is not one of the greatest needs for missions right here in our home land? The young man just mentoned said, "If you could go out and get one family in America to adopt a family in Europe right now and send them food and clothing there would be no European famine and all wars would cease."

Have we as a Mennonite people been hiding our relief work under a bushel? I find our non-Mennonite friends want to do relief work and keenly feel the need of it, but do not have the proper machinery set up. This was very readily expressed in our meeting with Church World Service Inc., which was held in Hutchinson, Kansas. Should not the Mennonite Central Committee officially link up with The Church World Service Inc. and take the lead, sending our young men among non-Mennonites, in our home and distant communities in the interest of relief and thus create a better feeling and understanding for all nations?

I am convinced this would be a real home mission project and that we may fail in our peace testimony if we fail to present the needs of relief to our non-Mennonite friends. We shall not only teach not to bear arms, but how to live and let live.

(Ernest Bachman, Newton, Kansas, served as district field man for the Christian Rural Overseas Program in its recent drive for wheat for the Friendship Train. CROP is sponsored by Church World Service Inc. His task was to get solicitors to make a house to house canvas and to hold meetings to encourage giving to relief. He had ten counties under his supervision. The Governor of Kansas publicly honored him for his part in the drive. Mr. Bachman is also chairman of the relief committee of the First Mennonite Church, Newton.)

Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give."
—Robert Browning.

A TRIP THROUGH GERMANY

By Elizabeth Boehr

EARLY in October I left for a trip through Germany, with two aims in mind—to acquaint myself with some of the MCC units and to visit my relatives near these units. My first stop was in Munich and Bad Toelz, where the army has a headquarter, as well as in Munich. The country is beautiful, but as most of you know the city of Munich is greatly destroyed. Only a part of the treasured Rath-Haus is still standing. It is pleasant for an American to travel here. My AGO card opened all the army stores and officers' mess for me. The same is true of the American Red Cross Headquarters. You can have coffee, sandwiches, and donuts from nine o'clock on through the day.

Early Sunday morning Polly and I took the train to Oberammergau. We spent the day in this charming little village, unharmed by all the battles. We saw the Passion Play Stage and had our dinner in an Austrian cafe — we took coffee, sugar and some cakes with us. Had a good soup, potato-knoedel and a little vegetable. We shared our delicacies as far as they reached. The day was perfect, so we walked through the picturesque streets with their quaint painted houses. Then we visited in one of the Lang homes and looked at some of the beautiful wood carvings these people do. We were told the Passion Play will be given again 1950 —May 15 to September 15.

> Even worse than the shortage of physical necessities is the breakdown of morale and morals in the face of need. People who have been driven, beaten, bombed, and oppressed, need love and feeling that *somebody* cares. This need is equal to or greater than the craving for bread. Morals, which depend so much on an adequate supply of food, clothing, and shelter, have dropped in the absence of these necessities. With a package of cigarettes commanding a greater price than a woman's body, morals are hard to maintain. Shortage of marriageable men has also made the moral problem worse. For example, in the American zone of Germany there are only sixty men between the ages of twenty to forty for every 100 women of the same age groups. This in itself makes for a terrible moral problem.—Church World Service.

On Monday I left for Nuernberg where I spent two days. Here again I was billeted in an army hotel where I had my meals as well. The city is almost completely destroyed. Those of you that know this beautiful historic city will remember the inner city with its massive walls and towers—the towers large enough for families to live in, the wall wide enough for walks. This wall had forty-four towers—not one had been saved. The city is only 25 per cent Catholic. There were thirty-four churches in this city—many historic Protestant churches. Not one can be used to worship in —every one is bombed and burned out. I walked through the cleared streets early one morning. Ruins all around me. Out of the ruins crowds of people were pouring. Where do they come from? They all live in basements and sub-basements all over the city. The next morning I got a taxi to take me around the city. The Congress Hall which Hitler started is still there but unfinished. The Soldier's Field where Hitler had army reviews is used for army foot-ball. The afternoon I spent at the Palace of Justice which has been completely rebuilt by the American army after the war, as well as the business and living quarters around there. Again army mess and PX stores are at your disposal. I met an American lawyer, who helps at the trials, in Vienna, so she took me into the visitor's section. The I. G. Farben trial was in session. The twenty-four Farben representatives were seated on one side. One of their own members—who turned traitor—was witnessing against them. The prosecuting attorney, his whole staff, the judge and his assistants, as well as the Military Police were American. On the whole people feel this thing has been going on just about long enough.

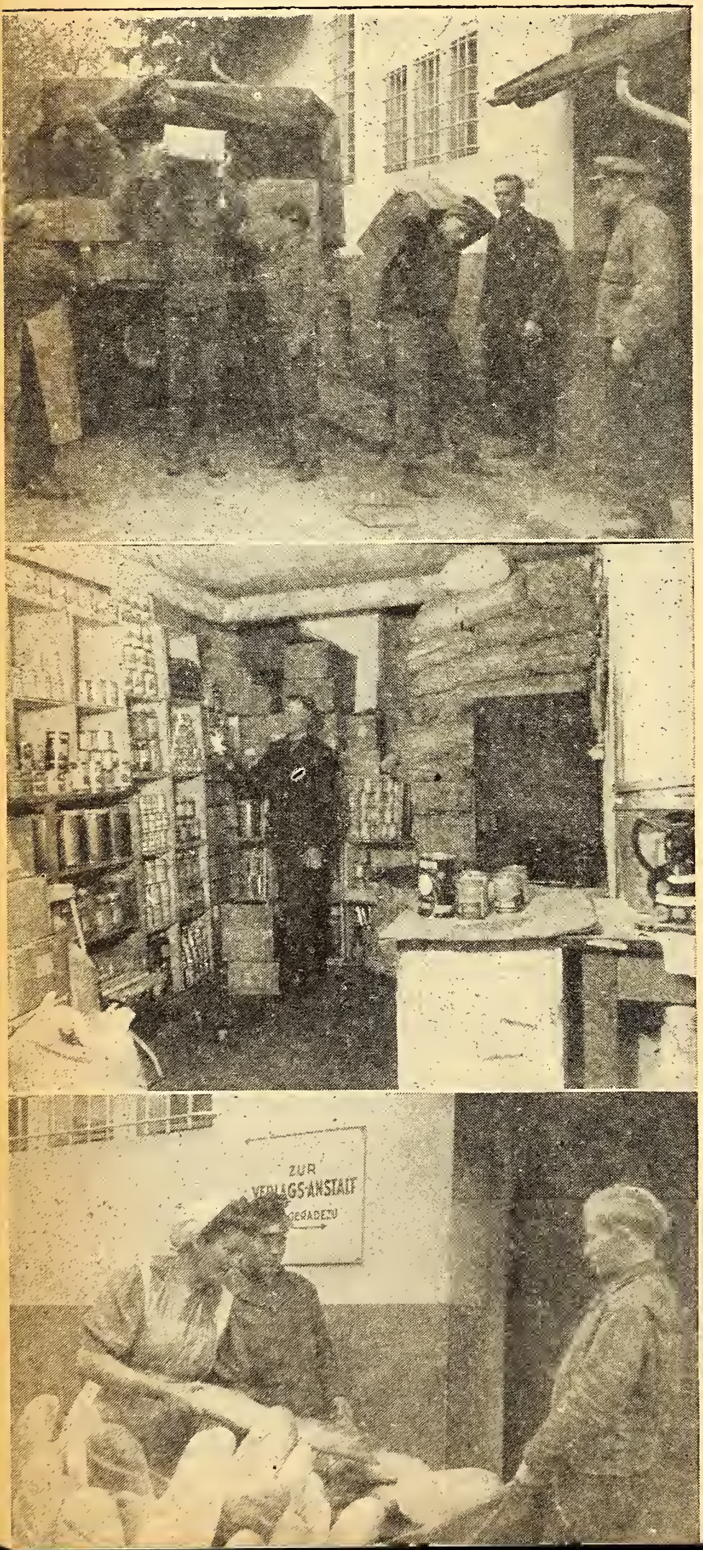
The next day I arrived in Frankfurt. This is one of the important army headquarters. Here I was conscious that to every seven whites we have one Negro in the army. The American Red Cross is always located in one of the most beautiful large public buildings in the city. It is always crowded with soldiers and and Fraeuleins—at least some of the European woman get good things to eat. You should see them eat ice cream, donuts—drink malted milk, coffee, and take packages with them. These soldiers spend a good deal for these girls—whether it is love, pity of a fling—these hungry folks get food. The next morning I took the army bus to Wiesbaden, and spent the day there with a Vienna girl, that I happened to meet in Frankfurt. The wonderful Kurhaus is the American Red Cross Headquarters—some of you readers may remember the glorious gardens and the sulfur baths for which this city was famous. It is also partly destroyed. The drive from Frankfurt to Wiesbaden is very beautiful, part of the way is the Reichsautobahn—a marvelous highway, powerfully built, winds over and under itself—no crossings as we have. My next stop was in Mannheim. Some of the city park in the inner city is still lovely, but the city too is gone. An extensive building program is in progress here. The American Red Cross, the PX, as well as the ice cream stores were again at my disposal.

(Continued on page 22)

Peter Dyck's Story As Told at

(Given in

Top: Mennonite Central Committee supplies arrive from Holland via Dutch Red Cross trucks. Middle: Assortment of supplies in storage room. Lower: The flour has become bread. Cuts courtesy, "Mennonite Life."



HAVING been abroad six and one-half years and havng just returned I am very much encouraged by the active interest in relief in our Mennonite communities. We have not visited many churches as yet, and are, in fact, just beginning to travel about. But when called to a place in Canada, where little advance notice had been given of our coming, we found some 1,700 people. And when in Alberta, we were delayed on account of a car accident and arrived at Rosemary at 11 o'clock at night, we found the little town full of cars—there was a very large tent, a loud speaker and lights—they had prayed and sung and done everything else waiting for us. When we arrived we said, "The meeting is dismissed." But there was no arguing. We stayed until past 2 o'clock. I am, indeed, very much encouraged.

The cause which we represent is a great Cause. I am not able to say anything on the first years abroad, the years in England, and Holland, though much should be said. Having this short time I will isolate the most recent development—that with the Mennonite refugees. I will begin there where the work began.

First, however, I must answer the challenging question of Brother Goering who asked, "Is relief work really a witness for Christ?" Of the relief workers I have met I can say that they are sensitive to that challenge. We know that ours is a great mission. Of course, you people have a perfect right to ask of us relief workers anything you please. We have been your servants! What did we do? How did we do it? I confess that it has often been difficult to combine the two: goods and gospel. It is comparatively easy to distribute goods, or to move a people, or to feed them, and it is possible to get a crowd together and preach the gospel.

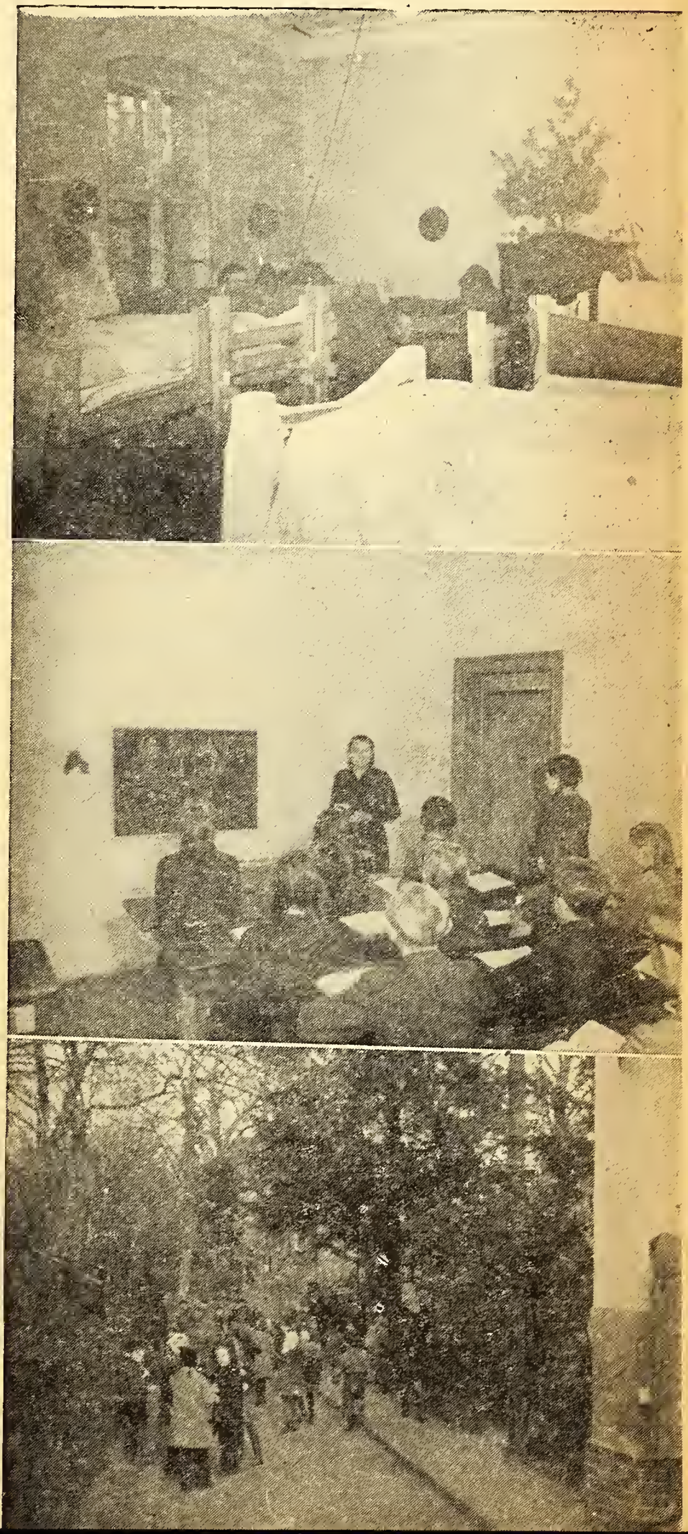
"...something positive, a 'plus! had to accompany it."

This picture shows

Session of General Conference

bridged form)

Top: The dormitory home in Berlin—clean covers and even Christmas tree. Middle: The refugee children show alertness in the classroom. Lower: Children leaving school. Cuts courtesy, "Mennonite Life."

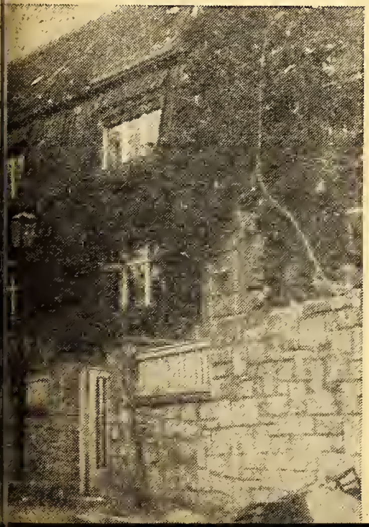


But you want us to do two in one. We have been puzzled sometimes. Yet we have tried. And the ways used to make this excellent combination is again an entire chapter for which we have not the time today. How would you, for instance, hand out a pair of pants with a "plus"? It is not enough to give it away. Something added, something positive, a "plus" had to accompany it. In Holland we were able to clothe 1,500 to 2,000 people in a week. Food was distributed to 20,000 to 25,000 in a week. As numbers increase the problem of the "plus" increases. I won't go into detail how it was attempted, or may I say done. Each worker had his and her own method.

I would like, however, to point to at least one source of evidence assuring us that this "plus" (the spirit of love as expressed in our motto: "In the name of Christ") was understood and has been received by many people. Hundreds of thank-you letters are at hand, acknowledging the help of the M.C.C. Many begin by saying, "We thank you very much for what we received," and then the letter continues, "But most of all we thank you for the way in which it was given." I believe I can speak for almost 300 relief workers, having met them in England, France, Belgium, Paraguay, Puerto Rico, and Germany. All these units are consciously aware of the fact that our relief work has got to be more than handing out material goods. And we have tried to do more; we have tried to combine goods and gospel.

And now to begin this most recent story of the refugee movement. Many of us have heard something about it. I make no apologies for repetition. In the first place, it is so vital in our Mennonite history, it will stand out in later years as a momentous and historic

ugees lived in Berlin



". . . we thank you for the way in which it was given."

Left: Women reading Bible. Sister Wall of Muntau Hospital in white headdress. Above: Peter Dyck greets another refugee. Cuts courtesy "Mennonite Life."

time. The second fact is that there have been few people directly connected with this work. I feel I should acquaint you with at least some details of it.

When we were in Holland distributing clothing and food, a little wedge was pushed into our work. This was the coming of thirty-three strange people speaking a strange language. Dr. Hilkema came to us saying, "Look what we have here," and handed to us a paper clipping that thirty-three refugees had landed at Maastricht, South Holland. We went down and discovered the first thirty-three of our Russian Mennonite refugees who had come from the Ukraine, walking practically the whole distance across western Europe. They told us a sad story. Having started in a group of over a thousand, some stayed by the roadside, some dissappeared mysteriously. When they arrived in Holland there were only thirty-three left. I recall how we gathered in a small room for worship. We sat on double decker bunks and Brother Hilkema spoke to them on the text "In my father's house are many mansions." How we would have liked to have told them that in Canada and the United States, too, there are many homes and rooms waiting for them. But we could say nothing about homes here on earth for those unfortunate people. There was no country ready and willing to receive our Mennonite refugees. The Dutch Board on Refugees was persuaded to hand over to us and to our Dutch Mennonites these thirty-three, and together we worked out a solution. The Dutch Mennonites took them into their homes. They were the hosts, and the M. C. C. promised clothing, additional food etc. The M. C. C. also quaranteed to take these people off the hands of the Dutch and settle them in the New World.

In sketching very briefly what happened we cannot leave out our Dutch brethren. Certain government officials were approached, with the result that the "Menno-pass" was issued—the only pass of its kind ever issued for Mennonites in the 400 years of our existence. The Menno Pass, of three pages, of blue color and in three languages, had this beautiful quality—if you arrived with it at the Dutch borders you could enter.

In our minds we saw many of our refugees coming in from Germany. Optimistically, I ordered 5,000 to be printed. (Here Peter Dyck went on to tell how only 442 were added to the original thirty-three, how the Menno Pass plan had to be given up because of objection by the Russian government, how Holland sheltered these Mennonites, and how Queen Wilhelmina sent a telegram of congratulations to the refugees upon their arrival in Paraguay.)

The MCC asked that we should go to Germany. I have no time to dwell on the difficulties of getting to Germany. It was impossible through the British diplomatic circles.—Finally, after three and one-half months of negotiation, we were allowed to go, and it was the Americans who gave us permission, not only permission to go into Germany but to go into the heart of the Russian zone, Berlin. Berlin, as you know, is divided politically into four sectors—not zones—French, Russian, and American. Americans have one quarter of Berlin to govern. Everything that happens in Berlin can only happen with the agreement of all four powers.

One hundred fifty Mennonite refugees were stranded in Berlin. Stranded because they could not get food, houses, and official permission to stay. They found themselves a bombed out building and there managed to live under such crowded conditions that their appalling quarters made news in the *New York Times*.

Then we were called in to see what we could do. The Americans were kind enough to make houses available for these refugees. Heretofore, the method of obtaining food had been to sneak out at night . . . and get some little bit on which to live—never knowing if

Above: Abram Fast, in charge of records, reviews the mail. Right: Spinning wheel brought from Russia, used in Berlin. Cuts courtesy "Mennonite Life."

they would return. This method was stopped when we came in, but how could we bring them food? . . . We remembered having seen the Dutch Red Cross drive ambulances from Holland into Berlin and back again. We inquired and were told that they were empty when coming to Berlin. The MCC had extra relief food in Holland. Could we get this into Berlin? . . . The Dutch Red Cross delivered to our door beans, flour, and other MCC contributed food. The good news spread, and the refugees came. Every week some thirty-two to thirty-five came to us. Every Sunday we filled a bombed out school and thanked God for those who had been added to our growing "family" and prayed, "Lord, send us more." I confess that it was not the wish of the Americans that we raked and combed and finally swept to see if any of our people were left. The "family" grew from 600 to 800, 800 to 900, and finally reached a peak with 1,125 all living on that little "island," depending on MCC food which came in from the Netherlands—a source of supply which might be cut off any day, and then all of them would be forced back to where they had come from. Then, of course, all would be caught. . .

My wife was in charge of the camp organizing and supervising the work. I was much on the road in the British and American zones. Our organization was as follows: at the top was the MCC, twenty-seven key men were responsible to us, and each of those key men had some group leaders under them, in all 125 leaders. Each group leader was responsible for one group of Mennonite refugees. We then worked out a system whereby we sent a letter every ten days to the group leaders and news and comfort out to all refugees, about 10,000 of them. When the war ended there were not 10,000, there were something like 32,000 to 35,000 Mennonite refugees in Germany, and some 25,000 have since then been . . . taken back to Russia. Two thousand three hundred and five went to Paraguay. That leaves about 8,000 Mennonite refugees in Germany to be rescued.

Of course, we had no way to get out of Berlin. We must briefly tell how, after the first months there, we made so bold as to take the bull by the horns and approach the Russians. We hoped to reach some decision. There are three categories of people which, according to the agreement of Yalta, may be forcefully repatriated: war criminals, deserters and collaborators. We know our people as a whole did not fall into those three.

One fine day we had a commission of five Russian officers and five American officers call on us. Our people came in one by one, their faces white and cold perspiration on their brow. Those were harassing experiences, but there seemed no other way out. I pleaded with them. "Please, tell the truth or you will not get through." The Russians asked them where they were from, names, and birthdates and invited them all to go back to their lovely home country. Our people declined the offer. Why? Because they had lost everything in Russia. Lost their homes, land and relatives. They said they wanted to go to Canada; they had an uncle there. I overheard that a number of times. One woman trembling, shaking, and determined to tell the truth was interrupted in her answers by one of the Russian officers who said, "Oh, I know, you want to go to Canada too, you have an 'uncle' there!"

She shook her head, "No, I have five uncles in Canada."

Now, of course, this Russian officer did not believe a word of it. He probably did not know or didn't think of the fact that in the twenties some 21,000 Mennonites migrated from Russia to Canada. Among so many there are bound to be a goodly number of uncles. They wanted to help, but couldn't. They were bound by agreements and technicalities. They could not give them food, nor grant them entrance into the U.N.R.R.A.

camps. As individuals they would have liked to help these frightened and good people, but in their official capacities they dared not.

One question needed clarification, the question of their nationality. The result of the probing into this was amusing and of historic importance. As they were brought before the United States board of officers, one after another said, "I am a Mennonite." The next one came. "What nationality are you?"

"Mennonite."

They had said this in good faith. I was asked to interpret to one of them that in Heaven there might be a Mennonite state, but not on earth. The next one came in, and the next, and finally the Americans called a halt, and decided not to put the question like that. They would put it differently. When the interrogation was resumed again an elderly refugee woman stood before the Board and was asked to say where she felt most at home. Now the country which she would name was to be considered her nationality. In Russia? No. Germany? No. What about Holland? Could not know. What about Canada? She did not know. She was urged to be quite frank and tell where she would feel at home, and finally she answered, "In a Mennonite village." They had gotten exactly as far as they were before—a Mennonite, at home in a Mennonite village.

There you have the crux of the whole matter. What nationality are they? It may seem trivial, but it is very important to clarify the point in Europe today. They have good ground to say and reason to say they are a Mennonite. They are not Russians. The 2,305 which went to Paraguay are composed of 700 families. Out of those 700 families there are only eight mixed marriages—so pure they have kept themselves, even in the last years. Why should they be Russians? And why Germans? Prof. Benjamin Unruh, says, they are of "Niederlaendisch-Niederdeutscher Abstamung." What are they? They are Mennonites. That is not a silly answer. Take the term "Jewism." Is it not a concept? And yet the modern world has extended that religious concept to mean a folk concept, a concept of a distinct people. Furthermore, according to M.N.O. it is interpreted that every Jew is automatically a persecutee. There are Jews of many nationalities—Russian, German, Polish etc., yet they are entitled to United Nation's care' and treatment. Why could not the Mennonites be freed from all that cumbersome nationality business and just be Mennonites. They have suffered and have been persecuted. They have their customs and peculiarities which go far beyond cooking recipes and languages. Why not let them just be Mennonites?

In the meantime, Brother Bender and Brother Orie Miller were very active in seeing what could be worked out at Washington, to see whether Mennonites could immigrate from Germany. Finally the answer came that they could—there was nothing against them as Mennonites—subject to the usual screening and political inquiry. If all was in order they could go. Does it mean from the American zone only, or from the American sector of Berlin, too, was our anxious question. The Refugee and 1) P. department in Frankfurt assured us that this meant the group in Berlin, too. I just couldn't believe it. We will get them all out they said. How? Leave it to us. But the MCC would be responsible financially and in other ways. Eventually, Frankfurt issued to all the Berlin Mennonite refugees certificates of identity in lieu of passports.

Everything was in order when Brother C. F. Klas-

Our Opportunity and Danger

There is posed for us a question which will be uppermost for more than a generation, and that is, "How can we, as a rich and powerful nation, help to restore the balance to those less fortunate and less privileged?" If, by a great act of self-denial which would result in even a lower standard of living for many of us, we could find the way of creative sharing, a spiritual battle of world significance would have been won. If some such achievement is not brought about, then our privilege and our wealth will become the envy of others, and our national and cultural security will genuinely be endangered.

Our threat is not from Russia or from communism, but from our own poverty of spirit and affluence in material goods. To attribute to Russia or to some other country the source of our danger is a gratuitous form of self-deception. If, in the next five years, we could share at least on the lend-lease basis; if we could send, if necessary at our expense, ten thousand dedicated, highly trained technicians to assist in the development of resources, especially in the Asiatic countries; if we could provide the mechanics for a very wide sharing of our cultural, educational, and spiritual advantages with other parts of the world; if we could reduce our military expenditures to a minimum so that we could afford the suggested lend-lease program, we should have gone a long way toward the discovery of a new spirit for ourselves, and we might possibly make some contribution to a revival of hope and a new spirit in the world.—Clarence Pickett, Secretary of the American Friends Service Committee

sen came to Germany. He asked how far the matter had progressed. We were ready and went to Frankfurt to check up. We found everything in order and ready for the move. We were congratulated on the fine work, but not a word of warning was spoken concerning the Berlin group of over 1,000 people. I say this because it might easily have cost 15,000 or more if the ship had sailed with half its cargo of refugees. Brother C. F. Klassen went back to Holland and signed the contract for the ship to take about 2,000 to Paraguay. Three hundred of those were in Holland, and when the time came they boarded the ship at Rotterdam. The ship, the good *Volendam,* then came to Bremerhaven. About 1,000 were put on two freight trains at Munich, M. S. Zone and embarked to Bremerhaven. Then an order was given (by the American military government) that the group in Berlin could not go . . . Why had we ever believed that they could go?

I recall how I telephoned and spoke with the MCC Headquarters asking them to put in a good word at Washington. Next morning the answer came back, "No!" I had hardly the courage to tell the refugees about it. Everything had been tried, and they could not go. We had to tell them now.

There were nearly 1,000 of them sitting quietly, expectantly waiting. What will it be now? I knew what I would say. I would break the sad news to them at once. But when I began I told them about the ship in Holland instead, with the 300 refugees on board. I told them about the group which was leaving Munich . . . . everything was going according to plan . . . and then finally I had to tell them, you are all staying here! If you think they broke down weeping or became hysterical you are mistaken. They had gone through so much, they had suffered such untold pain before, that it was only one more blow—if that was God's way then they would resign themselves to it. My wife and I wept that night. One of the old ladies came up to us, pressed our hands, said she was sorry for us. Sorry for us? And then they all came forward and pressed our hands. They knew for themselves what this meant. That didn't mean they could go next week or next month. It meant that they would not migrate. If they could not go now, when they had a good ship waiting for them and if they couldn't get out now that they had valid passports, they knew the way was to the East. My wife and I could only say that we would stay with them.

Immediately I had to go to Bremerhaven. Brother C. F. Klassen was there, and the refugees had to be loaded on the ship. The Berlin group had received a very definite, "no," and that was final. When I had gone, and was on the boat embarking the others, my wife, left back in Berlin, gathered the group together for prayer meeting. The substance and burden of their prayer was a single word—miracle. They prayed for nothing short of a miracle. They believed God could do miracles, and I am told that when they went back to their houses, they saw their belongings scattered about in the rooms. They asked themselves whether this was right. How can we pray for a miracle and then behave as if we did not believe God could do it! So they packed their suitcases in spite of one of the most definite "no's" ever given by man. They packed their suitcases and everything else to prove their belief. We had a farewell service on the boat. We addressed the 1,300 that were there, wished them a good journey, a happy landing, and a good beginning in Paraguay, sang and prayed with them, and the meeting was over. At the moment of the closing, we were called down to the telephone by military police. When I lifted up the receiver, "General Clay's office." "Is the ship still there?"

"Yes!"

"Can it wait?"

"Yes, if it must."

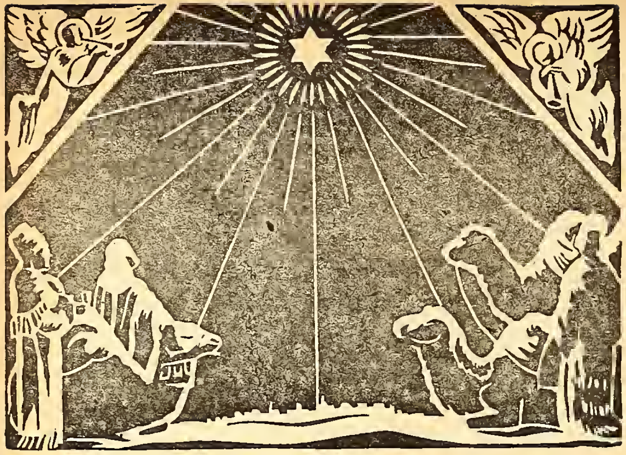
"All right, your group from Berlin may go."

When through the ship's microphone the good news was announced, when they heard of this answer to prayer, this miracle, you should have heard how they cheered. They could not stop. Their embracing and kissing and kneeling in prayer! . . . No one shall say to me the Lord does not do miracles any more.

In those days much was placed on our shoulders, but when we had done everything humanly possible, we realized that it was not enough. They had to stay. What made it possible, in the last minute, was the Lord and not we.

These people were brought to Paraguay. The story has only begun. This beginning in Paraguay is difficult. There is no time to tell about it.

Please take with you into your communities and to your people and your church the sobering fact that there are 8,000 more waiting in Germany to be rescued, waiting to be brought over to Canada, the United States, or Paraguay, or perhaps the Argentine. They must come out! . . . we have to get the 8,000 out of there and we need you for that. If you will permit, in closing just a thought which comes to me again and again. It was your people here, your fathers and mothers who kept me and my brothers and sisters and others alive when a small boy on the Volga River in Russia. We recall the day we walked barefooted along the village street to the school house where we received our first meal. It was in 1922 when the American Mennonites sent their first food over to Russia, and I stayed alive because of it, and now am here to tell the story and how then the tables were turned. With only thirty-two years, it has been my privilege for over six years "in the name of Christ" to hand our food and give our clothing to other needy people. Have we any guarantee in this world that before I am sixty-four the tables are not going to be turned once more? A guarantee that I will not be standing by the wayside saying, " 'In the name of Christ' please give me to eat?" If that is a possibility, have we not all the more reason to help now, while we may? Must America, must Canada go on in this way? In prosperity and plenty? Will no catastrophe break over our heads? We hope not. We pray for peace and plenty for this great country, and perhaps it will always be as it now is. But how much more reason have we to do all we can for those who are less fortunate than ourselves! There are 8,000 more, 8,000 immediately within our reach. Those we must save. It is good to set ourselves a goal. Here is at least one goal in the field of relief. God has done wonders in the past and I am sure that he will continue to bless every honest and sincere effort. He needs us to accomplish his plans.



Drawing by Hannon

(Continued from page 15)

Here I visited family friends who have lost all their property and business in the war. By and large the people in the cities are all poor. There are no food stores or any business places with anything to sell. The house-wife spends hours every day standing in line. In a few hours the supply for the day has gone, so she must wait her turn the next day. How can these people live through the winter? There are many relief agencies who are all doing a lot for all the needy in Europe, and I feel that our good God will bless the few loaves and fishes that we have to offer. It is given by our churches in the name of Christ and again passed out in the same spirit here; it is thrice blest. I visited with people as I traveled through the cities. They all agree that it is a judgement from God that has come over Europe.

On Saturday afternoon Paul Ruth came to Mannheim and took me by truck to Neustadt. We crossed the Rhein, leaving the U. S. Zone and entering the French zone at Ludwigshafen. At this point I left the American soldier behind. After a lovely drive we came to the MCC center, a roomy house where all the personnel live and eat their meals. Walter Eicher is leader of this group. Their program is manyfold in the city and neighboring villages. On Sunday morning these folks collected all the young people from the neighborhood. There was an all-day youth meeting in the Mennonite Church in Fridelsheim. This was a big day for me. I met many people and visited in homes and families whose descendants I grew up with in Nebraska. In the evening the MCC took many of these young folks home again.

Through the kindness of this unit it was possible to visit in this community. Mr. and Mrs. Jacob Wiens and Mr. and Mrs. Paul Peachy, who have programs in Kaiserslauten, were especially helpful. On Wednesday evening the Neustadt unit visited the Weiler Kinderheim. I wish the sewing societies in America could have been with me. The lovely colorful quilts on the tiny beds. The nicely made pajamas the kiddies wore. the bath towels—everything came from your societies —Mary Byler has charge of the home. She is a very capable person, and the children all love her. We watched the children eat, and then we were served a delicious meal. Soon we were on our way to Wissembourg with the jeep and Volkswagen. The Builders' Unit here lives in barracks. Mrs. Helen Goering is the house-mother and feeds this dozen or more boys. I appreciated meeting all these fine young people. Most of the men have served in CPS camps and now have the responsibilities of our relief program. It is a privilege to work with these devoted MCC men and women from our churches at home.

The next day I went to Geisberg where I visited for several days. The old, historic, castle homes and barns at Geisberg and at Schafbusch have been completely destroyed. The Builders' unit has rebuilt the Mennonite church at Geisberg, the barracks for my relative-families here, and also built barracks for the relatives at the Schafbusch. These people are grateful for all the MCC Builders' Unit has done for them. Our men are surely rendering a great service and meeting a real need.

Mr. and Mrs. Atlee Beechy, who are in charge of the European MCC organizations, came through Wissembourg from Amsterdam on Saturday, and I traveled with them to Basel. As soon as you come to Switzerland you feel you are in the land of plenty —shops, stores, cafes doing business. The MCC has a very convenient, large house for living quarters, centers, and offices. It is a "touch" of home to fellowship with these friends in Basel. As I traveled through Germany and visited with a number of people who told of their sufferings amid destruction—and how just before the close of the war Hitler broadcasted nation-wide "Mein Volk wird mit mir untergehen." (My people will be destroyed with me.) —the two disciples on the way to Emmaus were brought to my mind. They were so troubled about everything that had happened. We too are troubled; there is so much destruction, sorrow, sickness and suffering in Europe to-day and no rain for crops, very little water for power. So the result is no food, very little fuel and dark streets at night. May their eyes be opened and may they be conscious of the living Christ who saves, loves, and comforts, and who can change things, walking beside them.

Our unit consisting of Bertran D Smucker, Johan van den Berg, Walter Adrain and myself are very busy with our programs. As the winter approaches the need for food and clothing increases. So far we have had little winter and now we are having rain. (This was written several months ago.—Editor)

RELIEF JOTTINGS

"If you saw the faces in central Europe, it would be more than you could stand. You can't educate anybody who is starving. They're bound to have a mentally twisted outlook. You can't build a sound civilization on that."—Rufus M. Jones.

During the war C.P.S. men worked for dairy farmers and others and earned a total of $1,247,018.15 in wages, which were turned into the Treasury of the United States in July, 1947. Repeated attempts to get congress to use this fund of money for relief for children have failed. It is estimated that this sum would have supplied a supplemental meal of 500 calories each day to 100,000 children for one year on the basis of the Children's Fund plan.

To supply libraries burned and bombed in Europe and Asia, Church World Service is asking for back copies of these: **Christian Century, Journal of Religion, Christendom, Religion in Life, Theology Today.** Don't allow these magazines to stay in your closet where "moths and dust doth corrupt." Send them to Church World Service, New Windsor, Maryand. Feed minds starved for good reading matter.

Europe was poorly fed last year, but the future for her 400,000,000 humans (exclusive of Russia) is far more grim for 1948. She needs to import 22,000,000 tons of cereals to eat even as well as she did in 1947. Grain experts think 15,000,000 tons may be available. By reason of her high agricultural potential, her wealth and her transortation facilities the United States is the chief exporter of foodstuffs. It is therefore to us that Europe looks.

Americans are eating more than before the war. The difference between the abundance in the States and the scarcity in Europe is illustrated by a comparison of the per capita weekly consumption of basic foods in the United States and Great Britain: meat, in the U. S., 95 ounces, in Britain, 18 ounces; bread in U. S., 63 ounces, in Britain 63; eggs, U. S., 8, Britain, 1; milk, U. S., 7½ pints, Britain, 1; butter and other fats, U. S. 14, ounces Britain, 7; sugar, U. S., 29 ounces, Britain, 10.

A MEDITATION ON THE M.C.C.

by Donovan Smucker

Several weeks ago Orie O. Miller of the Mennonite Central Committee addressed the seminary Vesper service. A fine, representative audience was present to hear the description of "spiritual doors standing open all over the world." Various thoughts were stimulated by this memorable meeting.

First, there is the incomparable contribution of Orie Miller as the key leader of M.C.C. Trained in Mennonite schools, he is a disciplined business man who does things" decently and in order"; he is deeply evangelical and committed to Biblical authority and the Lordship of Christ; he is a prophet with a vision for a truly Christian remnant of love in a world where church and state reluctantly but unceasingly wield the sword; he is a fair man with a genius for reconciliation; a great traveler who seemingly never tires out. Finally, he is a conservative Mennonite who has never apologized for his plain clothes while maintaining genuine respect for those who do not follow this pattern.

Second, the Mennonite Central Committee is the largest Mennonite agency in the world. No mission board is even a close rival in personnel or budget or geographic scope of work. It has proven that Mennonites can mobilize on a grand scale with boldness and audacity **in a time of crisis!**

Third, in many respects the M.C.C. is the best of our various Mennonite agencies. Even though it has specialized in Good Samaritan activities, it has stood squarely on the best Mennonite theological convictions. It has been a voice in the wilderness refusing to have works without faith in Jesus Christ; and faith in Him without works. No one who has penetrated the inner sanctum of the M.C.C. would ever charge it with humanism or half-hearted Christian convictions.

Fourth, the M.C.C. has shown that there are various **methods** by which the gospel message can reach a people outside the household of faith. Not all sinners can be reached by direct preaching and other forms of direct action. Unqualified love through **deeds** of mercy in the name of Christ can also be instruments of grace. The European brethren testify over and over again (as in Berne this summer) that the M. C. C. should be considered as a truly missionary agency.

Fifth, the M.C.C. is forcing us to consider our whole conception of stewardship. In the total context of Mennonite life, the huge budget of the M.C.C. can be maintained only through a more thorough application of Biblical stewardship teaching. Other institutions need not suffer because of the program directed at Akron. They may thank God for this dramatic education of our people in the joy of giving.

Sixth, the M. C. C. needs its supporting agencies and these agencies need the M.C.C. For all of its virtues, the M.C.C. can never be our total Mennonite program. The relief and missionary forces need each other; indeed, in China and India the two have actually converged. The M.C.C. needs our Mennonite schools because its calls are always for trained people, disciplined people, reliable people who walk daily with the Living Christ. This is the true objective of Christian education. As a seminary teacher I make bold to venture that the M.C.C. needs Mennonite Biblical Seminary, Goshen Biblical Seminary, and Canadian Bible College and similar schools. C.P.S. showed the need for vital ministers as deep as the depths of Calvary and as broad as the sweep of the Great Commission. Clearly, then, this great committee is not a thing apart. It is intertwined, interlaced with our total, corporate church life.

Finally, the M.C.C. is the greatest achievement in Mennonite unity in the history of North American Mennonitism. We have gone to the frontiers of human suffering **together.** As yet we can't quite do this at "home"—**as yet!** Sooner or later, American Mennonites will have to ask what is God's will for our day concerning other areas of unity. Melvin Gingerich recently wrote that our greatest blind spot is economic. I would add the lack of a clear concept of church unity as a twin blind spot with that one.

For all these reasons, **thank God for the Mennonite Central Committee.**

DANZIG AND EAST PRUSSIA MENNONITES

by William T. Snyder

A number of General Conference Mennonites with relatives in the Denmark refugee camps have inquired concerning the possiblity of bringing their relatives to the United States. Other people also having Danzig and East Prussia relatives who are in Occupied Germany have asked the same question. This brief statement is made for the readers of THE MENNONITE who may be interested; if there are specific questions regarding relatives, the Akron office will be glad to correspond concerning them.

The Mennonite churches of North America are interested equally in Mennonite refugees regardless of background; our refugee brethren are all in need of as much material and spiritual help as we are able to supply. Unfortunately, the governments of the world and the international agencies which deal with refugee problems make a distinction between the Mennonite refugees born in the Ukraine and those from Danzig and East Prussia. The latter are looked upon as "German nationals" since their homelands became parts of pre-war Germany under the Nazi government. This attitude has been unjust to many of our Mennonite people as they are as much victims of circumstance as are other refugees who have been declared eligible for migration. MCC is trying to assist, but the restricttions placed on so-called "German nationals" precludes their admission to the United States as quota immigrants. Our government will accept Germans only if they can prove persecution at the hands of the German government.

Mennonite refugees who were born in the Ukraine are given recognition by the internationl agencies because they are not considered German nationals and they are displaced from their former homes largely because they fear persecution. This recognition was received after much effort and it has resulted in substantial assistance from international agencies who have funds at their disposal for assisting "eligible" refugees.

Thirty-six Mennonites of Ukrainian birth entered the United States in the last year as quota immigrants. We believe more may enter in the future, but this will depend on the enactment by Congress of favorable legislation for the admission of DP'S. The present immigration laws are inadequate because the quotas are small for those countries from which the largest number of DP'S come.

There is little likelihood that persons who are considered German nationals will be able to enter the United States until our country signs a peace treaty with Germany. The restrictions that will be placed on such immigration even after a peace treaty are difficult to predict. Since this situation makes the immigration of Danzig and East Prussian Mennonites very indefinite, and since their present condition in Europe is diffcult, MCC has been exploring possibilities for resettling these brethren in another part of the world. Brother P. S. Goertz is in constant communication with their leaders in Denmark and MCC is investigating whether South America would offer a suitable place of refuge. In the meantime, every effort is made to assure that they will not be forcibly repatriated to their former homes now occupied by an unfriendly power.—William T. Snyder, Director, Aid Section Mennonite Central Committee,

THE CONTRIBUTORS

John F. Schmidt does research in the Mennonite Historical Library, North Newton, and serves on the staff of "Mennonite Life."

Edmund Miller, field secretary for the Mennonite Biblical Seminary, is the president-elect of Freeman Junior College.

Peter Dyck, recently ordained to the ministry, and Mrs. Dyck have returned to Europe to continue with the work of resettling the Mennonite refugees in Europe.

Robert Kreider heads M.C.C. work in Germany and is stationed at Stuttgart. "The Mennonite Vision for and in the World" was given as a talk this past summer at the Elspet Conference in Holland, where Mennonite groups from Holland, Germany, Switzerland, France, and the United States met to discuss common problems and concerns.

Elizabeth Boehr is a member of the Mennonite Central Committee unit serving in Vienna, Austria.

H. A. Fast is Vice-President of the M.C.C. and Chairman of the Bible Department at Bethel College.

Don Smucker is Professor of Old Testament at the Mennonite Biblical Seminary. He is also the chairman of the Doctrine and Conduct Committee.

William T. Snyder is Director of the Aid Section of the Mennonite Central Committee.

NO "MENNONITE" DURING CHRISTMAS WEEK — A JOYOUS CHRISTMAS TO ALL READERS

Jottings

—Salem Zion Church, Marion, South Dakota. A union service of the Salem and Salem Zion churches was held in the latter church Thanksgiving Day. An inspiring and timely message was brought by Rev. W. Claassen, and a relief offering was taken. The annual business meeting of this congregation is scheduled to be held December 4. The Women's Mission Society has been busy this fall making Shoe Repair and Mending Kits. It also prepared 149½ gallons of assorted fruit jam. They have collected over 600 pounds of relief clothing and other items such as dried fruits and vegetables, honey, soap, and lard. All this was trucked to the relief center at Newton, Kansas. On December 14 Rev. Orlando Waltners are to show pictures of their work in India. Our congregation has been richly blessed by their fellowship among us.—Corr.

—Wayland Mennonite Church, Wayland Iowa: On Tuesday evening December 2, we closed a series of meetings in which Rev. E. J. Miller from the Mennonite Biblical Seminary in Chicago preached for us. The membership was inspired and the church strengthened by Rev. Miller's messages. The offering taken for our Seminary amounted to $192. On Thanksgiving Day our church worked jointly with four other churches in a union Thanksgiving service. We are also working jointly with the two other Mennonite churches to bring the Portable Canner into this community to do meat canning for relief. —Anna E. Mullett, Corr.

—The Melvin Gingerich family of Goshen, Indiana, has asked that the Bethel College Church accept a sum of $100 to be used in the new church building as a memorial to their son Loren who died as a result of an accident several weeks ago. Part of the money was earned by Loren, and the remainder was donated by friends of the family.—Corr.

—Deep Run, Pa., Several of our young folk are taking part in the "Messiah" to be sung at Souderton, December 7. Quite a few members subscribe to **Mennonite Life.** Three good sized packages were sent by the women's S. S. classes to our relief worker, Marvin Wasser, as a Christmas present. November 22 Brother Earl Myers and Dorothea Segletes were married at the parsonage by Rev. Fretz. A special offering was taken at the Thanksgiving service. Half will be used for home missions and half for foreign missions. After this service our annual congregational meeting was held. It was definitely decided to purchase an organ for the church and to fix up the enclosed sheds for Sunday school rooms. Hymn Sing and Bible Study in the Book of James was brought to a close last evening.—Mae Gross, Corr.

ORDER WEEK OF PRAYER BOOKLETS NOW

Week of Prayer booklets can be ordered from the Department of Evangelism, Room 71, 297 Fourth Avenue, New York 10, N. Y., for five cents a copy and 300 or more at a discount of 10 per cent. A small supply of these will also be stocked at the Mennonite Book Store, Newton, Kansas.

MARIENBURG FAMILY WANTS TO MIGRATE

Who would be interested in helping bring over a well-recommended Mennonite family from the Marienburg sector? They have been outstanding, expert stock breeders of national reputation. They are willing to work for some one, preferrably East of Newton, provided that in time they will have an opportunity to rent or to acquire property of their own. For further details inquire at *The Mennonite*, 722 Main Street, Newton, Kansas.

—Alexanderwohl Church, Goessel, Kansas: Our congregation contributed 3,820 pounds of clothing for relief. When the portable cannery was in Hillsboro and the surrounding churches were privileged to can meat for relief, the people from our church canned 3,622 cans of meat and lard for relief. Rev. D. C. Wedel of Bethel College was our guest speaker on Thanksgiving Day. The Thanksgiving offering amounted to $5,147.25. Of this $359.30 was contributed by the children. One-fourth of the offering will go for home missions and three-fourths for foreign missions. We had the privilege of having Mrs. S. T. Moyer, missionary from India, speak to us at our Sunday morning worship service on November 30. She brought a challenging message.—Katie Wedel, Corr.

—Bethany Church, Kingman, Kansas: We had our annual church business meeting all day December 2. The Women's Mission Society met in the church basement and tied eighteen comforters and packed several large boxes with relief clothing. The past year the pastor was supported by a "love offering" once a month. This is to be continued, and for the next year the entire church budget is to be raised by voluntary contributions instead of by assessment. The men's chorus sings several special numbers one Sunday a month in the morning worship service.—Corr.

—Newport Mennonite Church, Newport, Washington: Thanksgiving dinner, a program, and a mission sale were held at the church. A nice sum was realized for relief and missions. Rev. and Mrs. Schmidt have moved into a new parsonage which is located near the church.—Mrs. Henry Hiebert, Corr.

—First Church, Beatrice, Nebraska: December 5 the ladies of our church enjoyed a Christmas party sponsored by the ladies of the Mission Society. Everyone contributed some food for needy families in our local community. "Christian Homemakers" is the name of a new organization formed by the young married people. They meet once a month to discuss problems of the home and of rearing children, and to give opportunity for fellowship. The Moody Bible Institute will present a sound motion picture, entitled "God of Creation," on December 7 to a joint meeting of the Christian Endeavor Societies.—Mrs. John J. Wiebe, Corr.

—Menno Church, Lind, Washington: Another shipment of relief clothing has been collected and sent. Also twenty-nine Sewing Kits were sent by the Mission

A Christmas Wish

Deep peace of the running wave to you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the watching shepherds to you,
Deep peace of the Son of Peace to you.

Society. The Mission Society will meet at their regular meeting time, the first Thursday of the month, to cut quilt blocks. The parsonage has been furnished with a guest bedroom suite and a wall to wall carpet in the dining and living rooms. The choir will present "The Christmas Adoration" as their cantata. Practices are also under way for a program by the Elementary Department.—Mrs. Henry J. Franz, Corr.

—Beatrice Church, Beatrice, Nebraska: Recently over fifty men of our church gathered for a banquet at which time a men's brotherhood was organized. The young married couples of the two Beatrice churches have organized a group to which the tentative name of "Christian Homemakers" has been given. Monthly week-night meetings for both of these organizations are being planned. The Missionary Orlando Waltners spent some time in our community and spoke in our church. November 30, Dr. Cornelius Krahn spoke and showed slides in connection with the study of the booklet, "The Power of Love," which the Senior C. E. is making.—Mrs. Elbert Koontz, Corr.

—Boynton Mennonite Church, Hopedale, Illinois, has voted to accept the Ministers' Pension Plan proposed by the General Conference.

—Zion Church, Souderton, Pa., The "Annual Christmas Candle-Lighting Service" will be observed on the evening of December 24. After the service the choirs will observe the tradition of former years and go caroling.

—Bethesda Church, Henderson, Nebraska: Our Thanksgiving festival was indeed a day of thanksgiving, with the harvest offering totalling $8,426. The Sunday school gave a program, and Rev. and Mrs. Orlando Waltner delivered the morning message. In the evening the Waltners showed pictures of the work in India. Mrs. Waltner spoke to the missionary societies on the afternoon of November 26. A light lunch was served after the program. Our societies have sent 1,800 pounds of clothing, 150 pairs of shoes, 14 shoe kits, and 46 mending kits. The Young Women's Society sale totalled over $890.—Mrs. Ruben Friesen, Corr.

—Bethel Church, Winton, California: A Dutch dinner was given by the Ladies Sewing Circle on November 22. Tickets, totalling approximately 200, were sold to the public. The waitresses and cooks wore Dutch aprons and caps. Wooden shoes were used to decorate the tables, and of course, Dutch food was served. The proceeds will be used for the kitchen of the new building which is being planned for the church.—Lorraine Heppner, Corr.

—Salem Church, Freeman, South Dakota: Gifts for flour for relief amounted to $5,134.69. Flour purchased with this money was shipped on the Friendship Train. The ladies did a unique thing when they displayed relief sewing in the church basement. The church recently sent the following to the M.C.C. relief center, Newton, Kansas: 1,073 pounds of clothing, 215 pounds dried apples, 103 pounds of large, 30 pounds dried prunes, 11 pounds dried beans, 1 pound dried peas, 100 pounds soap, 21 quarts fruit, 5 quarts vegetables, 122 quarts jam. The mission festival offering amounted to $1,111. The church hopes to get a Wurlitzer Organ in 1948.

—Arlington Church, Arlington, Kansas: Our Women's Missionary Society sponsored a program Sunday evening December 7, at which Puran Banwar, Bethel College student from India, was the speaker. Mr. Banwar's talk was both interesting and inspirational to all of us who heard him.—Mrs. Lester Ewy, Corr.

—Bethel College Church—The annual school of missions, to be held five Sunday evenings beginning January 11, is being planned by our Christian Education Committee. The theme this year is "World Evangelism." Each session will include a fellowship meal, study period for all age groups, and a picture or lecture.

—Hoffnungsau Church, Inman, Kansas: Our mission conference was held November 23-27. The theme was, "And ye shall be my witness unto me both in Jerusalem and in all Judea, in Samaria, and unto the uttermost parts of the earth." For the opening message Rev. A. E. Kreider used for his text Matthew 28:18, 19, saying, "This is an urgent charge and task Jesus has given to us. It is in harmony with God's purpose, therefore His blessing is upon it." Rev. Kreider also conducted a Bible study each afternoon. Different missionaries spoke to us each day at a session for each men and women and also brought the message of the evening. Guest speakers from the mission fields were: Rev. and Mrs. J. B. Ediger from the Oklahoma field; Rev. and Mrs. Frank Enns, Africa; Rev. and Mrs. W. C. Voth, China; Mrs. S. T. Moyer, India; and Puran Banwar, a native of India.—Mrs. Elmer Voth, Corr.

—Hebron Church, Buhler Kansas: The members of our church canned 2,705 No·2½ cans of food to be sent overseas for relief. This includes 2,488 cans of beef and pork, 100 cans of lard and 117 cans of molasses. The total income of the mission sale held November 22 was $1,224.99. A son Bruce Philip, was born to Mr. and Mrs. Arthur Neufeldt November 21. —Corr.

—Edward Burkhalters Arrived Safely. A telegram from Howard G. Nyce, dated December 9, reads, "CABLE RECEIVED FROM EDWARD BURKHALTER DECEMBER NINTH ARRIVED BOMBAY DECEMBER EIGHT PRAISE GOD FOR SAFE JOURNEY."

—Miss Elizabeth Goertz hopes to return to China as soon as possible in 1948. She already has her passport. Miss Goertz stopped at General Conference Headquarters, Newton, Kansas, December 10, after having undergone a very successful operation on her feet at

Wichita. On December 14 she will speak in the Brudertal Church, Hillsboro, Kansas. A fellowship dinner will be served at noon. This is her home church. For Christmas Miss Goertz will go to Beatrice, Nebraska, to visit with her only sister, Mrs. Menno Claassen.

—**Mr. B. Bargen,** Manager of the Mennonite Publication Office, Newton, returned on December 10 from a several weeks trip to Canada. While in Canada Mr. Bargen set up an accounting system for the new Canadian Bible College, went to Saskatoon to confer with Rev. J. J. Thiessen and Rev. Jacob Gerbrandt, and then looked after some business matters in the Mennonite Book Store, Rosthern. While in Canada Mr. Bargen spoke in various schools and churches as follows: Canadian Mennonite Bible College, chapels and evenings; Elim Bible School, Altona, Manitoba, chapel; Bergtaler Mennonite Church, Altona; Rosthern Bible School, chapel; Rosthern Junior College, chapel; Mennonite Church, Saskatoon; and the Bethel Mennonite Mission Church, Winnipeg, Sunday morning and evening.

—**Bethel Church, Hydro, Oklahoma:** Our annual business meeting was held December 5. Wilfred Ewy, the newly elected deacon, was installed on December 14. —Corr.

—**Greenfield Church, Fort Cobb, Oklahoma:** Our hearts were filled with joy when Missionary Sam Goering was in our midst on November 23. In the morning Rev. Goering brought us a very inspiring message on Europe. A fine basket dinner was enjoyed at noon. The Missionary Ladies gave a very heart-touching program. Brother Goering made the close with a fine short message. In the evening he showed pictures of Europe. These were very good, a message in each picture. Our church was very much blest and every one received much Christian joy.—John Nightingale, Corr.

Christmas Greetings to Friends

by H.J. and Maria Brown

It is a long time since we last saw you and talked with you on the subject of bringing the gospel of salvation to the so-called unreached villages of the more remote regions of our China mission field. Since the Communists have come back on us, the situation is not so good. Two-thirds of our Hopei mission field is still under their control. The Christians have been forbidden to hold meetings. The churches have been sealed or else are being used by the Communists themselves. We need to pray harder than ever before. God can and will deliver his people!

The General Committee wanted to rehabilitate Ch'ang Yuan Hsien, but it is confronted with great difficulties. One of these is the crossing of the Yellow River. Both parties do not care to have people cross. Only a few small boats are available, and these do not touch the shores for fear that too many people may climb on and sink the boat. Everybody determined to get on and across must walk through the water up to his chest, both in getting on as well as getting off.

Happily, Tung Ming Hsien is south of the Yellow River. Here the work of the church and school proceeds normally. The General Committee also has a group of eight preachers out in the remote country places of the Tung Ming counties and the southern end of the Ch'ang Yuan county, which lies south of the Yellow River. The work of this group is definitely to evangelize those regions. Then too on our way from Kaifeng to Tung Ming we pass through two counties with their county-seats, which have in the years gone by been very much neglected as far as the gospel is concerned. Here our General Committee is now opening up new stations, namely in K'ao Ch'eng and LanFeng. The result will be that we will have a chain of stations, Kaifeng, Lanfeng, K'ao Ch'eng and Tung Ming.

Some of you friends at home gave us money, namely $100 or more each for engaging evangelists to bring the gospel to more remote regions of our field where the way of salvation has not yet been made known. Formerly $100 should have supported a worker for a year or so, but now it will not keep him going for half that time. Many regions into which we had planned to go are still not accessible on account of the Communists. However, as stated above the General Committee is now undertaking extensive work in new and remote regions south of the Yellow River, both in Hopei and Honan. The number of workers is much smaller than what we had formerly hoped for. Simply because our church workers in Communist territories cannot come out and since the cost of living is so very high and still going up, maybe a smaller force at work longer will even be more effective. At any rate, as it appears now you donors will not have individual evangelists but will be supporting a group of ten or more workers in bringing Christ to the masses. We have no doubt, that you will be pleased with this arrangement and will continue to pray for the work.

This report comes to you through the papers instead of through individual letters as we had originally planned. We thank the editors for publishing it, and we are grateful to you for receiving it as being meant for you personally. We covet your interest and prayers for the future. A Merry Christmas and a Happy New Year to you all!

THE READER WRITES

Back to Jesus

Rev. Jesse N. Smucker, the President of our General Conference, at Berne, Indiana, admonished the delegates and visitors in his opening address to accept and stand fast upon JESUS who is the Christ.

Rev. Smucker did not stop there, he also came to our Western District Conference at Enid, Oklahoma, and there continued his admonitions to stand fast upon our Lord and Saviour JESUS Christ.

Thank you, Brother Smucker, for these timely reminders.

When satan, the enemy of mankind, commences the satanic work of removing the faith of a soul in our Lord and Saviour JESUS, who is the Christ, his first step usually is to replace the name JESUS with Christ; the next step is to replace Christ with Master; and then finally, when the would-be believer has yielded sufficiently, he replaces the Master with: "The carpenter of Nazareth," and unless the Lord JESUS, in His marvelous grace does something desperate with that would-be believer, going is easy from here on for satan and his henchmen. It many times ends in the death row at the Sing-Sing Prison or at other places of prosecution and execution.

God in His Holy Word clearly stipulates that our Saviour's name is JESUS and where He got this name from; as in Luke 1:31: "And, behold, thou (Mary) shall conceive . . . and bring forth a son, and shalt call his name JESUS." Then as in Matthew 2:20-21:"But while he (Joseph) thought of these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife . . . . . . she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

And now a word to you brethren of the Mennonite Central Committee: May we now have the emblem on all our relief goods shipped abroad: "In the name of Christ," changed to: In the name of JESUS who is the Christ! Please!—Jacob J. Regier, Newton, Kansas.

MENNONITE SEMINARY NEWS

(Continued from page 8)

future plans in other western areas. We rejoice that Brother Shelly is able to give us this time in a moment of need.

The travel schedule of Andrew R. Shelly, part-time Fieldworker of Mennonite Biblical Seminary, has been released by S. F. Pannabecker, Acting President of the School. Andrew Shelly is on a temporary leave of absence from his church in Kitchener, Ontario. The schedule is as follows: November 23-December 3, Bethel and First Mennonite Church, Mountain Lake, Minnesota; December 4, 5, Woodland Mennonite Church, Warroad, Minnesota; December 7-11, Bethel Mennonite Church, Wolf Point, Bethlehem Mennonite Church, Bloomfield, Churches at Lustre and Glendive, Montana; December 14-18, Eden Mennonite Church, Moundridge, Kansas.

FARMS WANTED: FOR RENT: Within the past few weeks ten ex-CPS men have inquired at the office of the Mutual Aid Board for farms to rent preferably in the Central Kansas area. All of these men have been raised on the farm and have farming experience. They are interested in remaining in Mennonite communities and active in local Mennonite churches. Readers of *The Mennonite* having farms to rent or knowing of farms in or near Mennonite communities would do these men and their churches a real service by notifying J. W. Fretz, the Board of Mutual Aid, North Newton, Kansas.

SCHMIDT FAMILY RECORD

Containing the names, birthdates, birthplaces, dates of marriage, education above high school, if any date and place of death if not living, occupation or profession, record of Christian work, if any thus engaged, together with the latest address of about 1000 descendents of Peter Schmidt (born in Groudenz, Germany, in 1785.)

The list includes the names of all wives and husbands of these in the Schmidt lineage and all children, grandchildren etc., up to the eleventh generation from the first ancester of whom there is a record.

Ancestry has been traced to the 16th century when they fled from Holland to Germany during the Reformation.

Record is printed on heavy book paper in easy to be read outline form and also includes almost 100 pictures from various family groups.

Record includes the foregoing information of the descendents of Peter A. Schmidt (Helena Balzer), Kansas; Peter Balzer, (Kansas): John Schmidt (South Dakota) Mary Schmidt, (Mrs. Cornelius Unruh, South Dakota); Jacob Schmidt, (South Dakota, later Mountain Lake, Minnesota) Heinrich Schmidt (Drake, Sask., Canada); Aganetha Schmidt (Mrs. Heinrich Harms, Kansas) and Benjamin Schmidt, (Kansas).

It has taken two years to gather and compile this information. The book will also contain a map showing the birthplaces of our ancestors in Germany and Russia. A historical sketch will trace their ancestry from Holland, during the Reformation, to the present day in the United States and Canada.

Book is durably bound in flexible cover, printed on heavy book paper. Orders are being received now. Book will be off the press shortly after the first of January. All orders MUST be in by January 1. Cash should accompany all orders, otherwise book will be sent C. O. D.

Send all orders to J. A. Schmidt, 416 E. Cedar St., Vermillion, South Dakota.

In Memoriam

John A. Unruh, son of Jacob and Anna (Schmidt) Unruh, was born on October 15, 1871, in Alexanderwohl, South Russia, and departed this life on November 12, 1947. In 1874 he migrated with his parents to America where they settled north of Newton, Kansas. Upon his baptism in 1891 he was received into the Alexanderwohl Church. He was united in marriage with Elisabeth Schmidt in 1896 and shared life with her for nearly fifty-one years. When the Goessel, Church was organized in 1920, they joined it as charter members. He leaves to mourn his departure his wife and two sons and five daughters: Mr. and Mrs. H. A. Reimer, Newton; Mr. and Mrs. J. E. Unruh, Mr. and Mrs. J. S. Goertzen, Mr. and Mrs. Ben Janzen, Mr. and Mrs. Nick Schmidt, Mr. and Mrs. Otto Unruh, all of the Goessel Community; and Mr. and Mrs. Marvin Epp, Ferndale, Washington.

Miss Bertha Ehresman, born December 8, 1857, died at the Middletown Rest Home, October 29, 1947, where she had been a patient for several months. Miss Ehreman lived at Trenton, Ohio, and was a member of the Apostolic Mennonite Church where she was active until illness prevented her from regular attendance. She is survived by four nephews and two nieces. Rev. J. E. Amstutz conducted the services Saturday November 1, and burial was in the Mennonite Cemetery at Trenton, Ohio.

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"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
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PERSONALITIES BEHIND OUR CHRISTMAS CAROLS

It is true that the origin of some of our most loved carols will never be known. They were handed down from mother to child by word of mouth and so are referred to today as old folk tunes. But there are others whose authorship has been preserved for posterity. Yet ask a friend who wrote his favorite Christmas hymn and nine chances out of ten he will be unable to tell you.

Who, for instance, associates Martin Luther with the beloved, *"Away in a manger, no crib for his bed. The little Lord Jesus lay down his sweet head"*? Yet the great Reformer, the man who defiantly nailed his "95 Theses" to the door of the cathedral at Wittenberg, conceived that carol and wrote it especially for children. And he wrote another, every bit as beautiful in its simplicity: "From Heaven Above I Come to You"—the story of the Christ Child and his mother, Mary, with its appeal to us to worship the "blessed Christ whom God hath given."

As a boy Luther studied music at the choir school in Eisenach. After tuition fees had been met, there was little money for food; and so he was allowed to sing on the streets and before rich homes. His singing attracted the attention of a wealthy woman, Frau Cotta, whose husband took the boy and gave him a good home and food for the three years he attended music school. He graduated with honors, went on to the University of Ehrfurt, and received his degree of doctor of philosophy at the age of 18. Luther's great love for music prompted him to write a number of hymns for his church people to sing, "A Mighty Fortress Is Our God" being one of them.

But Luther is not the only churchman who has given us Christmas music that has endured. To Phillips Brooks we owe "O Little Town of Bethlehem"; to Edmund Sear, "It Came Upon the Midnight Clear"; to Isaac Watts, "Joy to the World"; and to Charles Wesley, "Hark, the Herald Angels Sing."

"O Little Town of Bethlehem," written in 1868, was inspired by a long-wished-for visit to the birthplace of Christ at the Christmas season. Phillips Brooks had climbed the moonlit hills in the still night and had looked down from the Palestine hills into the little town of Bethlehem on Chistmas eve. He had been deeply impressed, so deeply impressed that, home again in America, the scene came vividly back to him and impelled him to write

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.

All the world sings that hymn today for which Lewis Redner, organist at Phillips Brooks' church at the time, wrote the music.

Another great Christmas hymn beloved by people the world over,

Joy to the world!
The Lord is come.
Let earth receive her King!

is the majestic poem by Isaac Watts, the father of hymnody. At the age of five years, Watts began the study of Latin with his father, a schoolmaster of Southampton. Soon he demonstrated that he had absorbed not only the knowledge of books but had listened to the deeper learning of his heart. While still a small boy, he would sit at his mother's old piano in the living room and make up little melodies—restful, quiet tunes that delighted her. As he grew older he decided that he would be a minister.

As the result of diligent attention to his life's purpose, he was given the pastorate of Market Lane church in London at the age of 26. But ill health forced him to retire after a few years. His friend, Sir Thomas Abney, invited him to rest at his country estate. He remained with Sir Abney for 35 years, during which time he wrote more than six hundred songs and hymns.

Edward Hodges wrote the first musical setting for "Joy to the World," but it is better known through the arrangement given it by Lowell Mason, American composer, who used music by Handel for the lovely words. It is this tune that is now most frequently sung.

"Hark, the Herald Angels Sing!" was the inspiration of Charles Wesley, famous in Methodism along with his brother John. Charles was the eighteenth child born to the Wesleys. He had to work hard, for there were many mouths to feed. Even as a young man, he decided to be a minister. He came to Ameri-

(Continued on page 30)

Christmas on the Other Side

by James Pollard

CHRISTMAS and New Year give time and colour to Australia's summer holidays, and put a strain on the Australian family, especially the country family, for they are centred in the harvest season. In that season it is not profitable to take days off, wherever in the world it occurs. In Western Australia, December's insistent sun begins to turn the apples of southern groves to red and gold, and they must be picked and packed and sent to market or to cool store. Northward (we go south to cooler climes and north for warmth) in the wheat country the corn is ripening, and the strippers must work with the sun, harvesting the grain.

From mid-October to mid-January rural workers and Mum and Dad, and their family, have little time for play—though here the youngsters might wish to protest. School-children the world over make play of working in the fields during school holidays. They lend a joyous hand where their elders labour the day long, and they lighten that labour where the bended straws yield grain to be milled, or where in shady orchards the laden trees must be relieved of their fruits by hand.

When Christmas Is Over

Dr. Max I. Reich

Around the Christmas tree we stood
And sang of love and brotherhood;
Hatred and greed were left behind.
We were the friends of all mankind.
But Christmas day has come and gone;
The tree is stripped, its work is done;
The carols we have sung in vain,
For we are pagans once again!
—"The American Friend"

Australia knows no white Christmas, except as a legend or a postcard scene. The country has snow and snow sports on its "Alps" in Victoria, but in June, July and August. When I was sixteen, labouring on a southern farm, come Christmas-time I would miss the atmosphere, the background and the feeling which had been associated with Christmas for me as a growing boy in the Old Country. Christmas on an Australian farm seemed to reflect but faintly a real Christmas. A little later I was to realize that Christmas is not a holiday in the commonplace meaning of that term, but a holiday in its older, truer meaning of holyday.

The summer school holidays begin with Christmas and continue for six weeks, longer in the case of the higher schools.

How do the young people of the harvest fields take advantage of these holidays? The youngsters as we have seen make play of work. Those young people who left school a year or two ago—well, we haven't time yet to think of holidays. We will have at least one day off—rise a little earlier on the Anniversary day, perhaps early enough to glimpse a star in the east, though the morning star fades by five a.m. on this day, and, rising thus early, we will do the necessary chores and dress and travel into town or village, to communion or thanksgiving, and later pay a neighbourly visit or two. (And by the way, the meat for which we will say grace this day is by custom not turkey, but chicken, commonly styled "chook" or fowl.)

We may be back in the fields, or under the apple tree or in the fruit-packing shed, on Boxing Day. It depends on the weather, perhaps, or on how we are progressing with the harvest, or—but you who are rural labourers know that the sun does not wait whilst you take a holiday. Here in Western Australia the summer sun is fairly reliable. It shines for weeks. Rain in January and February is news likely to fill a column in the newspapers.

So Christmas passes and New Year—another day off, usually a bright one devoted to cricket, tennis and summer picnics, unless there be a heat-wave. Yet we keep a promise in mind; and if all goes well, and we complete the harvest in good time, lo! we start the last week or so of the school's vacation by car or train on the road to the coast. After the strenuous labour of harvest season, the workman, the farmer and his family like a spell, a change and a rest. In the Australian summer there's no better place for a spell than the beach. Australia spends its summer holidays on the beaches—as we realize with mixed feelings on arrival when we find that friends, relatives and acquaintances have been enjoying the seaside while we filled our days, and half our nights, with farm work. — Onward.

OUR CHRISTMAS CAROLS

(Continued from page 29)

ca with his brother, but ill health overtook him and he returned to England. It was on shipboard that he listened to some singers and became fired with the ambition to write something that people would sing. During the remaining years of his life he wrote more than 6,000 hymns.

Another minister's contribution to our Christmas music is the song, "It Came Upon the Midnight Clear." These words were written one wintry day in Massachusetts by Edmund Sears. He sent a copy of the poem to his friend, Dr. Morrison, who printed it to a friend, Richard Willis of Boston who com-Sears read it aloud to a friend who had stopped for tea. The friend exclaimed at its beauty and urged the author to put it to music. But instead Sears sent it to a friend Richand Willis of Boston who completed the music on short notice in time for Christmas services.

The Prince of Peace in Holland

by H. de Boer, Amsterdam, Holland

PEOPLE often say to me that nonresistance is a real Christian attitude, and that if everyone would follow this principle there would be no more wars and fighting; but that it cannot be done in this modern time, that it is not practical.

Nonresistance Under Military Occupation

We, Doopsgezinden in Holland, lived five years in occupied territory, and what that means you cannot fully understand, if you have not been in that position. It is difficult to be a nonresistant Christian and remain one, when the enemy takes a family next door to Poland to the gas rooms; when he shoots many men in your streets, picking them from the streets a moment ago; when he steals and tortures, burns and bombs; when he sends thousands and thousands into slavery. It is difficult to be nonresistant when you see women and children starving, when you see that all humanity is gone.

When Christ is Born

There is no more of dark and gloom—
O joy profound, joy without bound!
Today my heart has made Him room,
And light rains round: the Christ is found!

Sing, angles, sing! The Christ is born!
Oh, any day the heart makes way
For Christ, there dawns the Christmas morn,
And his star's ray turns night to day!

by Edith Dunn Bolar

And yet, especially for us from Holland, it is good to know that nonresistance is a thing that can be done. It is good to know that Christ Himself lived in a period in which Palestine too was occupied territory. There the Romans had come and oppressed the Jews. There, as here in Holland, was a government of heathens. The Jews sighed under this oppression and only waited for a leader, who would bring the people to liberty and national independence. At first they thought that Christ would bring them this national liberty, and it is strange to see that in the Gospel very seldom these questions of national importance are spoken of. In this light we see much clearer the greatness of the teachings of Christ on love and nonresistance to the enemy. Jesus takes no part in the political life of His time. He has a far higher aim. He shows us that He wants us to do good and to serve, love our neighbor, and if he does evil, forgive him.

Christ, Himself, lived an ideal nonresistant life, and we, who try to follow in His steps, simply have to be nonresistant too. When at the end of His life He is taken prisoner and His followers wish to defend Him, He rebukes them and refuses to answer evil with evil. "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

Nonresistance is not practical, as the world says. It will cost a lot of suffering. But the kingdom of Christ is not a worldly kingdom, and cannot be promoted by carnal weapons.

Provision for Conscientious Objectors

In many countries the government understood this and made it possible for those who want to follow the teachings of Christ to do some other state service instead of military service. We in Holland must be very glad that there is such a law here, since 1923, so that our C. O.'s can refuse to take military training without being put into jail.

We must be very thankful to see that many young men nowadays, thinking about their duty to follow Christ, come to the conclusion that it is impossible for them to combine this with modern warfare. When they ask the Minister of War to accept them as C.O.'s, they must defend their faith before a committee. And here the fact asserts itself that we, Doopsgezinden as a whole, are no longer nonresistant. Our young people have heard very little or nothing about this old, real Mennonite principle in our churches. They do not know very much about Mennonite history, even about the Bible, and have had far too little help in finding their own standpoint on the matter. To the many questions of the committee, they have no answer and so very often, alas, they are not accepted as C.O.'s. If they then go on refusing military training, a military court condemns them to three and one-half years in jail.

The Peace Group, who hope to become the center of all the Dutch nonresistant Doopsgezinden, tries to help them as much as possible. The group appointed a man who can look after our C.O.'s, speak with them, answer their questions, and spread knowledge of the possibilities of the law. In that way we hope to give them the certainty that they are not standing alone, but can rely on a group that wishes to support them in any way they need.

Unfortunately the arrears in knowledge on this matter are very great, and the faith very small, so that many young men will have to take the cross of imprisonment, because they were not educated in this faith, and we were late with our help.

For those who are accepted as C.O.'s, we try to get them to some civil work in the way of your C.P.S. camps. Now it comes out that our government has been active in this matter too, and they have arranged a camp for C.O.'s in the north of Groningen—Camp Lauwerpolder, near Ushwert. The camp is starting next Tuesday, and I am going there myself. The work that has to be done there is to assist in harvest work. The camp will begin with about 150 men but it will grow when more men are available. The leading of the camp is entirely in the hands of civilians, and the plan is that, except the leader who is appointed by the government,

C-18

Henry Ensz
810 East Fourth Street
Newton
Kansas

the camp will be organized and administered by the C.O.'s themselves. The work objects will be pointed out by the Ministry of Agriculture. If I see it correctly, the difference between your C.P.S. camps and this camp is that the Peace Groups here have no direct influence on the projects and the leading of the camp. According to our law the period of civil service of a Dutch C.O. is one year longer than his military service would have been. As was told to me, a second camp for C.O.'s will be organized in the Biesbosch near Dordrecht, especially for the C.O.'s from the western provinces.

Living a Consistent Life

But nonresistance not only means that a young man can do no military service. No, when you become a nonresistant Christian your whole attitude in the world changes. In your home life, in your work, everywhere, you must be peaceful and unselfish.

As a group we have to do some positive work. Not only have we to work closely together with our government in connection with the C.P.S. plans, but we have to practice the love of our neighbor too. As soon as possible, our group hopes to be in with relief work. As food is still distributed here (rationed) our government cannot allow it to be sent abroad. We would be glad, especially if we could send it to our direct neighbors, to Germany, where it is so urgently needed. But in the course of time we will certainly find possibilities in carrying out some sort of relief program. In these ways we, as members of the Peace Group, hope to be able to testify in our Doopsgezinde Brotherhood to that Biblical attitude of nonresistance to which Christ calls us.

Origins of Christmas Customs

Through the years that people have observed the birth of Christ, many customs and traditions have developed. Sometimes they tend to gloss over the real significance and meaning of Christmas. Some of them do not have an origin connected with Christmas, but they became a Christmas custom. Here are some facts concerning some of our customs which help us to understand them.

The Yule Log Idea

The Yule log idea comes to us from the ancient Scandinavians. During the winter solstire they observed the feast of Juul, during which time they kindled great bonfires. The Saxons and Goths celebrated a winter festival in similar fashion. They called their festival Jul, and from this we get "Yule" as in Yuletide. Amid much merriment and rejoicing the Yule log was cut and dragged to the hearth. Songs were sung as it was lighted "with a brand of last year's log, which had been carefully laid aside for the purpose."

The Christmas Tree

Santa Claus and the Christmas tree are both German in origin. These customs originated as a part of winter festivals and later were translated to the Christmas setting. Some claim that the Christmas tree was originated by Martin Luther. This information is not definite, however.

The Christmas Card

England is the home of the Christmas card. The first one was printed there in 1846. The cards did not appear in America until 1873.

The Christmas Stocking

The custom of hanging up the Christmas stocking dates back to very early times, Nicholas of Myra, patron saint of children about the time Christmas was first being observed. was wont to throw gifts into poor people's homes. According to tradition he dropped coins down the chimney of a poor nobleman and some fell into the stockings which had been hung by the fire to dry. Forthwith the custom become prevalent to hang stockings by the fireplace in the hope of getting gifts.

Western District Mission Rally

by Donald Isaac

Reverend Orlando Waltner, returned missionary from India, who spent six years working among the lepers, was the main speaker at the mission rally held Sunday evening, November 16, in the Bethel College Memorial Hall. The rally was sponsored jointly by the Bethel College Student Volunteer Organization and the Young People's Union of the Western District Conference.

Reverend Waltner spoke on the topic, "Incarnating Our Heavenly Vision," in which he made the challenging statement that they cannot faithfully incarnate the heavenly vision unless they have more skilled workers, more equipment, and more prayers for the mission field. He also emphasized that each individual should have a two-fold vision. Everyone must be able to see what they can become and what they can do.

Reverend Waltner also showed moving pictures of the work carried on in the India mission field, part of it being evangelistic work in the villages and also some pictures of the Leper Home in Champa.

Special music was furnished by some of the surrounding churches. A double quartet from the Whitewater Church and a men's chorus from Walton gave a message in song. Miss Helen Kornelson, president of the Student Volunteers, presided at the rally while Arthur Isaak led in the general singing.

Approximately 168 people attended the fellowship supper at 5:30 in the Bethel College dining hall where a menu of curry and rice, together with tea, was served, giving the occasion an India atmosphere. Two young people's quartets, one from Buhler and the other from Hutchinson, furnished music at this time as well as a men's quartet and a ladies' trio from the Student Volunteers. Short talks were given by nine members of the Student Volunteers who are planning to go into full time Christian service. Remarks were also made by Puran Banwar, Bethel College student who has come from our India mission field, and by Dr. P. A. Penner, veteran missionary who spent forty years in India.

The Mennonite

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"Behold, I Make All Things New"

BY L. R. AMSTUTZ

In the Valaisan Alps in Switzerland the bells of tiny churches, almost buried under the snow, ring out the Old Year. Photo by Gilbert Meylan. Cut courtesy Official Information Bureau of Switzerland.

NOTHING so universally changes the landscape as the freshly fallen snow. The poet Whittier has pictured this phenomena of nature in poetic language. Describing the aftermath of a severe snow storm, he says:

"And when the second morning shone
We looked upon a world unknown
On nothing we could call our own . . .
No clouds above, no earth below
A universe of sky and snow!"

Now we face a new year, fresh and untracked by man's efforts. For thousands of people, the new year means nothing more than the sufferings of the old year repeated. With Christ it need not be so. Christ is a personal Saviour. He begins with the individual who thus experiences the truth of these words, "Old things are passed away and behold all things are become new."

John Bowering saw the cross as towering "o'er the wrecks of time." Never has this been more true than to-day. However, it must also be said that the cross towers above all efforts of spiritual reconstruction. With Christ it is possible to live victoriously amid the ruins of our age. May the forces of evil be stayed by such a work of grace in the hearts of men is our prayer for the New Year.

We have a risen Saviour to-day. It is a risen Saviour who has said, "Behold I make all things new." Rev. 21:5. The hope of the church is in Christ. This was the hope of the early church. Many people have been sadly disillusioned by an unsettled and unstable peace. Men have put their confidence in world organizations. The church of Christ still needs that upward look. May it be said of us, as of the Thessalonian church, that we "turned to God from idols to serve the living God; and to wait for his Son from heaven."

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

....the Editor ....C. H. Goering

A Meaningful Theology

There is a feeling among some that the theological soup of the past decades was rather thin. Without question it ought to be thick. Today there are various attempts to make it so. One of the best ways to get thick soup is to have the necessary raw materials in quantity and quality. Vital Christian experiences are needed for a vital Christian theology.

Roy L. Smith, Methodist editor, has pointed out, "It is extremely interesting to note that Jesus did not come preaching a theology. He came promising an experience, and the people who had the experience produced the theology in an effort to explain the thing that had happened to them." Too frequently theology remains very largely an intellectual matter, which leaves the heart comparatively untouched. It does little with man's subconscious. Yet it is this very area that needs to be entered if people are to be saved from their sins. Paul, undoubtedly, referred to his struggle with the subconscious when he exclaimed, "For the good that I would I do not: but the evil which I would not, that I do." People need help in dealing with these subsconscious powers if they are to change and grow spiritually. Traditional theology today has little to offer at this point. Far enough back the Mennonites had a history of evangelism and changed lives. Present-day Mennonites have an opportunity to build a theology. May it be one that rests on great experiences, that arises as Mennonites are helped to find more adequately the creative Spirit of Christ, who has the power to change lives. If General Conference theology formulates experiences which spell LIFE in capital letters, it will be a meaningful one.—**the Editor**

We Need To Do Our Utmost

"Let us not be weary in well doing..... As we have opportunity let us do good unto all men, especially unto them who are of the household of faith Gal. 6: 9-10.

Our Mennonite people, as a whole, have a reputation of being very charitable in all things and of being liberal donors for good causes. This charitableness is as it should be, and I hope our people will always merit this reputation, although we also have some that can and still do not do their part.

Our Conference has many activities that we should support whole-heartedly. These are foreign and home missions, relief, education, peace, publication, pensions, resettlement of our displaced brethren, and others. We also have our churches, hospitals seminary and Bible school, colleges, and benevolent institutions, and these also need our spiritual, moral, and financial support.

According to Jesus we have a special duty to support these institutions and activities that are of the household of the faith, and if all of our people would do this whole-heartedly, we would be agreeably surprised at the results. Our spiritual and material blessings should also make us feel that cheerful serving and giving is our duty.

Mennonites are a small group and therefore need the strong support of all their constituents in all of their activities. They are doing good work as you can see by the reports that are given in the church papers, and are doing it in a businesslike and economical way, which you can also see by the accounting they give of the money with which you entrusted them. Even where pay is received, the overhead is kept very low and much of the work is done out of love for their fellowmen and the urge to render worthwhile service.

The great need, in all these things now, is a challenge to us to do our utmost, and we should therefore not become weary in well doing to all men, and especially unto them that are of the household of the faith, for the upbuilding of God's Kingdom and the Church, and for the welfare of our country and people and the world.—**C. H. Goering**, Chairman of the Board of Trustees of General Conference, member of the Board of Directors of Bethel College, and president of the Citizens State Bank, Moundridge, Kansas.

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The Theological Situation in the Mennonite Church

by Don E. Smucker

(The following article is an epitome of a vesper service address given by Don E. Smucker at the Mennonite Biblical Seminary on December 7, 1947.)

Anyone discussing the theological situation in the Mennonite church is walking where angels fear to tread. Despite our strife-torn tradition it will no longer satisfy to have two parallel lines which never converge, never openly seeking more common ground and a deeper understanding of the Gospel.

I offer the following discussion in the spirit of the Ephesian letter where Paul counsels us to speak the truth in love so that we may come to the unity of the faith and the knowledge of the son of God unto . . . the fulness of Christ.

I

The first issue is Biblical. The confusion can be resolved by seeing the Bible as redemptive history, giving us the acts and the words of God as the basis of the Gospel.

This Gospel treasure is given in earthen vessels. Some scholars have concentrated on the treasure while ignoring the earthen vessels; other scholars have mainly seen the earthen vessels ignoring the treasure. A truly Christian theology will recognize both while concentrating on the message of the Gospel. In this quest there is one main key and two tools. The key is faith and the tools are historical (or higher) criticism and textual (or lower) criticism. Both of these tools have limits and possibilities as they deal with the background of the Biblical revelation and its written texts in Greek and Hebrew. Trained scholars have a monopoly on this kind of study, and the layman should not presume to speak on issues on which he has no competence. But the fundamental message of the Gospel can be grasped by any laymen who brings faith to the Word of God; and who adds to faith a sincere desire to study for ever more light.

Crucial for the work of Biblical scholarship is to disentangle these studies from liberal theology. The issues between the different theological positions is not scholarship—at least it should not be. Show me ten representative New Testament scholars and I will show you ten different theological positions. The popular belief that only liberals are Biblical scholars simply isn't true.

Thus in my opinion theological clarity here awaits scholars who accept the Bible as the written Word of God. And, then, upon layman and uneducated ministers who will admit the valid role of Biblical scholarship. As Dr. Bruce M. Metzger of Princeton recently said, "Today the Protestant church has no more effective safeguard against the corruption and ignorance of the New Testament than an educated ministry able to analyze the exact meaning of the sacred text."

II

The second area of confusion is the nature and meaning of sin. I believe that the Bible teaches original sin as in Romans 3:23, "*For all have sinned and come short of the glory of God.*"

It is important, however, to see that this fallen nature of man operates on three levels. Conservative Protestantism has tended to emphasize the first level as portrayed in Colossians 3:5, the sins of the flesh. Awareness of sin may begin here but it dare not stop at this Puritanical level. Paul pushes it in the eighth verse of this Colossian chapter to the second level, sins of the disposition: anger, wrath, malice, gossip, lying. A pure hearted saint with a childish, immature disposition will nullify his effectiveness. Finally in the eleventh verse Paul mentions the social sins. Neither Greek and Jew (racial distinctions), circumcision and uncircumcision (denominational difference), barbarian and Scythian (cultural distinction between educated and uneducated) bondmen and freeman (class prejudice). Then Paul climaxes the passage by affirming the primacy of charity, kindness and forgiveness as the heart of Christian love.

If all groups in our church portrayed sin on these three levels instead of only one or two I am convinced greater unity would come about and the Gospel made more urgent and more meaningful to young people. Sin in fallen humanity is all-pervasive!

III

The third need is to clarify our doctrine of the church. The doctrine of the church starts with the Old Testament remnant where God did his work through an uncorrupted minority looking forward to the Messiah whose nature was that of a Suffering Servant. In the New Testament the remnant becomes the church whose Lord is the crucified Saviour. There is, of necessity, only *one* Body of Christ, only *one* Christian church even though, according to I Cor. 12 there are a variety of backgrounds, callings and vocations in this one Body of Christ. Hence, *unity without uniformity.* This has clear-cut implications for a more disciplined church with high standards, on the one hand; and a real quest for unity with other true members of the Body of Christ, on the other.

I suggest that anyone who affirms in faith and pentience the great truth that *Jesus Christ is Lord and Saviour* must be accepted as a Christian. This is only a minimum statement to be sure. There are many other corollaries to these truths. But such a reduced theological platform will permit unity outside our own denomination as well as pointing to our special denominational beliefs which will be added to this minimum statement. In the larger movements of church unity our Mennonite task is to press for a deeper commitment to Biblical authority, a warmer conception of the church as a brotherhood of love and mutual aid, and the primacy of love applied to every individual and collective relationship.

Thus, the need here is a Mennonite church with the

(Continued on page 6.)

Providing Educational Opportunities for Our Ex-C.P.S. Men

by Albert Gaeddert

They served in mental hospitals. Cut courtesy "Mennonite Life"

THE MOST devastating and the most costly war in all history is over. Once again our continent was spared the devastation of bombed cities, towns, and communities. When the war ended we could proceed to carry on the normal business without stopping to rebuild our homes, churches, schools, hospitals, and our business places. We moved directly into a period of inflated prices and prosperity which has continued to the present, and through it all we have been privileged to help those less fortunate then we are.

We have always laid much stress upon the normal growth of the faculties which God has given us. Our heritage carries with it an appreciation for developing the resources that we have to the best of our abilities. Not a few of our parents found it impossible to amass great fortunes, but they did all they could to give their children all the educational advantages possible. For this we are profoundly grateful.

As a people we stand again in a position to carry on this rich heritage. Those of our young men who chose to serve our country under the Civilian Public Service Program rather than in the armed forces gave their services without pay and without provision for their dependents. Many a young man has given three, four, and nearly five years of service during the most promising years of his life, without pay. Nor did they receive any "mustering out" pay, or any educational aid grants from the government as did the men who entered the armed forces.

Our people were quick to realize this disadvantage, and long before the war was over preparations were made whereby some help could be given to the ex-CPS man. Our schools led out in providing a program whereby an ex-CPS man could attend one of our Mennonite and Affiliated Colleges without tuition charges for as many months as he had served in CPS, but not to exceed a total of twenty-seven months. Last year (1946) a total of ninety-nine young men were given assistance in this manner, with a cost of approximately $18,000. Although this represents a considerable sum of money, yet it takes little more than 6000 bushels of wheat, or ten bushels per family from 600 of our loyal supporters.

And who can measure the returns? No one can, except that we look forward to a faithful service rendered by these people. What wiser investment could we make anywhere then to help a group of our own young men (many of whom are now married and have a family) to prepare themselves for their future work in one of our own church schools? There is a potential of power here which can never be estimated in terms of dollars and cents, but which should be looked at rather as a potential power in the hands of God toward the building of His Kingdom.

Can you think of a gift more appropriate than to invest in the future of our church in terms of persons who are preparing themselves in our own church schools? If you feel led to contribute to this worthy cause which must depend upon interested people for its support, will you not send your contribution to the General Conference Headquarters Office, 722 Main Street, Newton, Kansas, and earmark it for Educational Rehabilitation for ex-CPS men.

There were numbers of us who, although in line for being drafted, were deferred because of being essential to the industry in which we were engaged, or for other reasons; at any rate, we were not drafted. Here is one area in which we may share of our means with those who could not earn money while we were perhaps netting substantial financial gains. As good Christian stewards, what is our obligation toward this cause?

"Can you think of a gift more appropriate than to invest in the future of our church in terms of persons who are preparing themselves in our own church schools?"

The Sunday School Lessons for the First Quarter

by Paul R. Shelly

I. THE LESSON FOR 1948

The lessons for the year 1948 contain a separate emphasis for each quarter. The lessons for each quarter should be interesting and helpful. In the first quarter we will study the **Great Christian Teachings.** In the second quarter we will continue our study of Old Testament life on the theme **Captivity and Return of the Jews.** This series of lessons will follow the lessons which we discussed during the second quarter of 1947 on **The Rise and Fall of a Nation.** In the third quarter the lessons will be on **Unheralded Bible Characters.** The last quarter will deal with the **Literature of the Bible** where in one quarter we will get a brief approach to the entire Bible. This should be very beneficial to us.

II. RELATION OF THE LESSONS OF THIS QUARTER TO LAST TWO QUARTERS

I dealt with this relationship in the introduction to the lessons of last quarter. It may be well to repeat some of that material here. In the third quarter of 1947 our lessons dealt with **Ancient Writings and Modern Problems.** These lessons dealt with the practical aspects of our Christian lives covering many of the major areas of Christian living. Then, in the quarter we just completed, our lesson dealt with **The Letters of Early Church Leaders.** Here we had emphasized both belief and practice. In many of the lessons we saw that we must not only become new creatures by accepting Jesus Christ but also that we must bear fruit in our daily lives. In this quarter now we are going to emphasize the doctrinal phase of Christianity. We should be ready for this approach since we have had the practical approach and the approach which combined the doctrinal and the practical. Probably a better order for these three quarters would have been to have begun with the doctrinal and then have followed with the practical.The final one in this order would have been the approach which combined the doctrinal and the practical. These would have followed each other in natural sequence.

III. AN APPROACH TO THE LESSONS

I feel that it will be more helpful to discuss an approach to these lessons in some detail rather than to discuss particular lessons. My remarks here can be grouped under three headings:

1. **The Need for Beliefs.** We have come through a period in our history in which people have said it does not matter which you believe. This was the cry of many. We were told it was dangerous to indoctrinate people, that people must make their own choices. A second world war has taught us that it does make a difference what people believe. We have learned that it made a difference what Hitler believed about God, about himself, about power, about others. Many people are again beginning to realize that the only way to combat other systems of thought and other ways of life is to have a clear conception of our beliefs concerning the Christian Way of life. Teachers should welcome the opportunity for this privilege of studying again these Christian truths and of making them real to their classes.

2. **Two Aspects of Christian Truth.** There are two aspects of Christian truth. I think we should keep this in mind throughout the entire quarter. The first aspect is the objective reality of Christian Truth. Throughout this quarter we will be studying the Christian doctrine of God, Christ, the Holy Spirit, fellowship, world mission of the Church, the personal witness of the Christian, the worth of Christian character, the Kingdom of God, and Eternal Life. We must learn that there are eternal verities in life that are true regardless of what men think of them. This is true in every realm of life. There are certain laws in music and art which are true regardless of our response to them. We need to emphasize all through this quarter that there are eternal verities in the spiritual realm too.

The other aspect of Christian truth must also be stressed, and that is that objective truth by itself is of little value to us. In each of these lessons there must be a personal response. There must be a personal response by each member of each class to these eternal truths before they become real.

3. **What It Means To Believe.** To believe means two things. This is actually just another way of emphasizing what has been said in the previous section.

To believe means, in the first place, to give intellectual assent to Christian truth. We say "I believe" as we repeat each phrase of the Apostles Creed. It is a good thing to believe the great Christian truth intellectually. However, simply to be able to repeat words is no guarantee that we have experienced these great Christian truths in our lives.

To believe means, in the second place, to respond with our whole beings to the Christian truths in question. It is like the little child who puts complete trust in his parents. He can not tell you much about his parents but he is willing to trust them implicitly. To believe means to give ourselves with complete abandon to God through Jesus Christ.

Throughout this quarter this fact should be emphasized, and as each of these lessons is studied an attempt should be made to have each person in each class to be able to know the correct doctrines intellectually and also to experience these truths in his daily life. This will mean actually to have the witness of God's presence in his heart, to be transformed by by the grace of Jesus Christ, to live a triumphant life in Christ, to experience the abiding presence and power of the Holy Spirit, to witness for Christ, and to experience here in this life a foretaste of the eternal home which God has prepared for His children.

Giving with Regularity

There is much to be said for giving on impulse for the impulse itself is often the impulse of the Holy Spirit Himself urging us to give.

But there is also much to be said for giving "according to plan." The great, eternal rhythms of the Almighty may be reflected in our own lives and in our own church life when the giving becomes rhythmical—that is, it becomes systematical and regular. The early Christian church was admonished to give regularly, each week, according as the Lord has prospered them. And as they found it helpful to be regular, "each week," so too our General Conference churches are coming to recognize more and more clearly that if the entire work of the entire Conference is to be integrated into an effective unity of spirit and action, the giving for Conference purposes must be systematic and regular.

It was that sense of regularity, of dependability, of systematic undergirding which prompted the suggestion on the part of the Board of Publications some time ago that it would be appropriate if the thirteenth Sunday in every quarter were set aside as Sundays on which the collections in the church and in the Sunday school were specifically designated, "For Publications."

Every business has found, before it grew to any sizeable proportion, that the printed word, its publicity, its printed information sheets, etc., were absolutely essential to continued integration and growth of the business. The great business of the Kingdom of God is no different. If it is to advance on all fronts, then all fronts must be fully informed at all times. Now our missionaries are on the front. Our relief workers are on the front. Our schools and colleges are not only on the front, but even ahead of it, and in all these matters if the work of the Conference is to go on, the Conference publications must maintain a continuous stream of information, inspiration, and helpfulness to all concerned.

Many churches have accepted this suggestion, and others no doubt will. Placing it on the calendar—the 13th Sunday in every quarter—the work of the Board of Publications through their Sunday school quarterlies and other publications will be undergirded and strengthened, "according as the Lord hath prospered you."

(Cintinued fom page 3)

rigor and earnestness of the early Anabaptists with the breadth and vision of the larger churches.

IV

The fourth issue is that relating missions to service. Both are Biblical; both have the blessing of the Lord Jesus Christ. The only question is to relate them to each and cease wasting energy by suggesting that relief workers are only partly Christian or by suggesting that missions are only preaching stations. The Gospel without Good Samaritan deeds has no chance in our suffering world. Yet mere deeds without the message will not suffice either.

The heart of the Gospel of Jesus Christ is God's unmerited love for sinful humanity. God's love (or grace) is the basis of our salvation; our love for God and man is *proof* that salvation has taken place. Thus, we love our enemies, neighbors or wounded brethren because God loves them.

Today it is not always possible to bring the preaching first and then the deeds in relation to human needs. Many times in our pagan world we must do the deeds in the name of Christ first—and then the message. I know of a specific case of conversion through an M. C. C. unit in Europe where I am convinced that preaching could not have done the delicate task of awakening a response. To this frightened, despairing individual came the ministry of love and then the question: Whence this love? Why are you here? This led to Bible study, catechism and baptism. Now this will not be the case in every situation. Usually the traditional evangelism can be used. But service and proclamation are different aspects of the same reality. And that reality is the love of God in Jesus Christ.

V

A fifth source of tension is the nature of the Kingdom and the second coming of Christ. The atomic bomb has destroyed our native faith in science as saviour; it has destroyed our unbiblical hope that the Kingdom comes gradually by the penetrating of society with ethical idealism. Recently I heard Dr. Robert McCracken, successor to Dr. Fosdick at Riverside Church. He was the voice of doom, a John the Baptist shouting for repentance. Optimism has been traded for a saddened realism that man is sick, showing the rattle of death.

This permits two groups to draw together. On the other side, premillennialists must cease making their position a test of full Biblical faith. There isn't a single Protestant creed which has ever so considered it from Dortrecht of the Mennonites to Augsburg and Westminster of the Lutherans and Calvinists. Yes, it is possible to believe that history ends catastrophically with the return of the Lord without prescribing the *exact* formulation of this belief.

Let us use these apocalyptic times to draw together

(Continued on page 12)

Mennonites Ship 2,243,500 Pounds of Relief Supplies

Ship 1,121¾ Tons or 2,243,500 Pounds of Relief Supplies

Akron, Pa., December 19, 1947.—The following shipments of clothing, shoes, soap, bedding, and food left port during the period from November 1 through December 15:

To Germany: Christenpflicht, American Zone 60 tons flour and 30½ tons miscellaneous foods; Evangelical Hilfswerk, American Zone, 40 tons flour; MCC Child Feeding Program, British Zone, 266 tons flour, 43 tons soybeans, 23 tons navy beans, 3½ tons powdered milk, 1 ton cream of wheat, 27 tons clothing, shoes, soap; Evangelical Hilfswerk, British Zone, 40 tons flour; MCC Child Feeding Program, French Zone, 280 tons flour, 31½ tons miscellaneous foods, 23 tons navy beans, 3½ tons powdered milk, 18 tons pork and beans from Canada; Evangelical Hilfswerk, French Zone, Germany, 40 tons flour; Christenpflicht, American Zone, Germany, MCC Child Feeding Program, French Zone, 12 tons Christmas Bundles and toys from Canada.

To Austria: 30 tons miscellaneous foods, 2½ tons powdered milk, 13 tons clothing and soap. To Japan: 30 tons flour. To India: 30 tons flour. To Hungary: 40 tons flour. To Belgium: 3½ tons miscellaneous foods. To Poland: 30 tons flour. To Ethiopia: ¾ ton soap and hospital supplies.

Relief Director Visits Mennonite Colleges

Students at Mennonite Colleges who are interested in giving relief service were interviewed by J. N. Byler, Director of MCC Relief Program, during the second and third week of December.

Builders' Unit in France Completes Year of Work

It was on November 18, 1946, that a group of ten young men began their work as a Builder's Unit at Wissembourg. Among the types of work done are repairing of roofs, plastering, insulation of temporary barrack homes, repairing of a Mennonite church, interior home repairing, etc.

Open Feeding Programs in Germany

The month of November has witnessed the opening of several feeding programs in the British Zone of Germany. At Gronau 1,500 children up to six years of age and 180 tuberculosis patients are being fed regularly. At Krefeld 7,600 old people are receiving three meals per week and plans are also being made for helping 50-100 returned prisoners of war. At Hamburg a feeding program began on December 1. Activities at Kiel include child feeding, aid to t. b. university students, aid to expectant mothers, and daily personal contacts.

Announcing a Tools for Paraguay Program

The Mennonite refugees who moved to Paraguay recently are experiencing much difficulty because of lack of tools and equipment. The colonists who went to Paraguay a generation ago also faced this problem and managed to make some of their own tools from the scrap metals that were available at that time. The new settlers do not have access to such raw materials.

If all these tools were to be purchased new, the cost would be considerable. However, in many cases the very tools that are needed so badly are such as can be contributed by our people in North America.

It should be noted that only certain kinds of items are useable. Folders have been prepared and are being mailed to the pastor of each congregation, giving detailed lists of the articles needed, and the places to which shipment should be made. IT IS VERY IMPORTANT that the instructions appearing in this folder be followed carefully. If additional folders are desired, write to Material Aid Section, Mennonite Central Committee, Akron, Pennsylvania.

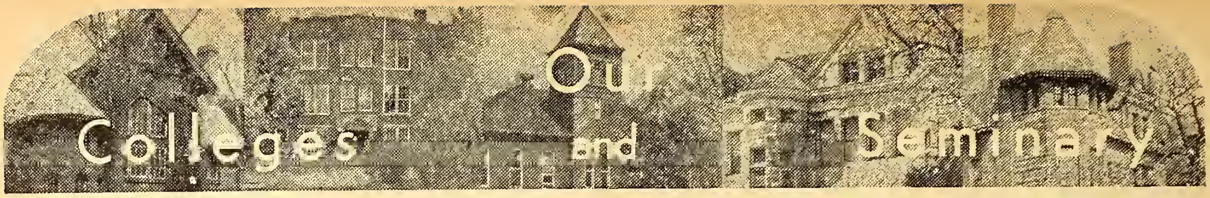
More Refugeees Sail for Canada

On December 1 another group of forty-eight Russian Mennonite refugees left from Bremerhaven, Germany, bound for Halifix, Nova Scotia, according to word recently received from Arthur Voth. Forty-two others could not be included in this group, but will sail later. These individuals have qualified for migration under IRO.

The Canadian Christian Council for Resettlement of Refugees (concerned with resettlement of those refugees who do not qualify for IRO assistance), in which the MCC participates, has been able to secure passage to Canada for fifty refugees aboard the **AQUITANIA** which is sailing on December 15. It is not known whether there are many Mennonites included in this group.

Discuss Mental Hospital for Mid-west Area

A group of Mennonite Hospital adminstrators, and representatives of the Mennonite constituent groups met at Newton, Kansas, on December 6 to discuss the possibility of providing hospital facilities for mentally ill in the midwest area. Particular need was expressed for facilities to care for the chronic mentally ill and mentally deficient. Consideration was given to the establishment of psychiatric wards in connection with present Mennonite general hospitals but this does not yet seem possible. The concensus of opinion was that the establishment of a Mennonite mental hospital in the midwest area should be further explored.



CANADIAN BIBLE FREEMAN BLUFFTON BETHEL SEMINARY

FREEMAN JUNIOR COLLEGE

On Founder's Day President P. E. Schellenberg of Tabor College spoke twice during the day, and the Music Department presented a full and varied program for the evening. To Miss Aganetha Fast go our thanks for a book loan to the library. The Annual Faculty Christmas Dinner prepared and served by the Advanced Foods class was an outstanding event as usual. The decorations and atmosphere were in keeping with the Christmas season. After the dinner Miss Marilyn Preheim showed some of the pictures she took in Europe last summer. Rev. J. J. Regier was the speaker at the last chapel of the year. Christmas vacation began December 19, and school will be resumed January 5. Most of the students will leave for home during this time.

MENNONITE BIBLICAL SEMINARY NEWS

The sixty-first annual meeting of the Theological Faculties Union of Greater Chicago was held December 12. A memorial to the late President, Abraham Warkentin, was presented by Dr. S. F. Pannabecker. Harold E. Fey of the **Christian Century** presented an address on "Protestantism and Public Education." In the address he described his experience with the Roman Catholic church as it attempts to secure public funds for parochial education. He urged the group to accept three principles—first, the absolute separation of church and state; second, all churches equal before the law of the land; and third, genuine religious freedom.

On the week-end of December 14 the quartet presented a program in the churches of eastern Iowa. Marvin Dirks sang the baritone solos at the presentation of the Messiah in Berne, Indiana. Arnold Nickel led the mid-week prayer service. A group of Russian refugees en route to Nebraska visited with us along with Brother Russel Drudge, a Canadian Mennonite en route to the M.C.C. voluntary service project in Mexico.

The Mennonite Biblical Seminary Quartet, on its Christmas vacation trip will have visited the following places by the time this appears in print: Mountain Lake Minnesota; Freeman, South Dakota; Henderson and Beatrice, Nebraska. From December 30 on the schedule will be as follows:Goessel, Kansas, December 31; Moundridge, January 1; Garden Township Church, January 2; Hoffnungsau, January 2; Pawnee Rock, January 3, Pretty Prairie, January 4; Hutchinson (P.M.) January 4, Newton, (Evening) January 4; Buhler, January 5; Whitewater, January 6; Hillsboro, January 7; Bethel College, January 8 (chapel). Several other morning and afternoon meetings may be arranged. The following are the members of the quartet: Joseph Mason, Belmont, Virginia; Irvin Richert, Los Angeles, California; Alvin Franz, Lind, Washington; David Habegger, Busby, Montana, Marvin J. Dirks is the director and Harold Thiesen, accompanist and violinist.

CANADIAN MENNONITE BIBLE COLLEGE

Mr. B. Bargen of the Publication Office, Newton, Kansas, was a welcome visitor at the Bible College during the first week of December. The Publication Board of the General Conference graciously granted him some time to help us set up our bookkeeping system. Both students and faculty appreciated his spirit and influence during his stay here. Mr. Bargen spoke to the students on a number of occasions and spent a day in the Altona district, on behalf of the Publication Board.

The Christmas season makes a logical break between the first and second quarter terms. The winter term begins on the fifth of January. Special teachers and lecturers have been secured for this period. Rev. J. J. Voth of North Newton, Kansas, has been given a leave of absence from Bethel College to serve during the month of January. Rev. Paul Schaeffer from the Mennonite Collegiate Institute of Gretna will serve the College with several classes on Mondays, and Rev. J. H. Janzen of Waterloo will be here during the month of March. We are very grateful that these men have consented to serve the College in this manner.

BLUFFTON COLLEGE

Dr. E. Stanley Jones was the chapel speaker on Tuesday, December 9. On December 11 P. C. Hiebert, chairman of the Mennonite Central Committee, was a campus visitor and spoke in the chapel service. The play, "The Importance of Being Earnest," was given by the Junior Class on December 11, 12, and was exceptionally well done. School closes for the Christmas vacation on December 19 and opens again January 6. Recent gifts have raised the total in the Building fund to slightly over $125,000. Since the goal is $250,000, this means that half of the money has been raised. A new Snack Shop has been opened on the campus, serving light lunches and refreshments, and is apparently much appreciated.

BETHEL COLLEGE

Christmas recess began Friday evening, December 19, after the usual busy weeks of traditional Christmas activities, and will continue until January 7. The majority of the students have left the campus, but enough remain to warrant operation of the dining hall. Many faculty and staff members have spent Christmas Day with relatives, and several will use vacation days for Conference or College interests. Bob Tully and Ervin Goering are among those attending the national Recreational Planning Conference in Indiana, sponsored by the Church of the Brethren. Coach Tully will be on the Conference staff. H. A. Fast and J. W. Fretz will attend various MCC meetings in Chicago; L. C. Kreider will represent the Kansas College Athletic Conference at the National Collegiate Athletic Association meeting in New York; N. Paul Stucky, accompanying Rev. A. E. Kreider of the Foreign Mission Board, is spending two weeks in Puerto Rico; and Willis Rich and Puran Banwar plan to visit churches in the Pacific District.

Jottings

—Bethel Church, Hydro, Oklahoma: On December 20 Mr. and Mrs. Alvin Frey placed their membership in our church. On December 28 we are having consecration services for all teachers and officers who are to serve in 1948.—Wilfred Ewy, Corr.

—Salem Church, Dalton, Ohio: The Willing Workers gave an inspiring Christmas candlelight service on December 21. "Are you willing to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind?" (quotation by Henry van Dyke)

—Eden Church, Schwenksville, Pa. As a result of the "White-gift and Candlelight Musical Service" a total of 160 gifts have been sent to Montana where they were distributed among the Cheyenne Indian children on Christmas morning.

—Mr. Walter Landes, Quarkertown, Pa., is transferring the rest of the farm, of which the retreat grounds was a part, to the Conference.—Eden "Church Messenger"

—Rev. Walter Wolfe, the twenty-eighth pastor of the Germantown Church, was ordained and installed on December 2.

—Bethesda Church, Henderson, Nebraska: Our pastor, Rev. A. W. Friesen, has resigned his duties here to accept a call to serve the group which recently came to Paraguay from Holland. A quartet of men from the Chicago Seminary will be with us on December 29. Rev. Don E. Smucker of our Seminary has been asked to conduct special meetings, January 25-30. The sewing societies are having another "packing for relief day" on January 6.—Mrs. Ruben Friesen, Corr.

—First Church, Hillsboro, Kansas: We were privileged to have Dr. J. E. Hartzler with us during the Thanksgiving week. Our entire community was blessed by his lectures on "What We Can Believe." The adult's offering Thanksgiving day was $1,873.86 and the children's amounted to $42.14. December 2 and 3 our church canned 1,010 No. 2½ cans of beef and 260 No. 2½ cans lard for relief. The entire community, including the surrounding churches, canned 13,524 cans of beef and 1,273 cans of lard. The portable canner from Hesston was here for a week.—Mrs. B. A. Goertz, Corr.

—Bethel Church, Inman, Kansas: We were glad to have Rev. Walter H. Dyck, Newton, with us for our meetings during the first week of December. The following is a summary of the evening subjects: Christ is THE Cornerstone. There is no other foundation than that which already is laid. Salvation is obtainable by grace through faith. We do not obtain salvation through hundred per cent grace from God. It is also man's responsibility to be willing to accept. Baptism takes place after faith. One that speaks the truth needs no oath. To one that does not speak the truth, an oath makes no difference. Our aim should be to overcome evil with good. If a thing can or wants to be overcome, love can do it. Church discipline would not be a problem if all of us were willing to forgive our fellowmen seventy times seven times. During the afternoons the book of Colossians was discussed.—Corr.

—Herold Church, Bessie, Oklahoma: After thorough instruction and confession of faith in Jesus Christ as their personal Saviour, five young people were baptized and added to the church on November 30. After a fellowship meal in the new church basement, we continued with a harvest festival in the afternoon and evening. Speakers for the day were, our pastor, Paul Dahlenburg; Alvin Regier, teacher of O.B.A., Meno; Herbert Dalke, new missionary to the Indians, Weatherford; Curt Boese, Carnegie; and Earnest Baergen, student at the Grace Bible Institute, Omaha. On December 5, Mrs. Elisabeth Nickel of Carrot River, Saskatchewan, died of heart ailment while here on a visit with her son and other relatives. J. A. Harms, who served twenty-five years as deacon, church secretary, and mission treasurer, handed in his resignation because of age and failing health.—Mrs. Herman Horn, Corr.

—Lehigh Mennonite Church, Lehigh, Kansas: We dedicated our church parsonage on November 16 with Rev. P. W. Goering, our pastor, bringing the message. The choir sang, "Bless This House." The church board members made remarks, and a clear title was presented. The following Sunday Rev. and Mrs. Goering had open house. On December 17, our pastor and Rev. H. B. Schmidt of the Tabor Church exchanged pulpits. We were privileged to have Miss Elizabeth Goertz with us on December 14.—Mrs. F. G. U., Corr.

—Mr. and Mrs. Willard Unruh and family are scheduled to leave New York on the "Queen Elizabeth" for Southampton, England, on January 9 and on the "Strathmore" for Bombay on January 16. Mr. Unruh is being sent to the Central Province as a builder in our India Mission. Mrs. Unruh will be doing evangelistic work.—Howard G. Nyce.

—Bethlehem Church, Bloomfield, Montana: Outstanding events this fall include: Flour-for-Relief Drive which totalled about $6,300; harvest festival with Rev. Ed Duerksen, Avon, South Dakota, speaker, and an offering of about $4,800; Ladies Aid mission sale with receipts of about $1,700 (The women have decided not to have a sale this coming year but to sew for relief and missionaries instead.); services for the following groups with an offering for each: Mennonite Biblical

Seminary with Rev. Andrew Shelly as speaker; Global Missions (leper work); and the American Sunday School Union; and the opening of a weekly Bible class at Glendive with an average attendance of over thirty.

—**The Central Conference** has purchased a car for Missionary Dr. Merle Schwartz. Dedicatory services were held at the Carlock, Illinois, church on December 7. The car was purchased with funds raised by the C. E. societies of the Conference.

—**Brudertal Church, Hillsboro, Kansas:** Among our guest speakers this fall were: Puran Banwar, native of India now a student at Bethel College; Mrs. A. M. Lohrentz, who spoke about her visit to the Canadian mission societies; and Rev. Albert Schmidt, who represented the Oklahoma Bible Academy; and Rev. Walter H. Dyck, who brought the Thanksgiving Day message. The Thanksgiving offering was $458.77, with the Junior C. E. adding $47.45. The offering held for the Oklahoma Bible Academy amounted to $107.87. The church was happy to give wheat and money for the Friendship Train. Nineteen shoe kits and three mending kits were filled for relief. Recently the church canned 680 cans of beef and broth for relief.

—**Zion Church, Souderton, Pa.** On December 7 the Young People's Fellowship showed the film, "Seeds of Destiny," which is a relief picture. When the fourth annual rendition of "The Messiah" was given that same evening, no mother needed to stay home because of the baby. A Nursery Committee was ready to take care of all babies up to three years of age. This church is interested in religious drama. The young people recently gave a fine presentation of the film, "American Saint of Democracy." On December 28, "Student Recognition Sunday," the evening "College Night" program will be given by members home from school for Christmas.

A HAPPY NEW YEAR

For valid reasons, we are sending sincere greetings to our dear mission friends, not as is customary by mail, but by permission of the editor of our church paper.

They are as sincere as though we were sending them in the usual way from our dear India, our home. God has seen fit to lay us aside from our blessed work of forty years in India. God bless our many friends in the United States and Canada. Recent reports from home are that our churches are not only growing numerically but also in spirituality and an increased desire to bring our blessed Saviour to non-Christians.

While India is torn by strife between Hindu and Mohammedans, our Christians are preaching the "great Light" to all with whom they come in contact. Speaking of the "fine work" done by Christians, a non-Christian said, "You have shown us the way."

Please, pray for India as a whole and for our Christians in particular.

P. A. and Martha Penner, Newton, Kansas

—**Deep Run, Pa.** An offering was taken for Bibles for Europe. The Girls Gospel Team of Bluffton College will present a program here December 28, at 7:45 P.M.—Mae Gross, Corr.

—**Salem Church, Dalton, Ohio:** On Thanksgiving Day, twenty-year-old Lillian Sommer was laid to her final rest after an illness of four years. The Thanksgiving Missionary Sale totalled approximately $300, and the relief offering that day exceeded $100. December 7 Dr. L. L. Ramseyer showed pictures of his European trip. His solicitation later in behalf of the auditorium-gymnasium fund yielded $1,217 in cash and pledges. Fifty-five Mission Sisters enjoyed a social evening together with an exchange of gifts. In keeping with the request of the Middle District Education Committee, young people of Sugar Creek were entertained by our young people at a banquet December 13. In rallying the group of about fifty to take the stand for Christ, the speaker, Rev. Vergil Gerig, pointed out that war bonds, money in the bank, free liquor, and Universal Military Training are but fleeting securities as compared in the long run to the security of belonging to the Church of God.

—**Calvary Church, Barlow, Oregon:** Attendance in Sunday school and church has been increasing. We had a new oil furnace installed recently. The Missionary Society packed another shipment of relief clothing on December 18.—Mrs. L. E. Conrad, Corr.

—**First Church, Colfax, Washington:** The congregation and the Missionary Society have contributed the following for relief: wheat, Christmas packages, many boxes of new and used clothing, bedding, mending kits, new materials for sewing and cash offerings. We regret very much that our pastor, Rev. P. D. Unruh has again had to undergo surgery. His condition is reported to be satisfactory.—Mrs. Horace D. Rogers, Corr.

—**First Church, Paso Robles, California:** Rev. and Mrs. Aaron Jantzen were with us the last Sunday before leaving for India. They showed pictures of India. Our church has voted on a building program. Work on the basement is to begin after the first of the new year. A young people's group from the high school meets here every Wednesday during the noon hour for Bible study.—Gus Toevs, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** On November 30 Mr. and Mrs. Henry Buller spoke both morning and evening relating their experiences in M.C.C. relief work in Europe. On December 6, the Hanston C. E. gave us a very fitting exchange program of musical numbers and talks. The Mission Workers packed layettes and other relief articles at the time of their Christmas program.—Mrs. John Dirks, Corr.

—**Bethany Church, Quakertown, Pa.** Visiting speakers during recent months have been: Dr. N. van der Zijp of Holland; Rev. Orlando Waltner, who spoke and showed pictures of the Leper Home at Champa, India; and Elma Esau, who spoke and showed pictures of European relief work and workers.

—**Leonard and Marguerite Wiebe,** missionaries among the Hopis, wrote from Tuba City, Arizona, on December 12, "Last Sunday eighty-five were here (in Sunday school), sixty-two of them in the children's class. We rejoice that Miss Doris Andres of Newton, Kansas, arrived here this week and will assist us in the work for some time."

—First Church, Allentown, Pa. At our annual Christmas White Gift service, December 14, we enjoyed the inspiration of Phil Saint's colored slides entitled "Jesus, Holy Babe of Bethlehem." The picture story begins with the prophecies and sin entering the Garden of Eden and goes on to the birth of the Saviour and finally to His death on the cross. It is a Christmas story with a real salvation message. Gifts of $329.22 were received for the Old Folk's Home at Frederick and seventeen dollars for other causes.—Mrs. L. K. Weidner, Corr.

—First Church, Aberdeen, Idaho: Rev. H. D. Burkholder, guest speaker at the young people's Bible conference, November 26-30, spoke on "The Fire of Compromise," "Unconditional Surrender," "A Challenge to Youth," "The Fire of Pentecost," and "The Fire of Judgement." After an abundant harvest this year we gave for relief on December 7 a total of $6,337.—Arnold E. Bartel, Corr.

—Grace Church, Enid, Oklahoma: Plans for remodeling and enlarging the kitchen of the parsonage have been approved by the congregation. The Sam Jantzens, now living in the parsonage, plan to move to their new home, which they purchased recently. We had our annual business meeting December 2.—Mrs. Kliewer, Corr.

—Emmanuel Church, Moundridge, Kansas: Our annual meeting, December 1. disclosed that during the past year the church gave a total of $3,461.13. The church has decided to try the 100 Per Cent Church Paper Subscription Plan. A mimeograph machine purchased by the Ladies Mission Society, will enable us to have church bulletins this coming year. The Society's first mission sale, held at Moundridge, netted $324 for foreign missions.—Marie Wedel, Corr.

—Zion Church, Souderton, Pa. The congregation presented a new 1947 Chevrolet Sedan to Rev. and Mrs. Ellis Graber recently. A family night service is scheduled for December 31. The first part of the evening will be a period of fun and fellowship for the entire family in the auditorium. Later, all will go upstairs for a watch night and dedication service in the sanctuary.

—The young people of the **Sterling Avenue Mennonite Church, Kitchener, Ontario,** added to the vitality of the recent missionary convention by issuing a booklet containing personal messages from missionaries of the various fields. Leona Cressman, a member of this church is now serving in the General Conference mission in India. The church assumes her entire support as it also does of another member, Alice Bachert, who serves in the Latin American Mission in Colombia. The church also gives to other mission work, including among its mission interests, Bluffton College, the Mennonite Biblical Seminary, The Lord's Day Alliance of Canada, etc. Speakers at the missionary convention were: Rev. A. E. Kreider, Rev. and Mrs. S. T. Moyer, and Rev. Dumont Clarke, religious director of The Farmer's Federation in Asheville, North Carolina.

Annual Bethel Bible Lectures

BETHEL COLLEGE announces that the annual Bible Lectures will be held on the Campus March 14—19. Two outstanding speakers have been secured for this occasion.

Dr. Wm. W. Adams, President of the Central Baptist Theological Seminary, Kansas City, Kansas, will give a series of Bible lectures. Dr. Adams was for twenty-one years Professor of New Testament Interpretation, at Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania. He is known as a deeply spiritual, scholarly, energetic speaker. He is used widely in his own denomination and is highly appreciated as a convincing and able preacher.

The second speaker is Dr. Jesse H. Ziegler of Bethany Biblical Seminary, Chicago, Illinois. Dr. Ziegler will lecture particularly in the field of personal counselling and religious education. Dr. Ziegler is somewhat younger but has wide and rich experience in his chosen teaching field. He is also very widely and favorably known as a dynamic public speaker and an engaging personality.

Bethel College is announcing this Bible Week at this early date so that churches and people in surrounding communities can plan their program in such a way that they can take full advantage of the opportunity of hearing the messages of these men.—Henry A. Fast

—Dr. P. A. Penner reports that his health has improved. He hopes that he will be able to finish his work on a book in which he tells about his forty years in India.

—Bethel Church, Lustre, Montana: Our missionary, Miss Anna Baerg, has returned to the Hopi-Indian mission field in Arizona. Rev. Andrew Shelly, field representative of the Mennonite Biblical Seminary visited our church December 11. On December 14, the Lustre Bible Academy gave a short Christmas program, and a short dedication was held for the girls' dormitory. The Mission Society sent a number of mending and shoe repair kits to the M.C.C. The Society has also been sewing cut garments for relief.

—Menno Church, Lind, Washington: "Searching the Scriptures" was the morning message delivered by Rev. Wiebe. Slides depicting the Christmas story were shown at our vesper service Sunday night. The choir meets for short rehearsals after the vesper service. A new "Steinway" piano has been donated to the church by some of it's members. The mission collection consisted of $115.46.—Mrs. Henry J. Franz, Corr.

MRS. H. H. EWERT PASSES ON

Word has come through Dr. C. E. Krehbiel of the passing of his sister, Mrs. H. H. Ewert of Madison, Connecticut, at the age of eighty-one. Burial was at Lawrence, Kansas.

FINIS?

by Jacob H. Janzen

The Lord willing, I shall preach my farewell sermon here on New Years Eve, December 31, 1947, and, if everything turns out as planned, I will leave the same night for Newton, Kansas, to attend a meeting on January 2 and 3, 1948. If somebody invites me, I will be glad to serve after that in Kansas, or elsewhere, not too far away, lecturing in defence of our faith, and of our way of building the Kingdom of God, against the assults of the so-called scientific agnosticism.

From January 1, 1948, I will be available for such services until the end of the month. In February I will have to stay at home helping out a little here and there in my home church. In March my work will be at the Canadian Mennonite Bible College in Winnipeg, and in Manitoba churches, if they want me there and I have promised to help out at the United Mennonite Bible School at Leamington, Ontario, after Easter until the end of the semester. And if we live to see it, we shall know after that what else the Lord has in store for me.

Yes, I have resigned from my office with the Waterloo-Kitchener United Mennonite Church. This terminates an epoch in my life and service which seems very important to me.

There are periods in my life in which I was more or less satisfied with myself and my achievements. Yet today I do not feel the need, nor have I any desire, to develop further along the lines along which I was traveling at that time. My soul is at rest about the problems and questions which confronted me then.

This does not, of course, apply to my work as a teacher, writer, preacher, church leader, and public worker in general. My work is not completed by far, and my successor at my church here will find lots of work to do, many problems to solve, and many questions to answer. I must hand over to him an unfinished and very imperfect work.

Why does it have to be that way? Why could I not finish the work which I once began with so much enthusiasm and fervor? Why do I still not know "even as also I am known"—after all these years of study, work, experience? When, oh when, shall that pitiably small "knowing in part" be replaced by that "which is perfect"?

So far God alone knows who will take over here in Waterloo-Kitchener when I am gone. He alone knows what the future holds in store for me, and how I, with my faltering heart, will be kept, used, and provided for. His will be done. I am His. Fraternally yours, Jacob H. Janzen, 164 Erb Street West, Waterloo, Ontario, Canada

Carl H. A. van der Smissen writes, "My dear Sister Hillegonda on June 30, 1948, 100 years old, and I being 96 years old, have received so many pretty and nice Christmas and New Year's cards, that we with our shaky hands and forgetful minds can not answer all. We thank our dear friends very much and hope they will forgive and pray for us. God bless you."

CRUCIFY CHINESE CHRISTIANS

A report from China states, "Tens of thousands have been killed in Shantung in the persecution that has arisen recently. The Reds do their utmost to get the Christians to give up their belief in the Lord Jesus. They have burned Bibles, are putting the Christians in prison and torturing them most horribly. Only last week five became martyrs for Christ's sake in East Sung. One of the Christians was nailed on a cross and died after three days. In another area over thirty-five Chinese Christians were nailed on crosses and left to die. God only knows what they are going through."

THE THEOLOGICAL SITUATION IN THE MENNONITE CHURCH

(Continued from page 6)

on the essentials of Biblical escathology and tolerate our differences.

With clearer perspective on these five issues I think then we could re-state the Christian Gospel with greater power and clarity. This Gospel is based on two mighty events which took place in history through acts of God: the Cross and the Resurrection. The Cross is a once and for all event taking away the burden and guilt of sin and it is also a symbol of vicarious suffering to be carried on our backs. There is *His* cross and *our* cross. The resurrection solves man's ultimate problem of death and seals our redemption at Calvary. Under the Holy Spirit we are given power to go from Calvary and Easter to the Christian life as patterned by Jesus of Nazareth. It is a pilgrim walk of love with one foot in heaven and one on earth.

Caesar is not king!
The people (demos) are not king!
Satan is not king!

Jesus Christ is King of Kings, Prince of Peace, Lord of Heaven and earth. He is prophet, priest and King—author and finisher of our faith, greater than any theology about Him. Yes, Christianity is Christ.

JOBS WANTED: Two Mennonite married young men desire work as farm hands, both experienced, dependable, and of good character. Write to J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Time!

Have you ever stopped to ponder about the inevitableness of time? Time in day and night, in week and month, in year and decade. As each second ticks by it is another moment that has gone into eternity. Stop a moment and consider as you are reading this. The moment is passing: it is past. Neither you nor I will ever live it again.

The moments grow into days and years, and our life span grows shorter. When the sun shines and happiness and prosperity shower on us, the moments flit by with joyous rapidity. When the clouds gather and tragedy strikes, the moments grow longer and drag by with poignant monotony. But there is no halt. After a seemingly endless array of painful waking moments, time, the great healer, dulls the aches, the clouds roll away and the sun breaks forth.

The memories are still there, but, strange to say, the sunny days stand out in added brilliance, whereas the cloudy days fade away in the distance with ever lessening pain.

And so, moment by moment our lives fade into the great eternity. A deed of mercy, a prayer—a moment well spent. A shameless act, an evil thought—a moment to regret. The one we wish to cherish, the other to redeem, yet neither can we live over again. They have gone into eternity: fallen on opposite sides of the scale.

Since the beginning of time the moments have run into decades and then into centuries and during all that time human beings have lived their lives on this earth. People in the olden days lived under different circumstances than ours, as far as modes and methods are concerned, but as far as the strivings of the individual, they were much the same as ours. For our bodily needs—sustenance and habitation. For our spiritual needs—peace with God our Creator and the hope of eternity with the Lord.

—by Peter Wiens, Leamington, Ontario, from **Die Vereinsglocke**

Organize Young People's Recreation in Freeman

by Marjorie Preheim and Allen Schrag

Clean, wholesome recreation, under the supervision of Christian leadership, is a great factor in the life of every young man and woman. It builds Christian character, helps young people to get together and in that way realize the responsibilities of youth. These are a few of the reasons that prompted Allen Schrag, a young man in our community, to start some form of recreation, here in the Freeman Community.

It was in the spring of 1946 that this idea was told to friends and then to the pastor of his and the neighboring churches. The pastors, Rev. J. J. Regier, and Rev. Willard Claassen, willing to start the program, suggested a committee be formed of members chosen from the surrounding churches. Since there are thirteen Mennonite churches consisting of five different branches of the Mennonite faith in our community, it was not hard to choose one or two members to represent the committee. This committee, Melvin Ratzloff, Joe Hoffman, Betty Preheim, Aaron Glanzer, Palmer Graber, Joanne Waltner, Marvin Ewert with Allen Schrag as chairman, was in charge of selecting advisors as well as furnishing games and entertainment. The committee chose Dan Neufeld as the supervisor. Mr. Neufeld is the athletic director in Freeman College and had some experience with recreation while in C. P. S. It was decided to set aside one night a week for this program, Wednesday night was selected. Cards were specially printed with a place for the member's name and rules to be obeyed. These five rules are: 1. Obey the rules of good sportsmanship. 2. Listen to the supervisor. 3. Proper conduct on the court at all times. 4. Keep grounds neat and clean. 5. Refrain from: tobacco, strong drinks and profanity. At the bottom was printed the slogan, "REMEMBER THIS PROGRAM CAN BE ONLY WHAT YOU MAKE OF IT." The games started around 7 o'clock in the evening and everyone was to be off the campus at 10:30. The following games were chosen: badminton, croquet, volley ball, horse shoe and table tennis. Archery and tennis were on the list but due to the lack of equipment and the expense involved, we were unable to learn these latter two games. These games were played on the Freeman College Campus. Lights had to be put up and the courts for the various games marked off. This was done with donated help from the young people. The opening date was June 4. About seventy young people turned out for the entertainment. About the same number came until harvest after which the attendance decreased. During the evening two young men were appointed to run a small canteen consisting of ice cream and pop. The profit was used to help pay the expenses. Since this didn't cover the expenses, the rest was met by donations from the young people. Our program for next summer will be the same as last summer with one addition, a short period of devotions will be held at the close of each meeting. It will either be led by one of the ministers from the surrounding churches or one of the young people.

After the cold weather set in something else had to be arranged. Martin Thomas, Cleon Graber, Beverly Wipf, Naomi Tieszen, Curt Preheim, Lorraine Mendel, Arlys Ratzloff, Allen Schrag, again as our chairman, and Marjorie Preheim are members of our new committee. We decided on presenting one program a month using local talent. The first program, being secular, was presented to a large audience on November 27. These programs are to continue until we are able to gather outdoors again.

We hope this program will continue to grow and that the young people will take the opportunity of attending them. There is always room for improvement in our community as well as in almost every other community. We believe working with the young people is one way of doing it.

A Year Ahead

A flower unblown: a Book unread:
A Tree with fruit unharvested:
A Path untrod: a House whose rooms
Lack yet the heart's divine perfumes:
A Landscape whose wide border lies
In silent shade 'neath silent skies:
A wondrous Fountain yet unsealed:
A Casket with its gifts concealed—
This is the year that for you waits
Beyond tomorrow's mystic gates.

Author unknown

GERMAN LEADER POINTS TO NEED IN EASTERN GERMANY

Bishop Dibelius, just before his return to Berlin after two months in the United States, asked that the American people not forget Eastern Germany in their sending of relief supplies. **Individual packages may be sent to persons in that zone.**

In noting that Berlin is a separate area, jointly administered by the four great powers, Bishop Dibelius urged that special attention be given to rebuilding its churches and to developing church-related social activities in order to emphasize the Christian spirit.

Hoffnungsau Young People Hold Retreat

by Cornelia A. Franz

Sixty-five young people, ages eighteen years and up, of Hoffnungsau Church, Inman, Kansas, enjoyed a retreat at Camp Fellowship, Goddard,Kansas, on October 31 and November 1. The purpose of the retreat was to draw apart so we might look at our task as young people in our church. It proved for us a vital experience with God and a fellowship with one another. We discussed some of the ways in which we may serve our church more fully.

Our program consisted of singspirations, devotional periods, recreational periods, and study and discussion. Dr. J. Winfield Fretz served as visiting leader.

The subjects discussed at the retreat were (1) Mennonite Principles by Dr. J. Winfield Fretz, (2) Recreation, (3) What may I a Church Member Expect of the Church? (4) Active Participation in Church Activities.

Dr. Fretz discussed the unique contributions made by the Mennonite Church to Christendom and the points which are of special significance to the Mennonite faith. He stressed seven points: 1. The preeminence of the New Testament, 2. Brotherhood of believers, 3. The simple life, 4. Solving differences according to Matt. 18:15-17, 5. Living by one's word, 6. Mutual aid, 7. Non-resistance.

Crafts, social engagements and sports were discussed under recreation with particular consideration of how such activity could be included in the church program.

The ministry of the church to the individual through spiritual nurture, providing social needs, helping him face life's problems, and providing a channel for his service were discussed. Finally, means by which the individual can actively participate in the church through young people's meetings, visitation, voluntary service, recreation and choir work was considered.

Plan Summer Service in Europe

Tentative plans have been made for a four-week European Voluntary Service Unit for this coming summer. "This short-term service is designed for non-college and college individuals who can afford to take a trip to Europe at their own expense and who wish to contribute a portion of their time in direct service to needs about them." The personnel will be composed of Mennonite and affiliated college students, others from the United States and Canada, and a group of European Mennonite young people. Menno Travel Service will be available to assist in the travel arrangement and a conducted tour of Europe. For further information write to Voluntary Service, MCC, Akron, Pa.

Walter Drudge, of Markham, Ontario, left on Dec. 10 for Cuauhtemoc, Mexico, where he will work as carpenter in the MCC Voluntary Service Unit. Albert and Harvey Harder of Mountain Lake, Minnesota, recently arrived at the Brook Lane Farm RFD 5, Hagerstown, Maryland, to assist in construction work.

The Voluntary Service Unit at Gulfport, Mississippi, is in the process of moving its camp headquarters from the former Camp Bernard to a new location a few miles west. The work which has been carried on during recent years by this Unit will continue as heretofore.

Now Comes a New Year

A Prayer of Youth

NOW comes a New Year, and so, O Lord, I seek thy face in prayer.

May all I wanted to be and could not, be achieved—this year.

Enable me to do the things I have longed to do and could not for lack of courage—this year.

Grant me the insight to understand the inner spirit of the persons with whom I have been at cross purposes—this year.

May I be able rigidly to guard my sacred gift of time—this year.

Save me from useless waste of my emotional power; from an absorption in little things; from blindness to the things that are important; from foolish hope; from false despair.

Forgive me for the mistakes of judgment and the weaknesses of will that have made the Old Year a thing of shame and failure.

Forgive me for the ease with which I make—and forget—good resolutions.

Save me from believing that a new resolution has no meaning—or from thinking that a new form of smooth words will help me to escape what I inwardly am.

In the spirit of Christ. Amen.

—Onward

SUGGESTIONS FOR ACTION FOR YOUTH

During the last summer a group of young people decided to live sacrificially so that others could live. These young people decided to stop eating pie, cake, ice cream, candy, and pop. This was done with the idea of saving money and sending it for relief and with the further thought that such sacrifice would keep them aware of the need.

If individual young persons, and where possible the entire group, will use self discipline to give help to those who are needy they will find a real pleasure in such action. Young people who realize that three cents a day will provide the supplementary feeding necessary to return a child to health will not be willing to lavish money on nonessentials. Young persons can also move the entire church to further endeavors by such sacrificial living.

There is also a continuous need for voluntary service workers in our clothing centers and other relief projects. This type of service is an opportunity for many to express their concern about the plight of people throughout the world. Persons who work in these projects are making a great contribution to God, country, and humanity as well as receiving the satisfaction of a life of service in ministering to the physical and spiritual needs of others. May this be a challenge to each of us.

Y.P.U. Financial Statement

The following is the financial statement of the Young People's Union for the Third Quarter, July 1 to September 30, 1947.

Cash balance, June 30, 1947		**$158.12 dr.**
Income		**425.03**
		$266.91
Disbursements		**60.49**
		$206.42

Trial Balance

Cash	**$206.42**	
General Fund		**206.42**
	$206.42	**$206.42**

Receipts for other than general expense account, July 1 to September 30, 1947

Missionary Education Fund	**$48.00**

—The Emmaus Christian Endeavor, Whitewater, Kansas, reports that on November 30 the Berean Academy students and teachers gave an inspirational program of music and testimonies. The Endeavor is observing a "Watch Night Service" on the evening of December 31. Rev. and Mrs. Manning, missionaries from Africa, will be guest speakers. Included also will be pictures of their work.—Kenneth Toews, reporter.

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

According to *Capper's Weekly* America is a nation that numbers 6 per cent of the population of the world but has for its convenience: 70 per cent of all automobiles, 50 per cent of all telephones, 45 per cent of all radios. 53 per cent of all coffee, and 51 per cent of all rubber. It produces for its convenience: 62 per cent of all the oil; 53 per cent of all the corn, 50 per cent of all the cotton, 34 per cent of all the coal, 32 per cent of all the copper, and 30 per cent of all the iron.

(The above figures are outdated by this time, the percentages being still higher.)

ALL THE TROUBLES of the world begin with ordinary people. The selfish and greedy ways of nations are just enlargements of the ways of individuals. When the standards of the common man drop, so do the standards of the nation and the world. As long as private standards remain at a low ebb, so will the world. Until each of us stops "hogging the road" with his car, stops fussing over the seat on the bus, stops arguing as to who is going to mow the lawn, stops insisting on the biggest piece of pie, there can be no peace in the world. If man wishes real peace for the nations and the world, we must return to and apply the great commandment, "Love thy neighbor as thyself." And this part of the commandment we will find impossible to carry out until we learn to abide by the first part of it, namely, to "Love God with thy whole being." However, this we cannot do until we realize and accept God's great love for us as revealed in Christ Jesus.—Editorial in **Bethel College Bulletin**

Life's Lessons

I learn, as the years roll onward
  And I leave the past behind,
That much I had counted sorrow
  But proves that God is kind;
That many a flower I had longed for
  Had hidden a thorn of pain,
And many a rugged by-path
  Led to fields of ripened grain.

The clouds that cover the sunshine
  They can not banish the sun;
And the earth shines out the brighter
  When the weary rain is done.
We must stand in the deepest shadow
  To see the clearest light;
And often through wrong's own darkness
  Comes the weary strength of light.

The Mennonite

Volume 63 — August 31, 1948 — Number 34

Index to The Mennonite for Year 1947

EXPLANATORY NOTE

This index is a single, composite index in which all authors, titles, and subjects of articles which appeared in THE MENNONITE during the year 1947 are arranged in one continuous, alphabetical series. Reference at the end of each item is to the issue number and the page in that issue. For example, the entry:

Addington, Marion H. "Incantation" (Poem), 27-9 indicates that this poem will be found in issue number 27, on page 9. The dates of the issues which appeared in THE MENNONITE during the year 1947 issues number herewith.

Issue No.	Dated		Issue No.	Dated	
1	January	7	26	July	8
2	January	14	27	July	15
3	January	21	28	July	22
4	January	28	29	July	29
5	February	4	30	August	5
6	February	11	31	August	12
7	February	18	32	August	19
8	February	25	33	August	26
9	March	4	34	September	2
10	March	11	35	September	9
11	March	18	36	September	16
12	March	25	37	September	23
13	April	1	38	September	30
14	April	8	39	October	7
15	April	15	40	October	14
16	April	22	41	October	21
17	April	29	42	October	28
18	May	6	43	November	4
19	May	13	44	November	11
20	May	20	45	November	18
21	May	27	46	November	25
22	June	3	47	December	2
23	June	10	48	December	9
24	June	17	49	December	16
25	June	24	50		

(No issues during the weeks of July 4 and Christmas)

Names of individuals are mentioned only, as a general rule, where such individuals were authors of some article. Each article was cross-indexed by approximately two subject references. The only items appearing in the section "Jottings" were the names of churches and the names of Conference institutions.

This is the second attempt of the General Conference Board of Publication to present to our readers and to research students in general a complete index of any previous year of the MENNONITE. Again we must say, as we said in the 1946 index, that there may be some oversights and some errors. For such we apologize. Despite that, we believe that this index will present to our people something which may lead to greater unity of understanding, to more joy of research, and more satisfaction in the preparation of printed or oral material presented to our churches from time to time. It is presented to our readers in the hope that all who get it will give it some special care and place it where it will be most readily available for reference and frequent use. Additional copies of this index are available at 50 cents a copy.

—MENNONITE PUBLICATION OFFICE
722 Main
Newton, Kansas

BACK ISSUES OF THE YEARBOOK

The Mennonite Historical Library, at North Newton, Kansas, would like very much to secure back issues of the Mennonite Yearbook for the following years: 1895, 1896, 1898, 1899, 1902, 1903, 1904, 1909, 1915, 1940, 1941.

These copies may be mailed either to the Mennonite Publication Office, 722 Main, Newton, Kansas, or directly to the Mennonite Historical Library, Cornelius Krahn, North Newton, Kansas.

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Jottings

—Tabor Church, Newton, Kansas: World Conference guests that spoke at the Sunday morning services were Rev. Neufeld and Rev. Enns, both from Canada. Union meetings of Tabor, Goessel, and Alexanderwohl were held at the Tabor Park recently. The program consisted of two double numbers by the Men's and Ladies Choir, of Tabor. Prof. Eldon Graber, of Bethel College, showed the film, "No Greater Power." This film presented the story of Zacchaeus as found in Mark 19.—D. S. Thiesen, Corr.

—Calvary Church, Barlow, Oregon: The Mennonite Biblical Seminary Quartet gave a program of song and testimony in our church. On August 10, Randall A. Heinrichs, MCC worker from Mexico, was in our church and showed pictures on Mexico.—Corr.

Katie Andres
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NOTE: When writing specify both old and new address.

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—Hereford Church, Bally, Pennsylvania: Our Sunday school has made 16 Christmas bundles. The Ladies Aid made one quilt and three comforters for relief. Our congregation purchased the Patterson Home in town for a parsonage. Rev. Wilmer Shelly and family will be able to occupy it sometime prior to October 1. Rev. and Mrs. Vernon Sprunger and children, and Mrs. Sprunger's mother, Mrs. Bachman, stopped with Rev. Shelly and family while en route to New York City prior to their sailing for Africa—Mae Latshaw, Corr.

—First Church, Paso Robles, California: At a recent church service Rev. and Mrs. Ernst Kuhlmann, from China, related their recent experiences to our group. Rev. and Mrs. Frank Manning were with us and showed their slides, also giving a challenging message. The quartet from the Mennonite Biblical Seminary gave us an inspiring program.—Mrs. Edwin Schroeder, Corr.

—First Mennonite Church, Aberdeen, Idaho: Rev. and Mrs. Harder and family left on August 3 for Kansas for a several weeks vacation. They attended the World Conference of Mennonites in Newton. Arthur Isaak brought the morning message on August 8. In the evening the Men's Chorus presented a muscial program. The Mennonite Biblical Seminary quartet was with us on August 15. Rev. Marvin Dirks brought the morning message and the quartet furnished a musical program in the evening. The Young People's Bible Conference began August 22, with Rev. Lando Hiebert, of Omaha, Nebraska, as speaker.—Corr.

—Emmanuel Mennonite Church, Pratum, Oregon: The ladies of our church recently entertained seventy of the ladies of our Oregon churches. A decision was reached that they organize and become a part of the Oregon Fellowship. On August 1, a group from the Mennonite Biblical Seminary, of Chicago, conducted the morning service. That afternoon and evening Dan Gilbert, a correspondent from Washington, D. C., spoke to us on world conditions according to Bible prophecy. Rev. R. A. Heinrichs, of Mexico, spoke to us and showed pictures of his work among the Indians, on August 8,—Corr.